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THE

THEOSOPHIST

A MAGAZINE OF

Oriental Philosophy, Art, Literature and Occultism,

CONDUCTED BY

H. S. OLCOTT.

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| सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

A CHAT ON THE ROOF.

SCENE : *the immense flat roof of the Head-quarters building.*

TIME : *after tea.*

EASTUN.—Wait till you have been in India as long as I have, Westun, and you will not be so distressingly active as you are now. This is the third time in six days that you have proposed to “write to all the Branches tomorrow,” and each time about some new trifle.

WESTUN.—Things don’t do themselves, you white Hindu! I certainly don’t approve of waiting until inanimate objects develop legs and heads and do business on their own account.

EASTUN.—What did you do with that bit of camphor I brought you from town?

WESTUN.—I put it in my drawer to keep away the puchies. How you jump from one thing to another!

EASTUN.—Not at all;—what if that camphor, deeply imbued with a sense of its responsibilities and opportunities, became seized with an intense desire to be useful, and a profound conviction of the necessity of doing something altruistic, and thereupon energetically insisted upon melting, or catching fire;—what would you say then, dear Sir and Brother?

WESTUN.—I see what you mean. Action in inaction, as the Bhagavad Gita says. Yes, of course, that is true in some instances, but in most cases people quote it as an excuse for laziness. We are not lumps of camphor, anyway.

A. K.—I am not so sure, however, that the Theosophical Society may not be regarded somewhat in that light. What do you say Pandit A.?

looks for improvement only from within and the latter only from without?

A. K.—Of course it does. They represent the opposite principles, Purush and Prakriti. As mortals, we are a mixture of the two, and the question seems to be whether it is possible to increase the total quantity of the mixture without adding to both elements. Spirit has need of a vehicle for its manifestation, the better that vehicle the better can the spirit manifest. The better the surrounding material conditions—"environment"—the more highly will that vehicle be developed and the more elevated the degree of manifestation of its informing spirit. *

O. OF THE S.—I asked some one the other day whether the fault of the age was too much materiality or too little spirituality. The question "gave him pause," but he promised to think over it and let me know.

HERMAN.—That is rather like the question, whether there is "too much water in the wine or too little wine in the water." It comes to the same thing, although you might argue about it forever.

O. OF THE S.—Not at all, my dear fellow. Don't you perceive that if there is too much water in the wine, what you have to do is to take out some of the water, by evaporation or otherwise, and thereby you reduce the total contents of your glass; whereas if there is too little wine in the water, you leave the water still there, and add more wine, which increases the total quantity of your mixture. Which is best?

WESTON.—That is not a bad simile if I understood it rightly. You mean to say that according to one theory, that of the East, we ought to evaporate our materiality by asceticism and so forth, and thus increase the relative strength of the spiritual element in us, which makes us smaller beings taken as a whole; while, according to the other, the neo-Western, by cultivating our higher feelings, sentiments and natures generally, without trying to excise or cauterize away our animal natures, we arrive at the same relative proportion between our two natures, as in the former case, only that there is then a whole pint of us there, so to speak, instead of a thimbleful.

ONE OF THE S.—Precisely.

PANDIT B. C.—That seems to be the idea contained in *Light on the Path* and other Theosophical works. Subdue, break in, and make of your material nature a useful animal to do your bidding, the "you" being the higher or spiritual self. But that implies a decree of strength in the higher nature which few mortals as yet possess. They cannot subdue their lower nature, and a powerful, rampant lower nature instinctively and effectually prevents the entry of a larger portion of the spiritual nature. Western philosophers make the mistake of fancying man, as he now exists, to be a much stronger creature than he really is. Their moral code and their laws go upon that supposition, and you punish people for weaknesses under the impression that they are sinful perversities. A spiritually powerful man could, no doubt, take the bull of his own materiality by the horns, hold him, throw him down, and acquire dominion over him, but for the mass of mankind this is an impossibility, it is necessary for them to hamstring their animality by some kind of asceticism, or it will surely gore and toss them.

MISS PANNIKIN.—I fear my bull must be a very fierce creature, for I left off meat and eggs, and even cheese and butter, for several months when I first joined the Society, and still I found to my surprise that I was making no progress; indeed I was much disappointed to find that a vegetarian diet did not make me more spiritual.

HERMAN.—Perhaps the vegetarian diet just suited your bull, Miss Pannikin, you know bulls don't eat meat or eggs, nor even cheese or butter.

(Enter the Dewan Bahadur P. S. R. General clapping of hands, and cries of: "Oh, Judge, how good of you to come!")

P. S. R.—Where is the Editor of the *Theosophist*?

A voice from a corner.—Here he is,—at least what is left of him.

HERMAN.—Have you too, Oh Brutus, come to demand that his head be struck off instantaneously, and stuck upon the gates of Benares as a warning to all Theosophical Editors never again to put too much pepper in their soups, and too little jam in their omelettes?

P. S. R.—I only want to tell him that I have found out the address of that wonderful clairvoyant for him. He lives a few miles from Kumbakonum.

Ed. of the T.—Many thanks, that must be the same man whom Powell saw, and thought so wonderful.

MRS. TAMARIND.—Oh, dear Judge, do tell us some of your adventures since you have been away! (*Soto voce, to Miss Pannikin, "He goes to all kind of sacred, haunted places during the vacation."*)

MISS P.—(*Soto voce, to Mrs. T. "How delightful."*)

P. S. R.—Tell me first, have you had any news of the President?

Ed. of the T.—Only a short telegram, which shows he has reached 17, Lansdowne Road.

HERMAN.—The prayers of the congregation are requested for our dear Colonel, now in extreme and deadly.....

Ed. of the T.—Shut up, for goodness sake, Herman. If any one were to hear you, I should have another tremendous row on my hands!

EASTUN.—Did you see the little Mahatma, Judge?

MRS. TAMARIND.—Good gracious! Mr. Eastun! What a disrespectful way to speak of the Masters!

P. S. R.—He does not mean that, Madame. I told Mr. Eastun that there was an extraordinary child in the north of India whom I hoped to see, and who is popularly supposed to be an incarnation of some high Mahatma, who it was prophesied ages ago would be born about this time in Mysore, where this boy first saw the light. You must remember that the idea of men who have, through spiritual development, and initiation in one of the great brotherhoods, outgrown the stage of ordinary mortal, is a universal and very ancient one in India. The idea of Mahatmas is new to the West, and frequently misunderstood.

WESTUN.—Surely the Western Orientalists must know all that, and why do they without protest allow innocent newspaper writers to continue to cry out that Madame Blavatsky invented the Mahatmas?

HERMAN.—Because they are a set of sneaks and cowards!

PANDIT A.—Excuse me, I think it is more likely that your Orientalists really know nothing of the theory of Mahatmaship. There are a great many Sanskrit and even popular terms which they can

translate according to the literal meaning of their derivative roots, but concerning the things which those words are used to denote they know nothing. "Mahatma" simply means "great soul;" what do you fancy a European Orientalist could make out of that?

MISS PANNIKIN.—Oh, gentlemen, do be quiet and let us listen to the Judge.

P. S. R.—I was unfortunately unable to get up north so far, but if the stories told about the child are true he must be phenomenal.

WESTON.—How old is he now?

P. S. R.—Eight or nine. He has a horse richly caparisoned and four armed attendants.

MRS. TAMARIND.—What a precocious child!

P. S. R.—He does not want them at all, I assure you. He would much rather play with other children. The fact is that they have been forced on him.

MRS. TAMARIND.—By his parents?

P. S. R.—No; they are not rich. The story told is this: One day a man, who had been deprived of a large estate by wrongful means, came to him, having heard of his extraordinary powers, and asked him what he should do to recover his property. The child would not pay attention at first, but went on playing with other boys. As the man continued his importunities, the child at last turned to him and said: "Do nothing." "What?" said the man, "No mantrams! No offerings! No pilgrimage! How can I get my estates back if I neglect such obvious methods, which common sense would dictate to any one?" "Do nothing!" said the child, "and things will so turn out that in one year, seven months and three days you will come again into your property." So, indeed, it happened, and out of gratitude, the reinstated owner presented the child with a very fine horse and four soldiers, the expenses of which he pays.

MISS PANNIKIN.—Do tell us something more about him, dear Judge, can he make his toys move of their own accord? I should think he would beat all the other children at their games.

P. S. R.—Well, you know, no doubt, that our Hindu idea is that in case of the reincarnation of a superior being or developed human entity, the powers which seem to the world so wonderful are just as natural as moving the arm or thinking are to us. Sometimes they show themselves much later in life, but in all cases they are exercised without apparent effort by their possessor. It is only later on that he learns to understand their significance, and the laws under which they come. Frequently this does not happen, nor do these powers become conspicuous, until after initiation.

WESTON.—Is not that spontaneity something like mediumship?

P. S. R.—I don't think so. Remember, it comes perfectly naturally to a young prince to order his servants about; it is only when he is older that he understands why they obey him. Still he *does* order them about, however thoughtlessly, and he *does* not obey *them*. It is the same on another plane with these reincarnations of adepts; they are masters of the forces of nature, not "instruments of the spirits" like the mediums.

WESTON.—Can this "little Mahatma" command the forces of nature?

P. S. R.—I can only repeat what I have heard, and it would seem so, if the stories told of him are true. For instance, When he was five years old he won three marbles one day at play from another little child, who, however, had not got three marbles left, and said he would pay the debt next day. He, however, fell ill and died very quickly of one of these sudden fevers we have in India. A few days afterwards the little Mahatma (you understand that I use the term in the popular sense,) asked about his little companion, and was told that he had died the day before and was to be burned that afternoon. "Burn him in the fire you mean," cried the child, "then how could he pay me my marbles! No indeed, he shall not go till he pays me my marbles, I must tell him so at once." His attendant, knowing the strange things he did, or is credited with doing, was taking the child to the house where his little companion lay dead, but they met the funeral procession and followed it. The man then went to the father of the dead boy and asked him to stop for a moment and let his little charge see the corpse, as there was no knowing what might happen, but the father said his boy had been dead for 24 hours, and it was absurd to expect anything to happen. They followed the procession, and when they came to the burning ground those who carried the body laid it down. Then the child ran over, and pulling the cloth off the face of the corpse called him by name "Here Jaf, get up and pay me those three marbles, do you hear Jaf?" The boy opened his eyes and said, "I have got them at home, but how can I go for them when they have tied me like this!"—it is the habit to tie the body on a plank to carry it. Of course the cords were quickly undone, and the "corpse" ran off with his little friend to find the marbles.

MRS. TAMARIND.—And did he die again as soon as the marbles were paid?

P. S. R.—Why no! The child was recalled to life. It was not a case of the temporary galvanizing of a dead body by an elemental.

MISS PANNIKIN.—What a delightful story! Can you not tell us another, dear Judge.

P. S. R.—Not long ago the little Mahatma was taken to a feast, but owing to some strange oversight rice for only twenty people was cooked, whereas there were 60 or 70 persons there. They sent for more rice, and the child got very hungry, and asked why they did not have dinner. It was explained to him that he would have to wait till more rice was cooked as there was not even half enough for every one. Whereon he said "that is all nonsense! there is plenty for everyone; and I am too hungry to wait any longer. Bring the rice and I will help it myself." Having learned by experience to do what he told them, they brought in the dish of rice already prepared for 20 guests, and out of it he gave full portions to all the 60 or 70 present, while the dish seemed to be as full as ever when he had done helping from it.

HERMAN.—That is what would be called a full sized miracle in some countries!

MRS. TAMARIND.—I declare, the story seems quite blasphemous!

BABU X.—Yes, for the simple reason that you have only one recorded instance of the phenomenal multiplication of physical

things,—when Christ fed the multitude; while to us in India that is only one out of many powers that are universally credited to the adepts. A Hindu would not see anything particularly *godlike* in making a pound of cooked rice feed a hundred men, but he would see in it a proof that the person who did it was possessed of the powers which from his infancy he has been accustomed to attribute to the Mahatmas or adepts, “Great Souls” who have become a degree more than the ordinarily human.

EASTON.—I fear you will never get the stolid West to take in that idea. No Western scientist has ever succeeded in doubling a grain of rice; he would consider himself fit for a lunatic asylum if he were to think of attempting it; moreover, there is an argument which would of itself be conclusive in the West. If a Mahatma could double or treble things like that, he would be able to make a tremendous fortune, and buy a large estate, and keep a splendid yacht, and have a well-stocked cellar, and enjoy all the luxuries and pleasures that the heart of civilized man could conceive, besides really doing a great deal of good when the prices of food were high; and, moreover, very possibly he might be returned to Parliament, and in time made a Baronet and presented at Court; and perhaps have his picture painted by a fashionable artist and presented to him by an admiring circle of friends. That no Mahatma comes forward to reap all these advantages is a proof positive that no Mahatma exists. Is not that argument good enough for the ordinary Philistine?

HERMAN.—It is simply magnificent! You should send it to the newspapers; I’ll wager there is hardly one of them that would not take it *au grand sérieux*, and insert it with a highly complimentary notice of the writer, for his sound logic and sturdy common sense.

WESTON.—Well, if they don’t believe in the existence of Mahatmas in the West, they are beginning to postulate “mahatmic force.”

PANDIT A., BABU D. G., PANDIT B. C., BABU X, and P. S. R. in chorus.—What on earth is that?

HERMAN.—It is not easy to make the Eastern mind rise to the sublimity of Western metaphysics. A simile will best explain the idea of “mahatmic force.” Suppose that a somewhat nearsighted man were to discover an egg, and not being able to perceive a hen anywhere in the neighbourhood, were forthwith to deny the existence of hens, and postulate an *egg-laying force* in Nature to account for the strange phenomenon. I believe the inventor of *mahatmic force* has applied for a patent for it.

MAJOR TAMARIND, (to MRS. T.)—My dear it is getting late, and we have a long way to go. Come, Miss Pannikin, we will hope to hear more of the Dewan Bahadur’s strange stories another evening.

(*Exeunt omnes.*)

A SHIN-SHU CATECHISM.

(Continued from p. 756; Vol. X.)

ABOUT THE TRUE FAITH.

Q. What is the true faith ?

A. It is explained in the 18th prayer (or vow).

Q. Will you give me the whole passage of that Prayer now ?

A. Yes, it is as follows :

"If any of the living beings of the ten regions, who have believed in me with true thought and desire to be born in my country, and have even to ten times repeated the thought (of my name), should not be born there, then may I not obtain the perfect knowledge."

Q. Then the true faith is to believe in Amitâbha with our true thought, is it not ?

A. Yes, but we must not endeavour ourselves to make our thought true, because to do so with our uncertain thought is as vain as to endeavor to draw a picture on water.

Q. Then, how can we get the true thought ?

A. To get the true thought we must entirely give up any notion of self-power. At first we must believe that we are really sinful and that therefore we are destined to sufferings of transmigration infinite, and that we are far from getting rid of that by any means of self-power.

Q. If we believe so, what then ?

A. Then the doctrine of another power (the power of another) will reach our ear ; and as soon as we become convinced of the truth of the doctrine, (or, as soon as we believe the doctrine,) the true thought, that is Buddha's mind, dwells in our heart !

About this there is an allegory which was explained (related) by Zen-do (Jen-do), one of the seven high priests. It is as follows :—

"Suppose that there is a man who wishes to travel westward and the journey is a hundred thousand miles ; suppose that, midway, suddenly there are two rivers—one being a fire-river, which lies on the south side, and another being water which lies on the north ; suppose that each of them is a hundred feet wide, bottomless and endless ; suppose that between them there is a white road about four or five inches wide and also a hundred feet long leading from the eastern to the western bank ; and suppose that there are rolling waves washing the road and blazing flames burning it, and that these are always dashing against each other without cessation.

"Now the man comes to a lonely (remote) place where there is no one to be found but many robbers and cruel beasts. When these perceive that he is alone, they come struggling to kill him. When, with the fear of death, he runs away towards the west as fast as as he can, to his great surprise, he meets suddenly with the great rivers ! 'These rivers are boundless to the south and the north,' says he to himself, 'and the white road between them is too narrow ! How can I pass over, though the distance between the two banks is short ! Surely I shall die to-day ! If I should go back, the robbers and the beasts would attack me. If I should escape towards the south or the north, the cruel beasts and the poisonous

insects would come striving and oppose me. Or if I should go westward by groping along the road, perhaps I should also fall either into the water or the fire river.' How great is his fear at this moment !

"He, however, thinks again ; ' I shall die, if I go back, or stay here, or go forward—there is no way to avoid death. If so, I will rather go on along this road ; for it already exists here and it is probable it can be crossed.' While he is thinking so, he hears suddenly the voice of a man on the eastern bank. The voice persuades him, saying : ' Go on along this road with your resolution, surely there is no danger of death. If you stay here you shall soon die.'

"At the same time there is a man on the western bank who also calls out to him, ' Come on here straight with your whole heart and right thought, I will protect you well. Do not be afraid at all of the danger of falling into the water or the fire.'

"Having listened to the sender and the caller here and there (in the one place and in the other) he makes up his mind ; so that this at once affects his body as well as his heart, and he goes on along the road without any hesitation. When he proceeds a few steps, the robbers call him back, saying :

"Sir, come back ! This road is steep and bad, and you cannot pass over, but you will surely die. We are certainly not going to meet you with any wicked designs.'

"But he does not even look back, although he hears their cries (calling). With the whole heart he goes on straight, taking care cautiously about the road. Pretty soon he arrives at the western bank, where he is for ever eternally free from all misfortunes, and where he meets with good friends, and then their pleasures are perpetual.

"These things form an allegory. The eastern bank is this world, the western bank is Paradise ; the robbers who pretend to be friends and the cruel beasts are our six organs (of eye, ear, nose, tongue, body and mind), the six kinds of knowledge (of eye, etc.), six objects (form, sound, odour, flavour, touch and matter, or object), five attributes (material forms, sensations, consciousness, perceptions and conformations), and four great elements (earth, water, fire and air) ; the lonely uninhabited place is this : that we are always following bad companions, and do not meet with a true, good friend ; the water and the fire rivers are our greediness (that is as water) and anger (that is as fire) ; the intermediate white road, that is four or five inches wide, is the pure desire to be born in Paradise, which arises in the midst of our passions, greediness, and anger. As greediness and anger are violent, they are compared to the water and the fire ; while the good mind is compared to the white road, because it is narrow.

"Again, the waves which always wash the road signify that our incessant greedy thoughts pollute the good mind ; the flames which burn the road from time to time mean that wrathful and hating (disliking) thoughts burn up the holy wealth of merit ; the man who makes himself ready to tread the road facing directly westward means that we endeavour to offer many religious practices for the sake of entering into Paradise ; the man who having heard a voice of

persuasion from the eastern bank, proceeds straight along the road westward means that, though Sâkyamuni is already gone and we cannot see him, yet there is his doctrine to be learned—that is like a voice; the circumstance that when the man goes forwards part of the way, the robbers call him back means that there are some persons who hold some different understanding and practice and wrong views, and mislead others in an arbitrary way, and by committing crimes they lose themselves; the calling of a man on the western bank is the Prayer of Amitâbha; the fact that the man soon arrives at the western bank, where he meets with good friends and they rejoice with each other, means that those who, since immeasurable Kalpas, have been sinking into the misery of birth and death, transmigrating, wandering about and winding (the rope of sins) around themselves, which they will by no means be set free from,—by having the road pointed out by Sâkyamuni to go westward, and also by relying upon Amitâbha's merciful calling, are now obeying the instruction of the two Buddhas, not caring about the water and the fire rivers but always remembering that they are on the road of Buddha's powerful vow (prayer), and at last when they leave this life, they will be born in Paradise, where they will meet with Buddha and then their joy will be endless."

Q. In this passage, what is meant by "self-power"?

A. To "endeavor to offer many religious practices in order to be born in Paradise." This is always the case with those who wish to be born in Paradise, but who do not yet obtain the true faith in the power of another (or another power).

Q. Why so?

A. Because they suspect the doctrine of the power of another (another power) at first, but as they believe that merit and demerit are the causes of happiness and misery, so they feel obliged to offer their good actions as the means of entering into Paradise.

Q. Do you mean that any good action is an obstacle for entering into Paradise?

A. No. "To cease from all sin, and to get virtue" is the general rule of Buddhism. But that very idea is the obstacle; that is, the intention to make an offering for entering into Paradise by their own good actions;—that is the idea of self-power.

Nay, even the repetition of Buddha's name is wrong, if we desire to be born in Paradise by the merit of doing that. In this case, Buddha's name is, of course, the law of the other power (another power), but the notion of those who misuse it, is of self-power. Therefore it may be said to be of half self-power and half other-power. This is the second step of entering on the doctrine of the pure power of another.

Q. When can these notions of self-power be thrown off?

A. When Buddha's calling has reached our ear. He does not command us to bring forth any practice, or to accumulate the merit of repeating his name for our salvation, but only he says, "Come on here straight with your whole heart and right thought." Then, why shall we try to do what he does not command? Therefore when his calling has reached our ear enough, then all our ideas of self-power will be thrown off at once. This is the time when

Buddha has delivered the true thought to us; the time when his mental light has taken hold of us.

Q. In the allegory, the white road is compared to our faith at first, while it seems to be compared to the prayer of Buddha afterwards; because in the last part of the allegory we read as follows :—
“They are on the road of Buddha’s powerful prayer.” Why is this?

A. To show that the prayer of Buddha is the source of our faith;—the true thought in the 18th Prayer being the mind of Buddha that is to be bestowed on us by him, when we listen to the law of Namoamidabutsu ;—and that the heart of those who have obtained the true faith become one with Buddha’s.

Q. How do they become one?

A. That is explained by the following analogy :

“When a wood has caught fire, the wood and the fire are inseparable from each other.

“The wood is the heart of the disciple, and the fire is the light of Amitābha that takes hold of us and never leaves us again.

“When we are touched and kept by the mental light of Buddha, there is no Buddha’s mind besides ours, and there is no mind of ours besides Buddha’s.”

Q. Why is faith the cause of salvation?

A. Because it is the basis of Bodhi or truth, and the mother of virtue ; and moreover, as you have seen, faith in the power of another is Buddha’s mind itself.

Q. What is the contrary to faith?

A. Doubt or suspicion. This is the principal obstacle to receiving the mercy of Buddha. Therefore it is said that when one has doubt, even a thousand Buddhas who surround him have no means to save.

Q. In what state of mind are we, when we have our true faith bestowed?

A. The state doubtless of our salvation.

Q. Only that?

A. No, we find our mind so bright, and so joyful, because we feel that we have been saved from going to the evil path and we shall attain Buddhahood in the next life.

Accordingly Prasāda, the original Sanskrit term for faith, has the meanings, brightness, purity, joy, favour, etc.; and in Childers’ Dictionary of the Pāli language, it is explained as follows ;—“the words Pasādo (Prasāda)are constantly used in the sense of faith in Buddha, *lit.* ‘rejoicing,’ because of the joy or peace of mind which belief in Buddha brings with it.”

Q. What have believers to do when they feel so joyful and, in consequence, thankful for the favour of Buddha?

A. They have to repeat the name of Buddha whenever they recollect it, no matter at what time, in what place, or from what cause. This is indeed the main practice of thanksgiving for the favour of Buddha ; being called “the great practice of the other-power.”

Q. But, why is the mere repetition of Buddha’s name so excellent?

A. Because that is equal to the glorification made (done) by all other Buddhas, on account of the 17th Prayer.

Q. Why equal?

A. Because, according to a Sûtra, true believers are equal to all Buddhas.

Q. But, what service does the repetition of Buddha's name to him?

A. That assists the propagation of his name which is, as it has already been stated, the duty of all other Buddhas.

Thus, besides being thankful for the favour of Buddha, believers must be thankful for the kindness of the Patriarchs, through whom they can hear the doctrine.

Q. At last, I wish to ask you whether the true faith (in the power of another) is stable and durable, or does it sometimes perish or disappear. Which of the two?

A. Of course it is most stable and imperishable, because at the moment of obtaining it we are appointed to the rank of *Avaivartya* or 'never returning again.'

Q. If we, however, turn away from the sect?

A. If any one who pretends to be a believer of the sect would be converted to another sect or religion afterward, it is because he does not yet obtain the true faith, that is, he is a hypocrite.

Q. But, if we should become insane, and our mind is in an abnormal condition?

A. Even in that case, if the faith that we have obtained previously is true and of the power of another (another power), it will never leave us, though it is hidden for some time, and as we shall die in that state we are sure of our salvation.

Q. For what reason is it so?

A. Because the operation about our salvation is finished already at the time when we have obtained the true faith. This is, therefore, called "*Hei-zei-gō-jo*" or 'to have the action (about salvation) accomplished in one's ordinary time, not awaiting the time of death (or not at the time of death).'

(To be continued.)

CONTENTMENT.

WHAT a pleasure it is to meet any one possessed of this rare and lovely virtue! Such a restful and yet, at the same time, bright and invigorating atmosphere surrounds them, blessing with refreshment and strength all with whom they come in contact.

What is the secret of its attainment and maintenance? Is it only the fruit of natural disposition and temperament? There is, truly, a species of contentment which seems to be the product of the constitution; the mere result of a harmonious compound of mental and physical elements, suitably envired. But this sort of contentment will soon wither in the rude cold blasts of life. It requires sunshine, fair weather; and under stress of sorrow is very apt to give way utterly, and to leave the sufferer on a level with the born grumbler and hypochondriac. Is it that the person possessing it has no ambition, no desires, no stirrings after an unattained good, and so is content with anything? That is indifference, not contentment. Content implies satisfaction, which again implies fulfilled desire. It is something other and more and greater than these.

What is most commonly understood by it may perhaps be thus defined—"the feeling which arises upon the satisfaction of our ordinary and natural wishes and desires;"—such as the attainment of success in our work in the world, the creation of congenial surroundings, the realizing of the love for which we sigh, and the like. Aye? But time after time experiences rudely give the lie to our fond expectation of entering into rest by these means. How seldom to any, and to most how scarcely ever, are these "ordinary" desires even approximately satisfied! And when they are, is contentment the invariable result? Anything but it. The longed-for treasure grasped, we awake to find ourselves unsatisfied still; there is something within us which is restless and still unsatisfied. We imagined that these desires were the strongest we had, that these longings arose from the secret depths of our nature; and we find it is not so. The Inner, Higher-Self is truer to its innate divinity than the Common Self believed; it refuses to be—it cannot be—content with such satisfaction. There is a thirst within the soul which the waters of earth may not quench; we rise from the feast, hungry still; the fuller our hands become, the emptier they are. This is not misty theorizing; every-day experience shows us that there are desires in the heart deeper, stronger than the desires of comfort, wealth, knowledge, fame, power, love. And it is felt, vaguely, sadly that the hardest thing remains yet to be done—namely, to discover first what these desires are, and then how they may be satisfied. Till this has been done, contentment is to us a word of eleven letters, and nothing more.

This desire of desires, then, is...what? The yearning of the Divine spark which is the core of the soul, as the soul is the core of the body, which refuses to be ignored or smothered, which ever struggles to return to the Central Fire, whence it emanated that it might by the accumulation of new experiences add to infinity—if so wildly paradoxical a phrase may be permitted.

"Son of Eternity, fettered in time, and an exile, the Spirit.

"Tugs at its chains evermore, and struggles like flame ever upwards."

Only when the desire dies away into the fruition of consummation, when "the Dewdrop slips into the Shining Sea," will perfect contentment, the fulness of the "peace that passes understanding," be known. But even here and now foretastes of that crowning bliss may be realized. In proportion as the aspirations of the Spirit are encouraged, in strictly answering proportion will the man come to feel the blessedness which is his birthright.

Yes! Even here and now it is possible for us to attain to a state in which joy shall have lost its power to intoxicate, sorrow its power to prostrate; and this, without becoming insensible to either joy or sorrow. The surface of the sea may be ruffled, but down underneath, deep, calm, utter content will be the habitual state. We can so live that we shall be satisfied without the pleasures of life, if they fall not to our lot; not that we have ossified ourselves, cauterized the heart till all capacity of feeling has gone out of it: but because, possessing the greater, the soul can do without the less. Content, too, mark well, with a bright, cheerful

contentment, not with a mere passive calm ; the soul so rich in its possessions that it is invigorated with a gladness that gives it *strength to endure and bear all things ; to delight in all pure joys, to rise above sorrows, and to shed an influence on all around, to bring with it an atmosphere of happiness and peace.* This was that of which Paul wrote, when he said he had learned, in whatsoever state he was therewith to be CONTENT.

"LEARNED!" Mark well the word. Not in a day, not in a year, can this lesson of lessons be learned. But at any time, so good is the Soul of Things, the first beginning can be made. Just, where and as we are, we can open our book and begin the study. To struggle, is to rest ; to renounce, is to enjoy ; to aspire, is to be content. Why fret our hearts to death over trifles, when by devotion to the One Reality we can attain all in one ?

GRACE HAWTHORN.

ELOHISTIC TEACHINGS.

I.

ASTRONOMICAL.

The Quaternary Solar System.

PRESUMPTION is the enemy of progress. The presumption of the ignorant is the great antagonist to the advancement of knowledge. The still greater presumption of those who esteem to be of no account and reject whatever runs counter to cherished opinions, is the great obstacle to the diffusion of knowledge, the great cause of its passing into oblivion.

Knowledge is at once the stimulus, the reflection and the fruit of the progressive advance of man, whether physically, spiritually or intellectually considered ; and the standard by which his moral and mental status can be approximately determined.

That status at any given time is due to his appreciation of his natural surroundings ; and to the extent to which he allows that appreciation to react on and influence his passing life.

His progressive advance is gained through natural appetite.

Man must eat to live.

He cannot live on inorganic matter. The product of the organizing processes of nature, whether of the vegetable or animal kingdom—that which has lived and only that which has lived is capable of sustaining his life.

Hence man must take life, must kill to live.

The fruits of the earth, of its vegetative life, sufficed for a time to sustain his life. The gathering of these was easy. Was in no wise repugnant to his feelings. They were agreeable to appetite as well as satisfying to nature. But the seasons vary. The sleep of winter falls in due course upon the earth. Its fruitfulness is reduced to the lowest point, and even temporarily ceases. Its fruits fail him. Hence to ensure a continuous and sufficient supply of these he will have commenced to till the earth and store up the produce of his labours ; and so have become a husbandman. And this will have been his first step in advance.

But even these precautions will at times have proved inadequate,

Then urged by necessity man makes his second step in advance, and, following the example of the animal kingdom—of which some members prey upon others—he passes from taking the passive to taking the active life of the world; and from being a husbandman becomes a hunter.

The needs of his craft made the hunter cunning; swift of foot, sure of eye, steady of hand. The exercise he took and the diet of which he partook made him strong, active, vigorous. The habit of shedding blood and indifference to the sufferings of his victims caused him to be cruel and regardless of life; and then the desire to keep his hunting grounds to himself led him to resent the encroachments of others—not of his own family, tribe or race.

Thus from being a simple hunter man became a warrior—from being a mere killer of beasts, a killer of men, and as indifferent to shedding the blood of his fellows as he had made himself to shedding that of his ordinary prey: for man's primary advance was development of the savage state—his first progress was in savagery, that his progressive advance might be through barbarism to civilization. The "I till" had to become the "I take," that the prone form and limited vision of the husbandman might be developed into the erect figure, wide range of view and skilled habits of the hunter.

But man, thus advanced through the craft of the hunter, had to be transformed by experience and reflection into the thinker—that his moral and mental evolution might commence; that he might be humanized and civilized.

Hitherto his range of vision, however, widened under the pressure of circumstance, had been limited to the earth, and his growing faculties solely employed in the satisfying of his own needs. Here the indifference and cruelty of nature, and the habitual disorder flowing from its life-uses, methods and processes, has deeply impressed him; and the influence of its example on his unreflecting mind has made him a partaker in and promoter of that disorder.

Now directing his gaze upwards, he is struck with the contrast presented to him by the starry heavens. The serene order of the heavenly bodies; their calm survey of the earth; the regular movements and regularly varying courses and phases of the larger luminaries; the irregularly regular paths followed by some of the smaller ones; the regular revolution of the whole—all attract his attention and furnish him with food for reflection.

Observing these, he perceives that there is something higher than the mere animal life he has hitherto led; something more ennobling to look forward to; something to aspire after; something to attempt.

Reflecting on this something thus put before him, this possible purpose of his life, he learns that what it really suggests to him is—to endeavour to bring down to earth, to develop and apply the principles he sees ruling in the heavens. This leads him to dwell hopefully on the possibilities within his reach. To ponder over and weigh the means by which these may be realized—by which the possible might be transformed into the actual.

By reflections such as these man brought to consider the meaning of his own life; of the earth on which he passes that life; of the universe, of which the earth is an integral member.

The evolution of man, considered under this aspect, was held by those who had meditated on the subject, to have passed through the three typical stages, physical, mental and moral—by the “I till,” through the “I take,” to the “I reflect,” in the endeavour to reach the “I know.”

The Elohist was one of the earliest of the deep thinkers who has made his mark on the science of the world, and left behind him some of the fruits of his passage through it. It is true his teaching has been long lost sight of, long misunderstood, long misread; that it has become the mystery of the mystery language to whose keeping it was confided; that it still awaits the lifting of the veil behind which it remains concealed—but the time for its unveiling is at hand.

The science of the Elohist rested on an astronomical basis.

I have already shown—through the meaning of the word *A-r'ts*, “I revolve,” by which he called it—that the Elohist was aware of the motion of the earth. Has the reader reflected on the importance of such a demonstration, and the conclusions that necessarily flow from it? Was it possible for him to know that the earth was a planetary body revolving in space without being familiar with and correctly interpreting all the astronomical phenomena on which the recognition of that fact depends? But for the comparatively recent rediscovery of the motion of the earth—a knowledge of which is the indispensable basis of a true system of astronomical science—what would the present position of modern astronomy have been? The Ptolemaic theory is an instructive example of what the ingenuity of man can devise, and an important landmark as to the position of knowledge on the subject during the time it prevailed. Certainly the knowledge of the motion of the earth had disappeared from the received teachings of the civilized world, even as it had been blotted out of the Jewish *Torah*—so that in this, as in all subsequent Hebrew writings, the fixity of the earth was held to be firmly established.

Galileo was the first of the moderns to reaffirm the motion of the earth.

He was compelled by ecclesiastical authority to disavow such an heretical view: and this discreditable disavowal is of great historical importance, as showing the then position of astronomical knowledge—for those who required him to declare that his conclusions were erroneous (as the teachers of the people) represented the learning of their day.

Galileo had been preceded by Copernicus. He is credited with having anticipated many of the views of modern astronomers, who are held to have developed and completed the theory of which he had delineated the outline.

Going back to a still earlier period, Pythagoras is believed to have rightly appreciated at least some of the relations of the solar system: but in him—at any rate in this regard—the historical and the mythical interblend, and it is far more probable that a fading

tradition of the astronomy of the Elohist still survived, of which he was the depositary; and this tradition may even have reached to the time of Copernicus—though if so he was not successful in his attempts to transmit the same; for it had completely disappeared before the birth of Galileo, to whom the credit of rediscovery is undoubtedly due, and yet even so, but for the dawn of a new era in religious belief as well as in scientific opinion, the revival which ultimately followed could hardly have taken place.

One of the consequences of this revival was the denial of the previous existence of a true conception of the movements and relations of the heavenly bodies: and the possibility of the general acceptance of this denial shows how completely the science of the ancients had been lost—so completely that no trace of it survived in history.

But the science of the ancients still survives, outside the sphere of history or even of tradition—hidden in the records of the mystery language as the science of the Elohist.

The science entombed in the Mystery Language of the Elohist agrees with the science of the moderns up to a certain point: but it possesses a far wider range and rests on a more trustworthy foundation.

The facts dealt with by both are the same. It is the principles on which the interpretation of these facts is grounded that differ.

To the moderns the movements of the universe are due to and the expression of the action of material, of mechanical forces.

By the Elohist they were attributed to and regarded as a manifestation of the working of vital energies; and to the living principle actuating these was their continuity attributed.

To the moderns space was—first a vacuum, then a plenum. (The theory on which Sir Isaac Newton based his calculations—which again are the basis of his theory—required that the heavenly bodies should be moving *in vacuo*, since—according to the view thus established by him—the least frictional resistance must ultimately bring all to a standstill. Experience has proved that his theory was wrong here. When will the consequences of this proof be pushed to their legitimate issue?)

To the moderns imparted motion is necessarily rectilinear—until some cause changes the direction of the moving body; is as necessarily ceaseless—unless resisted, and the moving body so brought to the state of rest.

To the moderns a mysterious force, termed the attraction of gravitation, guides and regulates the movements of the heavenly bodies.

To these views they have attributed the force of natural laws; and these laws are assumed by their devisers adequately to explain the phenomena, to the interpretation of which they are applied.

And yet, apart from the effects of resistance, the experience gained through experiments with projectiles shows:—

1. That when a direct is combined with a rotating motion in the direction of the line of projection, the course of the projectile will be curved—as when the billiard player in making a stroke “puts on the screw.”

2. That when the axis of rotation is the line of direction of the direct motion, then the rotating motion maintains the accuracy of the right line of motion—and it is to secure this aid to accuracy in shooting that the grooves of rifled guns have a slight twist given them, or are curved.

3. That a rifle bullet gains an increase in penetrating power (up to a certain point) as it increases its distance from its place of discharge.

Hence the practical law of projected or imparted motion would appear to be—that, while the direction followed by the projected body is influenced by the direction of its axis of rotation, when rotating motion has been induced, its ratio of motion is such that, starting from the state of rest, it passes through a progressively increasing rate of speed to a maximum of velocity, from which it gradually returns to and ultimately subsides in the state of rest.

Then the familiar experiment of the simultaneous falling of a heavy and a light object—as a guinea and a feather—from the same height to the ground *in vacuo* hardly accords with the Newtonian definition of the law of gravity—that its action is proportionate to the mass.

While the study of electricity suggests that a continuous stream of that fluidic force radiating from a centre would, by similarly electrifying, at once repel and withhold from each other, at duly proportioned distances, the moving bodies and systems of the universe, which would thus be sustained by it and maintained in their several orbits as, under the influence of magnetic attraction, they revolved in space; while the magnetism and magnetic relations of the elementary and individual parts of each separate member would hold them and their various and varied productions together.

The facts here, with the inferences flowing from them, are certainly opposed to the arbitrarily devised, so called, laws of motion. To continue to uphold a theory based on these laws, the antagonism between fact and hypothesis must be accounted for, unless indeed it be for once exceptionally claimed that this is a case in which it is “so much the worse for the facts.”

The first lesson the student of astronomy has to learn is, to distinguish the actual from the apparent in the observed phenomena of motion. This has been the stumbling stone of all ages in the history of progress.

The sun and the moon describe their course in the heavens with a precision that never varies in its astronomical order. Here the progress of the orbs can be watched, their rate of transition measured, and the position of either at any given time, however remote, predicted. And yet these diurnal movements are only apparent, not actual—in reality depending on the axial rotation of the earth, to which they were the long unrecognized witnesses.

The lesson has been so far learnt that the apparent is no longer mistaken for the actual in these instances.

As the moon passes round the earth in its eccentric orbit, it moves through equal segments of the zodiac (or circle of comparison) in progressively diminishing periods of time in proceed-

ing from its apogee to its perigee point, and inversely in progressively increasing periods of time as it returns from perigee to apogee. The diminution in period here is held to be due to an increasing velocity of motion, and the increase in period to a diminution of that velocity. And yet, if the successive segments of the orbit traversed diminished in length from apogee to perigee, while apparently of equal length as measured on the zodiac (or circle of comparison), they would necessarily be passed through in progressively diminishing periods of time at a uniform rate of velocity. The problem to be solved, therefore, before the rates of velocity to time can be decided, is—*Are the segments of the actual orbit of equal length, one with another, as are the corresponding segments of the circle of comparison by which the periods of motion are computed?* The solution of this problem presents no practical difficulty.

If a circle be described, and divided into an equal number of co-equal segments by lines radiating from its centre; and if an ellipse be described within this circle, whose eccentric centre is the centre of the circle, it will be found that the segments of the ellipse progressively diminish in length with the shortening radii, and progressively increase in length with the lengthening—so that a body passing along the ellipse at a uniform speed would move from radius to radius in progressively diminishing periods of time as the radii diminished in length, and in progressively increasing periods of time as they increased in length. But to the observer at the centre of the circle, computing the velocity of motion on the ellipse by the time occupied in traversing the equal divisions of the circle, the shortening actual segments with their correspondingly shortening periods would be supposed to be equal segments passed along at increasing velocities.

These are precisely the relations of the moon's motion in its eccentric orbit, for the segments of that orbit are measured on the zodiac (or circle of comparison) and are therefore computed as though of equal astronomical length; whereas they are actually traversed on her eccentric orbit, on which, owing to this progressive shortening of distance and length they are moved through in progressively shortening periods—hitherto read as progressively increasing velocities. Need I say that the distinction between the apparent and the actual in this instance has yet to be learnt!

When this lesson is learnt, what will have become of the corner stone of the theory of universal gravitation?

To the modern scientist the point of departure of his hypothesis is the earth. The falling of an apple is said to have suggested the researches of Sir Isaac Newton.

The Elohist had a far higher conception of the universe than the accepted mechanical view. His point of departure was space. To him this was attenuated substance; the refined substance of living, life-giving Energy; the substantial veil behind which that Divine Energy was concealed—behind which it was the more effectually concealed by the transparency and permeability of its veil.

In other words, space was to the Elohist the substance of an Infinite and Eternal, Unknown and Unknowable Living Being, and Source of Life. Of a Being, that is, unknown to and unknowable of the order of life in which man takes part.

Of this Divine Being the heavenly bodies were, to him, the functioning organs.

Amongst these he affirmed—as far as the relations of the system of which the earth was a member were concerned—the existence of a central sun. Whether this was the central body with reference to which the movements of all the celestial bodies were carried on, or merely one of many such centres related with some yet more remote centre, he did not attempt to consider, there being no discoverable evidence in that regard.

Between this central and the visible sun he claimed the presence of two other suns—(one moving on a polar, the other on an equatorial plane).

Thus the system of astronomy the Elohist dealt with was constituted of three solar bodies (with their several systemic members), whose ultimate centre of revolution was the central sun.

This was not a mere speculative conclusion on his part. It resulted from his way of interpreting the observed phenomena.

These phenomena were submitted to his observation as they are still to ours, and had been to preceding generations of observers.

We all know how they are explained and accounted for under the modern theory.

There is another way of interpreting these phenomena, however, under which—viewed as correlated groups—they become combined witnesses to concurrent systemic motions. Was this the way followed by the Elohist? It leads up to the conclusions advanced by him. To this way therefore I now propose, with many apologies, to invite the attention of the reader.

(To be continued.)

THE WISDOM OF THE SON OF SIRACH.

“**E**ASTERN Wisdom is—too unpractical and impracticable,” say the square, upright, unimaginative majority of our Teutonic F. T. Ss.: it concerns itself too much with the drug-produced dreams of emaciated fakirs, and looks too contemptuously on, or rather, overlooks altogether, the to us all-important matters of daily life. “As for the sermon on the Mount, well, the scientists have given us so much to ridicule in the Old Testament as compared with geological facts, and the students of Assyrian and kabalistic lore have laid claim to so much of the New, that really we ought to be excused attending to such parts of the ethical teaching as are left.”

To such people, it ought to be a great relief to remember, that among the books rejected and styled apocryphal, by the Christian Churches, and no longer bound up with canonical books, is one called “The Wisdom of Jesus, the Son of Sirach,” which contains a great deal of sage counsel, ‘for the instruction of manners and the increase of virtue.’ The preface to the English translation, dated 1776, states that it was written in Hebrew and translated

into Greek by the grandson of the author, and a prologue by an uncertain author mentions that the son of Sirach "called it wisdom, alluring the ear by the very name of wisdom to have a greater love to the study of this book,—it containeth—wise sayings, dark sayings, and parables."

In order that our Indian friends may know that a very considerable amount at least, of wisdom, and of unmistakably clear directions for the ordering of daily events, was at one time within reach of Westerns who could read English, some extracts from this book have been made. They do not exhaust the common sense, tangible wisdom which is for this world and is eminently suited to the requirements of hard-headed matter-of-fact people, with no taste for Aryan metaphysics;—with the hope also of dispelling a feeling which begins to acquire strength, to the effect that people in the West have been ill-used with regard to the wisdom of the ancients; and in order that Hindu fellows of the Theosophical Society may become aware that Western ignorance of the conduct which insures happy human lives is—in part at least—wilful ignorance; and that those English fellows, who are incessantly crying out for practical instruction, may find some which is plain enough to suit their well-balanced minds,—teaching which covers the details of human life, while constantly urging the necessity of searching for a wisdom which does not end in the grave, and which is of higher value than rubies or priceless pearls.

Without further comment we quote as follows:—

My son, if thou come to serve the Lord, prepare thy soul for temptation, set thy heart aright, and constantly endure, and make not haste in the time of trouble.

Woe be to fearful hearts and faint hands and the sinner that goeth two ways.

Be not curious in unnecessary matters; for more things are shewed unto thee than men understand.

For many are deceived by their own opinion, and an evil suspicion has overthrown their judgment.

Without eyes thou shalt want light: profess not the knowledge, therefore, that thou hast not.

My son defraud not the poor of his living, and make not the needy eyes to wait long, make not a hungry soul sorrowful, and provoke not a man in his distress.

Strive for the truth unto death.

Be not hasty in thy tongue and in thy deeds slack and remiss.

If thou hast understanding answer thy neighbour; if not lay thy hand upon thy mouth.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

Whether it be a friend or a foe, talk not of other men's lives, and if thou canst without offence, reveal them not.

If thou hast heard a word let it die with thee, and be bold, it will not burst thee.

The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

He that buildeth his house with other men's money is like one that gathereth stones for the tomb of his burial.

Lose thy money for thy brother and thy friend, and let it not rust under a stone and be lost.

There is no riches above a sound body, and no joy above the joy of the heart.

Envy and wrath shorten the life, and carefulness bringeth age before the time.

If thou sit at a bountiful table be not greedy upon it, and say, there is much meat on it.

He that sacrifices of a thing wrongly gotten, his offering is ridiculous ; and the gifts of unjust men are not accepted.

He that taketh away his neighbour's living slayeth him ; and he that defraudeth the labourer of his hire is a blood shedder.

Let reasoning go before every enterprise, and counsel before every action.

The wisdom of a learned man cometh by opportunity of leisure ; and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad ; that driveth oxen, and is occupied in their labours and whose talk is of bullocks ? He giveth his mind to make furrows ; and is diligent to give the kine fodder. So every carpenter and workmaster that laboureth night and day, and they that cut and grave seals, and are diligent to make great variety, and give themselves to imagery, and watch to finish a work. The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh ; and he fighteth with the heat of the furnace ; the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh ; he setteth his mind to finish his work, and watcheth to polish it perfectly.

So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number, he fashioneth the clay with his arm and boweth down his strength before his feet ; he applieth himself to lead it over, and he is diligent to make clean the furnace.

All these trust to their hands, and every one is wise in his work. Without these cannot a city be inhabited, and they shall not dwell where they will. Nor go up and down. They shall not be sought for in public counsel, nor sit high in the congregation ; they shall not sit on the judge's seat, nor understand the sentence of judgment ; they cannot declare justice and judgment, and

they shall not be found where parables are spoken. But they will maintain the state of the world, and (all) their desire is in the work of their craft.

But he that giveth his mind to the Law of the Most High, and is occupied in the meditation thereof, will seek out the *wisdom of all the ancient*, and be occupied in prophecies.

He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

He will seek out the secrets of grave sentences, and be conversant in dark parables.

G. A. H. J., F. T. S.

CONVERSATION BETWEEN A THEOSOPHIST AND AN ENQUIRER.

(Continued from page 240.)

Q. PLEASE tell me what is the use of idolatry which the Madhvas follow. Is it a mere fanciful institution invented to deceive or satisfy the ignorant, or is it really a religious establishment?

A. Certainly idolatry did not spring from fancy, or superstition of the ignorant. It is a scientific institution to which the natural change in the cyclic laws gave birth. "All knowledge comes from the universal mind. Men do not invent or produce ideas. The ideas exist, and man may be able to grasp them. The light of nature is a light that comes from the spirit. It is in man and is born with him, and grows up with him. There are some men who live in this interior light." These are sages, saints, mahatmas, or rishis. The life of others is centered in their animal instincts, and they grope in darkness and error owing to their karmic or cyclic change. So long as man had a preponderance of spirituality in him, he was able to develop his subtle organs. I have already hinted in speaking of castes that there are different laws for different cycles or Yugas, that such laws govern the affairs of this world in each cycle, and that the quality of progress appertaining to one cycle is not possible during another. There is an alternate change of Ebb and Flow in the spiritual ocean under the Eternal Law, or by the will of the Universal Mind.

In Creta Yuga, the first of the four cycles, spirituality was high, but declined gradually during the Treta and Dwapara cycles. The present cycle is the last of the four, *viz.*, Kali Yuga, in which materiality is fast advancing, and spirituality waning according to the cyclic and karmic laws.

Man is getting impure day by day, and his inner organs are further enshrouded with matter. Hence his disbelief and aversion to things divine and supernatural. In proportion as his capacity to keep himself free from the enticements of the senses is stunned and confused, he is getting sceptical and doubtful. He finds himself without means to purify his perceptive or receptive susceptibilities from within or from without, and is unable to separate his divine possibilities from his passions, or to weld his own ideas

to those that are really divine. His animal nature plays the lord over him, and has plunged him into gross pursuits and grovelling propensities. He does not bother his head about the idea of futurity, nor has he the least notion of the inexorable Law of Karma. He believes that the purpose of his existence here below is merely to make his days pleasant during the short span of his single life, and then to find his lasting repose either in a grave or in a funeral pyre.

This state of things excited the compassion of the Mahatmas, the existing divine beings in the true sense of the word, and pre-eminently the well-wishers of humanity. They keep a vigilant watch over the progress of their less advanced brethren in order to help them whenever need arises. They are designated by different names in different countries, such as Saints, Ouliyas, Paighambers, Arahats, Mahatmas, Rishis and Sages. It was necessary for them to help humanity at its critical moment, and to stem as much as possible the head-long march of materialism, which otherwise would make turbid the spiritual stream in man, and multiply the folds of his ignorance to a fearful extent before the Eternity Law can in proper time play its part of purifying the muddy stream. They have studied experimentally the science of life, and are practically conversant with every other department of science and art bearing upon it, such as magic, alchemy, astrology, chemistry, and astronomy.

The science of life deals with the physical, mental, moral and spiritual parts of man, and with his development in these four-fold aspects.

Magic is a part of the science of life, and comes under two heads, one divine, or white; and the other foul or black, commonly known as sorcery. The divine magic teaches the true nature of the visible and invisible elements that compose the macrocosm and microcosm, and gives instructions, as an art, how to direct and utilize the invisible powers of Nature for the benefit of mankind. *Imagination, Faith, and Will Power* play the chief part in magic, and are to be cultivated in the manner prescribed in that science, and in the science of life. Sorcery is black magic and deals with evil spirits, which being capable of injuring man, must be subdued or controlled by adepts who are the well-wishers of humanity.

Alchemy shows the way not only how to convert base metals into precious ones, but also how to transform vices into virtues, how to kindle the fire of love in man's breast for the Deity, how to purify his mind by suffering, and how to exalt the divine principle in man above the animal elements of his soul.

Astrology deals with the psychic influences which the souls of planets exert upon each other, and upon the microcosm of man. An intimate and practical acquaintance with these sciences and arts on the part of the sages or Mahatmas has constituted them masters of wisdom, and has invested them with the eight divine or mystic powers called in Aryan literature Ashtasiddhes. अष्टसिद्धिः. They are fully described in "Isis Unveiled," Vol. II., page 593.

The possessors of these extraordinary powers are divine magicians, and make nature serve them and work miracles every day for their convenience and for the behoof of mankind at large. The term miracle means natural feats produced by spiritual powers. These Mahatmas "know how to fabricate miraculous images and statues capable of motion and speech to serve as vehicles for the gods. They can endow the inanimate things with their will power, and can lodge the astral bodies of divine or superior elements or of spiritualized men in statues, in relics, and tombs of saint.*"

A great spiritual power is contained in Faith. Faith stimulates and elevates the power of the Spirit. A person who has a strong faith feels as if he were lifted up, and were living independent of the body. By the all-powerful cogency of faith the Rishis and Mahatmas accomplished great things that were above the reach of the ordinary run of mankind, and performed their miracles by the strength of faith alone. Such miracles as were performed by them during their life-time were sheerly the results of their all-conquering Faith. Other miracles that took place through their relics or near their tombs, were caused by the power of faith of those who implored their help. All the wonders of magic are performed by Will, Imagination, and Faith. A dead saint cannot cure anybody. A living saint may cure the sick by virtue of the divine power that acts through him. This divine power does not die with the body of the saint, and therefore true saints still live with us though not in their fleshy tabernacles.

The power which enabled the saints to work miracles is still alive and available for those who wish to be profited by it. "It is the power of the Holy Ghost, and if you live in God, He will overshadow you with that power, and it will teach you the laws of God, and you will be guided like other saints even as the apostles Peter and Paul."

The above quotation comes from the teachings of Paracelsus who was a native of Switzerland, and bore the family name of Philippus Theophrastus Bombast of Hohenheim. He visited many countries in search of knowledge, and is said to have visited India, where he appears to have been instructed in the secret doctrine by the Mahatmas or great teachers of occultism, and his name Paracelsus seems to have been given him by his Gooroo during initiation. The name is partly similar to that of the great Rishi Parasara, the father of the famous Vyasa, the compiler of the Vedas and the author of the Bhagavadgita. Paracelsus is said "to be now a living adept residing with other adepts of the same order in a certain place in Asia, from whence he still invisibly but nevertheless effectually influences the minds of his followers, appearing to them occasionally even in visible and tangible shape."

The articles on "Ancient Magic in Modern Science" (pp. 1—8); on "Animated Statues" (pp. 65—73); and on "Apollonius Tyana" (pp. 11—20) in the *Theosophist*, Vol. VIII, for the months of October

* Paracelsus, page 117-8.

and November 1886, explain to some extent the mystic powers displayed by occultists in consecrating temples and images in different parts of the world. These powers are described in Aryan books which formulate the processes for fabricating and animating idols and images. This process is denominated in Sanscrit literature as *Pranapratishtha*, which means the animating of idols, &c., and is well known to occultists. *With such Saints and Rishis the institution of idolatry originated.* Temples were built on scientific principles under their instruction and supervision, and idols and statues were endowed with divine powers. Sacred diagrams called in Sanscrit चक्रमुलु imbued with spiritual potency were consecrated and set therein for popular worship under the guidance of priests initiated in the sacred mysteries of worship of different grades. Persons spiritually sympathetic to its influence can only approach and touch the animated idol. The selection of priests for temples is based on natural law, and can only be made by great sages who can examine human aura and astral imprints of the Karmic Law, and can decide as to the fitness or otherwise of the candidate in the same way as in the selection of castes already hinted at. The priests must be so pure and spiritual as to have capacity or fitness to act occasionally as vicegerents of the gods lodged in the idols, or of the rishis that consecrated them. Such priests only can attend to the performance of service in consecrated temples. Their spiritually sympathetic magnetism poured into them by Mahatmas, under the process known in Sanscrit as *Hastamaslaka Samyogam*,—which technically means to let in the spiritually magnetic power by the placing of the hands of the gooroo on the head of the disciple with a strong will for his regeneration,—should not be vitiated by the corrupted aura of bad men. The latter should not touch the said priests, who must be ever on the alert to keep the purity of their mind and magnetism always unalloyed, much less can such polluted men handle the idols or images consecrated in the manner above described. Thus a separate class of priests consecrated for service in the temple with their divine idols came into existence in ancient times. We find idolatry existing even in Dwapara Yuga. Please refer to the Bhagavat Poorana, where Rookmanee Devae and the Gopeekas who loved Sri Krishna worshipped in the temples of their tutelary deities for the purpose of having Sri Krishna as their husband. In other books there are many more instances of the kind.

In the present Kali Yuga it flourished well for many centuries, and then began to affect the purity of castes, and the class of poojarees or temple priests was also affected to a perceptible degree, while the temple servants lost their purity gradually and failed to understand the esoteric meaning of the ceremonies they performed. Owing to the evil surroundings generated by the cyclic changes and consequent alterations in their temperaments, their magnetic quality became repulsive to the adepts, who having ceased to mingle with the people as heretofore, the temple servants became unable to attract the interference of the masters in the management of their temple affairs. The sages took steps similar to those adopted to rectify the castes. Hence the selection

of temple priests became hereditary and artificial without reference to natural aptitude. The hereditary priests were not able to keep temple spirituality unsullied, and their service became merely lip-service, and they ceased to command the respect of the people and the influence of the gods that resided in the idols and statues. As the spiritual influence of temple servants diminished by degrees, the gods are quitting the consecrated temples, and the priests are unable to prevent their desecration. Rishis and saints are able to do something to prevent the evil, but they are in themselves not directors but servitors of Karma which is a power in nature. They are however trying to moderate or assuage the evil effects, subject to the natural law of universal unchangeable harmony, and one of the plans upon which they have now set themselves to work is the establishment and consolidation of the Theosophical Society. It has many branches all the world over, and as far as I am aware, it has a promising future before it. It is noiselessly propagating its good ideas, and is daily gaining ground in the mind of the thinking public. Many learned men who were formerly crass materialists have now come to believe in a future state, and have become Theosophists, with a sincere desire to glean the real truth about the new Theosophical movement.

Q: You seem to trust greatly in Mahatmas now-a-days, and to believe in their present existence. Pray let me know what evidence you have on the subject?

A: Yes, I do believe in the present existence of Mahatmas. I have some grounds which are, of themselves, very good and convincing to my mind, but I do not know how far you can appreciate them. I will narrate to you some of them, the first of which relates to my late son-in-law, Mr. G. N. Chetty, who died in 1883. He was the proprietor of a very respectable business at Madras, which failing in 1870, compelled him to seek his livelihood at Hyderabad. On his way thither, he happened to meet in a temple on the banks of the River Tounghabhadra an ascetic who looked at his face, and said something which showed to my son-in-law that the sage was able to read a portion of his past history in his face or in the astral light. The sage promising my son-in-law to see him again at Hyderabad, left the temple immediately. Mr. G. N. Chetty arrived at Hyderabad, where he spent a year or two in search of an appointment, till one night when his anxiety was so great that it recalled to his mind the promise made by the said sage. With that idea uppermost in his mind he sought his bed. At midnight there was a knock at the door, which awoke him, and making towards it, to his no small delight he saw the same sage standing before him. He heard him say that the next morning he was going to get an order for his appointment. As foretold everything turned out to be true, and my son-in-law entered on his new duties. About ten or fifteen months after this event, Mr. Chetty personally told me all what I have recounted here.

In 1881 I happened to read in the *Theosophist* an account of an extraordinary vision or visit of an adept to a European in Europe.

This induced me to leave this on a pilgrimage to Bombay, with a view to an interview with Madame Blavatsky, &c. My son-in-law, Mr. G. N. Chetty, told me, at the time of my departure, that Madame B. was a European lady, who must have come down to India with the ulterior object of propagating Christianity, and that I should be on my guard lest I fall into her trap. With the firm resolution of keeping myself wide awake, I proceeded to Bombay, and had an interview with the lady, who at the very outset spoke to me of my unspoken thoughts, and convinced me that she was able to read my mind, that she was an extraordinary personage, and that she was a convert to Hinduism who had learnt from great adepts of our religion. I remained at Bombay a few days more and witnessed some more phenomena, which greatly strengthened my first impressions about her. I received a letter through the usual post from a friend of mine at Madras. The letter was not opened by any party other than myself. On opening it, I was surprised to find a few lines written on the margin in the hand of a third party, giving me as well as to the sender of the letter some precious advice. How the lines entered the very well-gummed envelope I could not make out at the time, although I have now come to know that occultists have power to precipitate their ideas anywhere. This is one of the eight divine powers spoken of under the heading of "Ashtasiddhees." The few weeks I spent in Bombay with Madame Blavatsky were the very best portion of my life, and made me love her as my mother. I then became a Theosophist, and returned to Hyderabad, where I recounted to my son-in-law what I had seen at the Bombay Head-quarters of the Theosophical Society. His suspicions were removed, and he offered himself as a Theosophist for initiation.

In the beginning of 1893 my son-in-law, alluded to so often, became dangerously ill. One day he was raving in his bed. I was called near his bed, when I heard him talking with some invisible person. I awoke and questioned him. Then he replied that he went to bed complaining bitterly of the sages, &c., for allowing him to suffer so much. The sage ascetic already mentioned appeared to him in vision, and explained to him that what he suffered was owing to his Karma in his previous birth, and that he was not right in blaming others for his own sins. The ascetic kindly explained to him the nature of his sins and told him to be patient for fifteen days.

My son-in-law then asked the sage about his second unmarried daughter, and wished to know whether the young man whom my son-in-law has selected at that time was fit to be married to her. The sage gave him no reply.

The idea of the Theosophical Society then occurred to my son-in-law, and the ascetic on being questioned about it, said that he himself was one of the Himalayan Mahatmas, who had selected Madame Blavatsky and Col. Olcott as their agents, and had sent them to this country to preach Theosophy to the people. This is the purport of all what my son-in-law had heard from the sage on

his death-bed. He lingered for about fifteen days and then breathed his last.

His second daughter soon afterwards departed this life unmarried.

P. IYALOO NAMU, F. T. S.

[The above article, interesting from more points of view than one, displays the ideas and arguments of a typically amiable, unassuming, Hindu mind, of a spiritual order. The writer tells his belief concerning the Sages and Mahatmas,—a belief very common in India, and which has remained the same in this country for thousands of years; he gives his personal experiences, which to him are corroborative evidence of the truth of already existing beliefs, but which, as he very truly says, cannot be taken, by those who have no previous belief, or reason to believe, as being in themselves satisfactory proofs.—Ed.]

SELF-KNOWLEDGE AND SELF-CULTURE.

(Continued from page 751).

NOW as regards self-culture. Man's culture or progress is a stage in the course of evolution, and evolution is the Law of Creation. Under its influence, directed and sustained by some unknown power and potency, designated 'The Great Unknown,' 'The First Cause,' 'The Law,' or 'God,' living creatures appeared upon this planet, once a homogeneous mass of primordial matter, detached from the central mass of which it formed a part and around which it has subsequently been revolving. As time rolled on, higher and higher forms of life evolved until the highest creature (man) made his appearance. At first a savage creature, a high type of monkey, he has steadily evolved a number of intellectual powers or faculties to the wonderful extent to which he possesses them to-day. How did he evolve these faculties? He developed or cultivated them by education or exercise. These faculties inhered in him in the embryonic state or latent condition, and remained so until roused to activity by the force of circumstances. When the time came for these powers to rise, or, in other words, when the creature had sufficiently advanced in the scale of evolution, the force of circumstances, or the condition of surroundings, led to their awakening from the latent state by rendering it necessary for the creature to make use of them in order to preserve his life under the impulse of his predominant instinct (self-preservation), and to rise above his fellow-creatures and secure all the comfort he can for himself under the impulse of his domineering passion (ambition). Thus the working of the law of evolution is two-fold; it works from within as well as from without. Within lie the faculties or powers in embryo, or say the germs of faculties or mere potentialities; without it the condition of surroundings which awakens these latent faculties or stirs them up to action and then keeps them working so as to train them up by exercise. In other words, the seeds are in the man or with him; while the soil in which they grow is in his surroundings or all around him.

We repeat, the working of evolution is two-fold. Both sides keep pace with one another, they act and react upon one another; they mutually imprint, and stamp their image upon each other's mind. English biologists take a one-sided view of the case; they

fix their eyes upon the external factor and trace the evolution on that side alone. They see in the evolution of species the survival of the fittest by adaptation to external circumstances.

But this survival of the fittest implies that some are capable of surviving and to talk of anyone being capable of surviving without possessing the power to survive is to talk nonsense. Whence this power to survive? It is supposed to be merely a phenomenon of life. And whence this phenomenon of life? Can there be phenomena of life without life? And now what is life? Leading English biologists confess that the origin of life is a mystery to them. In that case, it goes without saying, that every phenomenon of life is a manifestation of a mystery. One may depict the mode of manifestation with great ability, but that does not affect the fact that he has described the manifestation of a mystery and not explained the mystery itself. Admire such able interpreters as much as you like, but still the fact remains that it is the *mode* of manifestation they explain and not the *cause* of it. One basic mystery takes different forms at different stages of evolution, man describes those forms and gets so enamoured of his lucid and accurate description that in the heat of self-satisfaction and self-appreciation, promptly intensified by the fuel of self-conceit into self-admiration, he loses his mental equilibrium, and begins to think that he has solved the mystery, while, as a matter of fact, he has merely described some of the forms of it.

In short, evolution is two-sided. *A great mystery works from within, and external circumstances guide and control it to a degree inversely proportionate to the progress of evolution in the individual.* In the course of evolution the latent power within is awakened, and soon after its awakening it tends to have its own way, unconsciously at first but consciously as soon as self-consciousness is evolved, unintelligently at first, but intelligently when the individual acquires due intelligence, indiscriminately at first, but with due discrimination when he attains to that; unsuccessfully at first, but with better results in the course of time, getting better and better day after day as he gains steadily increasing strength (by exercise) during the fight. In plants where the progress of evolution is observed by us at its minimum, the external factor alone is seen to guide and control its course. In the lower animals the internal factor tends to have its way, but almost unconsciously and unsuccessfully. In higher animals such tendency is comparatively strong, conscious, and successful; but still it is almost unintelligent and absolutely indiscriminate. In the highest animal, *man*, it is stronger, more conscious, and more successful; but still not as a rule quite intelligent, and almost indiscriminate. From this man-brute to man-god is an extensive range of evolution, during which he acquires intelligence and discrimination by personal effort at education, until the tendency under consideration becomes wholly intelligent and discriminate, so as to take the form of *right effort*, which trains by proper exercise a power within that becomes irresistible when duly developed (*will*), and that leads eventually, under the guidance of *right effort*, to the goal, the crown of evolution, the elevation of man to

the dignity of man-god. Here the cards are turned, the internal factor now becomes all-important and all-powerful, and the external one can no longer control it or dictate to it. During the course of evolution in a microcosm, from its beginning when the external factor reigns supreme and the internal one lies latent, to its climax when the latter grows all-powerful and identifies itself with the One Life that is the ALL IN ALL, there are countless stages or grades of progress, each leading imperceptibly into the one above it. Amidst these countless stages there is one or say there are some, during which self-consciousness takes some definite form. That is the turning point in the evolution of the microcosm. It is here that the individual as such begins to work consciously; it is here that the internal factor becomes a self-conscious potent factor in the evolution of the individual; it is here that the special tendency of the internal factor, communicated to it by the prevailing desires or the predominant desire of the individual, becomes a co-efficient in nature, co-operating with the general progressive tendency of evolution or counteracting that tendency according to the direction it takes. By hearty discriminate co-operation with the progressive tendency of evolution, one can promote progress to a considerable degree and such promotion of progress of right individual effort is known as self-culture.

Some idea of the nature of the grand work self-culture has to promote can be gained by comparing the state of an average intelligence of the day with that of a prophet. The former is a man-brute working chiefly, if not exclusively, under the influence of his animal instincts; while the latter is a man-god, perfect master of himself, wise almost to omniscience.* What a prophet is every-one can be, since the Law is universal.

‘Lives of great men all remind us
We can make our lives sublime.’

Now, this progressive tendency of evolution is impressed upon it by The Law which is Absolute, and of which evolution itself is a manifestation. Without such impress its existence is inconceivable, since the Law is the cause of which Nature is an effect. As Cowper says, ‘The Lord of all, himself through all diffused, sustains and is the life of all that lives. Nature is a name for an effect whose cause is God.’

From this it is clear, that the tendency of evolution indicates the tendency of the primary motion or creative energy, which is in its turn an impulse from the First Cause, the Law. Shall we keep the same direction, or shall we take some other direction? In the former case we proceed with the cosmic current upward and onward to the goal for which it is bound; while in the latter case we discard this current to have our own way, without knowing where that way may lead us. Hence to work for self-culture is to work in accordance with the law or in obedience to God’s will; while to disregard it is to disregard the law or to disobey God’s will. In the former case, we know what we are

* Hardly true of the Jewish prophets;—for instance Hosea. These were very like semi inspired lunatics, as reported at least.—Ed.

about and whither we are drifting; while in the latter case we know nothing of the sort, but are groping in the dark under the blind impulse of having our own way without understanding why and wherefore. In the former case, we work systematically with due care and caution; while in the latter case, we work at random under the impulse of the moment, and as for due care and caution that is out of question while we are groping in the dark. When one understands this, a desire springs up in him to move in the direction of the great cosmic current and to see all moving in the same direction. This desire may be appropriately called love of culture or progress. This pure love of culture is not love of self-culture with any selfish end in view, but love of universal progress implying love of self-culture as the most accessible port of that whole and the most important means to that end. By attending to this love and working under its impulse, he trains it by exercise; whereupon it grows stronger and stronger and on that account engrosses more of his attention day after day, until it grows strong enough to engage his undivided attention. Thus living the 'higher life' with heart and soul he develops his 'higher nature,' and in the course of time himself become altogether of 'higher nature' by killing out the last remnant of his previous 'lower nature.' This is the only way in which true self-culture is accomplished; in other words, it is *the way* to self-culture, fixed by the Law. For this reason alone, if not for any other, it can be truly said to be the right way to self-culture, and the motive which leads that way, the right motive to work with. Love of culture, then, is the right motive, since it is the motive that leads the right way. They should work for self-culture out of pure love of culture and not out of mere love of self, and if we have to devote special attention to self-culture, it is because that accomplishment is the most important means to the end in view. The apparently insignificant mistake of looking upon self-culture as the very end in view, exposes the student to the insidiously creeping temptations of 'higher selfishness,' which may grow too strong for him to resist without attracting his notice and may eventually turn everything upside down.

Now pure love of culture is exceedingly rare. It is a qualification most difficult to acquire. We cannot exactly say that it is inherent in the human breast as we did in the case of love of knowledge, since here it is inseparably wedded to self. What is available is love of self-culture and not love of culture for its own sake. But those who realise the Universal Brotherhood of Humanity and love all men with true brotherly feeling, work with heart and soul for their culture under the influence of Brotherhood, and under the same influence love the universal culture of Humanity more and more day after day, so that in the course of time this love exceeds love of self-culture for its own sake, so much so, that they almost lose sight of the latter owing to their deep attention to the former. Thus pure love of Humanity transforms love of self-culture into pure love of culture, in which self-culture becomes the means to the end instead of being the end in view. Here we see the importance of the first object of the

Theosophical Society from a new standpoint. By developing pure love of Humanity, it enables us or leads us unconsciously, if not consciously, to work for self-culture with the right motive or the motive that carries with it the germ of success. It gives the right turn to our efforts in this line, just as it does elsewhere. In short, it is the unmistakable guide that leads us the right way wherever we go. It is the key to *right effort*.

J. K. DASI.

LE PHARE DE L'INCONNU.

(Continued from page 64.)

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VII.

WE hope that we have by this time sufficiently refuted in these pages several grave misconceptions of our doctrine and beliefs; that amongst others which insists is regarding Theosophists,—those, at least, who have founded the Society,—as polytheists or atheists. We are neither one or other, any more than certain Gnostics were, who, while believing in the existence of planetary, solar and lunar gods, offered no prayers to them nor dedicated any altars. Not believing in a personal god, *outside of man who is the temple thereof* according to Paul and other Initiates, we believe in an impersonal and absolute Principle,* so far beyond human conception, that we see nothing less than a blasphemer and presumptuous madman in anyone who tries to define that great universal Mystery. All that has been taught us about this eternal and unique spirit, is that, it is not spirit, nor matter, nor substance, nor thought, but is the *container of all those things, the absolute container*. In a word, it is the “God nothing” of Basilides, so little understood even by the learned and ingenious annalists of the Musée Guimet (Vol. XIV), who define the term somewhat satirically when they speak of this “god nothing, who has ordained and foreseen everything, although he has neither reason nor will.”

Yes, truly, and this “god nothing,” being identical with the Parabrahm of the Vedantins—the grandest as well as the most philosophical of conceptions—is identical also with the AIN-SOPH of the Jewish Kabalists. The latter is also “the god who is not,” “Ain” signifying *non-being* or the Absolute, the *nothing* or τὸ οὐδέν of Basilides: that is to say, the human intelligence being limited on this material plane, cannot conceive anything that *is*, which does not exist under any form. The idea of a *being* being limited to *something* which exist, either in substance,—actual or potential,—or in the nature of things, or only in our ideas; that which cannot be perceived by the senses, or conceived by our intellect that conditions everything, does not exist for us.

* This belief only concerns those who think as I do. Every Fellow has the right to believe what he likes, and how he likes. As we have said elsewhere the Theosophical Society is “the Republic of Conscience.”

"Where, then, do you locate Nirvana, Oh great Arhat?" asked a king of a venerable Buddhist ascetic whom he was questioning about the Good Law.

"Nowhere, Oh great king," was the reply.

"Nirvana, then, does not exist?" said the king.

"Nirvana *is*, but it does not exist," answered the ascetic.

The same is true of the God "who is not," a faulty *literal* translation, for one ought to read esoterically "*the god who does not exist but who is*." For the root of οὐδέν is οὐδ-εις and means "and not somebody," which signifies that which is spoken of is not a person or any thing, but the negative of both (οὐδέν, neuter, is employed as an adverb; "in nothing"). Therefore the *to ouden* of Basilides is absolutely identical with the *En* or "*Ain-Soph*" of the Kabalists. In the religious metaphysics of the Hebrews, the Absolute is an abstraction, "without form or existence," "without any likeness to anything else" (Franck, *Le Kabbale*, p. 153, 596.) "God therefore is NOTHING, nameless, and without qualities; that is why it is called AIN-SOPH, for the word AIN signifies *nothing*." (Franck, *Le Kabbale*, p. 153, 196.)

It is not from this immutable and absolute principle, which is only *in posse*,* that the gods, or active principles of the manifested universe, emanate. The Absolute neither having, nor being able to have, any relation with the conditioned or the limited, that from which the emanations proceed is the "God that speaks" of Basilides: that is to say, the *Logos*, which Philo calls "the second God," and the creator of forms. "The second God is the Wisdom of God ONE" (*Quest. et salut.*) "But is this *Logos*, the 'Wisdom,' always an emanation?" it will be asked, "for to make *something* emanate from NOTHING is an absurdity." Not in the least. In the first place, this "nothing," is a *nothing*, because it is the *Absolute*, and consequently the *WHOLE*. In the next place, this "second God" is no more an emanation than the shadow that our body casts upon a white wall is an emanation of that body. At all events this God is not the effect of a cause or an act that is reasoned, or of conscious and deliberate will. It is the periodical effect† of an eternal and immutable law, independent of time and space, and of which the *Logos* or creative intelligence is the *shadow* or the *reflection*.

"But that idea is ridiculous!" We fancy we hear the believers in a personal and anthropomorphic God declare, "Of the two—man and his shadow—it is the latter which is *nothing*, an optical illusion; and the man who projects it is the intelligence, although passive in this case!"

Quite so; but that is true only upon our plane, where all is but illusion; where everything is reversed, like things seen in a mirror. For, since the domain of the real is for us, whose perceptions are falsified by matter, the unreal; and, since, from the point of view of the Absolute Reality, the universe with all its conscious

* "Qui n'est qu'en puissance d'être."

† For him at least who believes in an uninterrupted succession of "creations," which we call "the days and nights of *Brahmâ*," or the *Manvanteras*, and the *Pralayas* (dissolutions).

and intelligent inhabitants is but a poor phantasmagoria, it follows that it is the shadow of the Real, upon the plane of this latter, that is endowed with intelligence and attributes; while the Absolute, from our point of view, is deprived of all conditioned qualities, *by the very fact that it is the absolute*. One need not be versed in Oriental metaphysics to understand all that; and it is not necessary to be a distinguished palæographer or palæologist to see that the system of Basilides is that of the Vedantins, however twisted and disfigured it may be by the author of *Philosophumena*. That it is so is conclusively proved even by the fragmentary resume of the Gnostic systems which that work gives us. It is only the esoteric doctrine that can explain what is incomprehensible and chaotic in the little understood system of Basilides, such as it has been transmitted to us by the Fathers of the Church, those executioners of *Heresies*. The *Pater innatus* or God not begotten, the great *Archon* ('Αρχων), and the two Demiurgoi, even the three hundred and sixty-five heavens, the number contained in the name of Abraxas their ruler,—all that was derived from the Indian systems. But this is denied by our pessimistic century, in which everything goes by steam, even human life; in which nothing that is abstract,—which only is eternal,—interests anyone except a handful of *eccentrics*; and in which man dies, without having lived for one moment in the presence of his own soul,—swept away as he is by the whirlwind of egoistic and mundane affairs.

Apart from metaphysics, however, each person who enters the Theosophical Society can find therein a science and an occupation to his taste. An astronomer could make more scientific discoveries by studying the allegories and symbols relating to each star,* in the old Sanscrit books, than he could ever make by the aid only of Academies. A doctor who had intuition would learn more from the works of Charaka,† translated into Arabic in the 8th century, or in the dusty manuscripts to be found in the Adyar Library,—not understood like all the rest,—than in modern works on physiology. Theosophists interested in medicine, or *the art of healing*, might do worse than consult the legends and symbols revealed and explained through Asclepios or Æsculapius. For, just as Hypocrates consulted the votive tablets at the temple of Epidaurus, (surnamed the Tholos) at Cos,‡ so could they find therein prescriptions for compounding remedies unknown to the modern pharmacœpia.§ From thenceforth they might perhaps cure, instead of killing.

* Every god or goddess of the 333,000,000, that compose the Hindu Pantheon, is represented by a star. As the number of the stars and constellations known to astronomers hardly reach that figure, one might suspect that the ancient Hindus knew more stars than the moderns.

† Charaka was a physician of the Vedic period. A legend represents him as the incarnation of the Serpent of Vishnu, under the name of Secha, who reigned in Patala (the infernal regions).

‡ Strabo, XIV, 2, 19. See also Pausan, II, 27.

§ It is known that those who were cured in the *Asclepieia* left pious memorials in the temples; that they had the names of their maladies and of the medians that cured them engraved upon plates. A number of these tablets have lately been dug up in the Acropolis. See *L'Asclepieion d'Athènes* M. P. Girard, Paris, Thorin, 1881.

Let us repeat for the hundredth time : The Truth is one! but the moment it is presented, not under all its aspects, but according to the thousand and one opinions which its servants form about it, it is no longer the divine TRUTH, but the confused echo of human voices. Where can one look for it as a whole, even approximately ? Is it among the Christian Kabalists, or the modern European Occultists ? Or among the Spiritists of to-day, or the early spiritualists ?

A friend said to us one day, "In France there are as many systems as there are Kabalists. Here they all pretend to be Christians. There are some of them who are all for the Pope, to the point of dreaming about a universal crown for him,—that of a Pontif-Cæsar. Others are against the papacy, but in favour of a Christ, not indeed the historical Christ, but one created by their imagination, an *intriguing* ("politiquant") and anti-Cæsarian Christ, and so forth. Every Kabalist believes that he has rediscovered the lost Truth. It is always his own science that is the eternal Truth, and every other nothing but a mirage ; and he is always ready to support or defend it with the point of his pen."

"But the Jewish Kabalists," I asked, "are they also in favour of Christ ?"

"Well, they have their own Messiah. It is only a question of dates."

There can, indeed, be no anachronisms in Eternity. The only thing is, that since all these variations of terms and systems, all these contradictory teachings, cannot contain the true Truth, I do not see how our friends, the French Kabalists, can pretend to a knowledge of the Occult Sciences. They have the Kabala of Moses de Leon,* compiled in the 13th century ; but his *Zohar*, compared with the "Book of Numbers" of the Chaldeans, represents the work of the Rabbi Simeon Ben Iochai, about as much as the *Pimander* of the Greek Christians represents the true Egyptian Book of Thoth. The ease with which the Kabala of Rosenroth and its mediæval Latin manuscripts, when read by the *system of Notarion*, transform themselves into Christian and Trinitarian texts, is like an effect in a fairy scene. Between the Marquis de Mirville and his friend the Chevalier Drach, a converted Rabbi, the "good Kabala" has become a Catechism of the Church of Rome. The Kabalists may be satisfied therewith if they like : we prefer to stick to the Kabala of the Chaldeans, the "Book of Numbers."

Whoever is satisfied with the dead letter, may wrap himself up in the mantle of the Tanaim (the ancient initiates of Israel) ; in the eyes of the experienced occultist he will never be anything but the wolf disguised in the nightcap of Little Red Riding Hood's grandmother. But the wolf will not gobble up occultism as he does Little Red Riding Hood, symbol of the profane outsider athirst after mysticism. It is the "wolf" more likely who will perish, by falling into his own trap.

* The same who compiled the *Zohar* of Simeon ben Iochai, the originals dating from the first centuries having been lost. He has been falsely accused of inventing what he has written. He collated all he could find, but he supplemented from his own resources where passages were wanting, with the help of the Christian Gnostics of Chaldea and Syria.

Like the Bible, the Kabalistic books have their dead letter, the exoteric sense, and their true or esoteric meaning. The key to the true symbolism, which is that also of the Hindu systems, is hidden to-day beyond the gigantic peaks of the Himalayas. No other key can open the sepulchres where, interred thousands of years ago, lie the intellectual treasures which were deposited there by the primitive interpreters of the divine Wisdom. But the great cycle, the first of the Kali Yuga, is at its end; the day of resurrection for all these dead cannot be far away. The great Swedish seer, Emmanuel Swedenborg, said: "Look for the lost word among the hierophants of Great Tartary and Tibet."

However much appearances may be against the Theosophical Society, however unpopular it may be among those who hold all *innovation* in horror, one thing is certain. *That which our enemies look upon as an invention of the 19th century, is as old as the world.* Our Society is the tree of Brotherhood sprung from a seed planted in the world by the angel of Charity and of Justice, on the day when the first Cain killed the first Abel. During the long centuries of the slavery of woman and the misery of the poor, this seed was watered by all the bitter tears shed by the weak and the oppressed. Blessed hands have replanted this seed in one corner of the earth and another, and in different climes, and at epochs far apart. "Do not to another the thing thou wouldst not he should do to thee," said Confucius to his disciples. "Love one another, and love every living creature," preached the Lord Buddha to his Arhats. "Love one another," was repeated like a faithful echo in the streets of Jerusalem. To the Christian nation belongs the honour of having obeyed this supreme commandment of their master, in a particularly paradoxical fashion! Caligula, the *pagan*, wished that mankind had only one head that he might cut it off with a single blow. The *Christian* powers have improved upon this idea, which remained only in theory, by seeking for, and at last finding a means to put it in practice. Let them make ready to cut each other's throats; let them continue to exterminate in one day in their wars more men than the Cæsars killed in a year; let them depopulate whole countries and provinces in the name of their paradoxical religion, and let those who kill with the sword perish by the sword themselves. What have we to do with all that?

Theosophists are powerless to stop them. Be it so. But it is their business to save as many of the survivors as possible. Nucleus of a true Brotherhood, it depends upon them to make their Society a bridge destined in the near future to carry the humanity of the new cycle beyond the muddy waters of the deluge of hopeless materialism. These waters rise continuously, and at this moment are inundating all civilized countries. Shall we leave the good to perish with bad, terrified by the clamours and mocking cries of the latter, whether against the Theosophical Society or ourselves? Shall we watch them perish one after the other,—this one of lassitude, that one unable to obtain a ray of the sun that shines for every one,—without stretching to them a plank of safety?—Never!

It may be that the beautiful Utopia, the dream of the philanthropist who sees as in a vision the accomplishment of the triple desire

of the Theosophical Society, may be far off. Full and entire liberty of conscience allowed to all, fraternity reigning between the rich and the poor, equality recognized in theory and practice between the aristocrat and the plebeian,—are still so many castles in the air and for a good reason. All this must come about naturally and voluntarily on both sides, but the time has not yet arrived for the lion and the lamb to lie down together. The great reform must take place without any social shocks, without a drop of blood being spilled; which can happen in no other way than by the recognition of the axiomatic truth of Oriental Philosophy, which teaches us that the great diversity of fortune, of social rank and of intellect, is due but to the personal Karma of each human being. We reap only what we have sown. If the *personality* of each physical man differs from that of every other, the immortal *individuality*, or immaterial being in him, emanates from the same divine essence as does that of his neighbours. He who is thoroughly impressed with the philosophic truth that every Ego begins and ends by being the indivisible WHOLE, cannot love his neighbour less than he does himself. But, until this becomes a religious truth, no such reform can take place. The egoistical proverb: "Charity begins at home," or that other one: "Every-one for himself and God for us all," will always impel "superior" and *Christian* races to oppose the practical realization of this beautiful pagan saying: "The poor man is the son of the rich one," and still more that which tells us, "Give to eat first to him that is hungry, and take that which remains for thyself."

But the time is coming when this "barbarian" wisdom of the "inferior" races will be better appreciated. What we must try to do in the meantime is to bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences,—and let the disinherited ones of life recover hope.

H. P. BLAVATSKY.

(The end.)

(Translated from "*La Revue Theosophique*.")

LEPROSY IN ANCIENT INDIA.

NOW that a great desire is felt by the Indians to know what the ancient Indian doctors wrote about leprosy thousands of years ago, and especially after the death from leprosy of that heroic philanthropist—Father Damien—whose self-sacrifice has produced universal admiration for him, we take this opportunity of contributing our mite to the progress of the knowledge of that disease. A great deal more from the ancient writings could be given, were it not for the fact that the technical terms in ancient

Indian Medical works, can only be really understood by one who is initiated into that science by a proper gurun. Ancient commentaries on these works are not easily procurable. Doubtless, some of them have been printed, but these are at present beyond our reach. These difficulties are greatly enhanced by the want of a Botanical Dictionary containing exact equivalents, in English, or in the language of European botanists, for Sanskrit botanical terms. Even while equivalents are given in some English works, they cannot be taken as authoritative, for no two English botanists are agreed as to the proper and exact equivalents for Sanskrit botanical terms. Under these circumstances our contribution must necessarily remain imperfect.

The first question to be considered—what eminent medical men are thinking about—is, ‘Can leprosy be communicated from one person to another?’ In other words ‘Is leprosy a contagious disease?’ The ancient law-givers and physicians of India had long ago arrived at a definite conclusion, viz., *that it can be communicated.*

Manu says, ‘Let one avoid (for marriage ties) any family by which rites are neglected, which has no males, which possesses not the Vedas, (the members of which) are hairy or have piles; also families afflicted with consumption, dyspepsia, epilepsy, albinism, and leprosy.’¹

Again, ‘One distraught, one who has scrofula also,’² so also a white leper, &c. &c., (should be avoided.)’³

Also:—‘But if she transgresses because she hates (a husband when he is) crazy, degraded, castrated, impotent or afflicted with an *evil disease*, (that husband) has no right to set her aside or take away the gifts (he has given her.)’⁴ Here Kullūka and other commentators observe that ‘evil disease’ includes leprosy.

Yāgnavalkya⁵ tells us that ‘marriage should not be contracted with members of families in which there are contagious diseases, such as leprosy, epilepsy, &c.’

Further on⁶ he says that ‘impotent people, and sufferers from incurable diseases, viz., consumption and leprosy, have no inheritance.’

So also, Yama⁶ prohibits marriage with any member of a family in which there is leprosy, or white leprosy. Nārada⁷ prohibits the marriage of a leper woman.

Apāla, an ancient Aryan lady, is said in the Rīgveda, to have had an attack of leprosy, and to have been cured, and became perfectly healthy by eating the Sōma plant, with the blessings of Indra.

Most of the Smṛithis prohibit dining with a leper, nor is a leper fit to receive a gift or to officiate as a priest in sacrifices and ceremonies.

The Tantras, such as the Pāncharātra Āgamās, forbid a leper’s approaching the shrine of an idol; and also the worship in the

1. Manu, chap. III, verse 7 (translated by Burnell and Hopkins).

2. Ibid, chap. III, v. 161.

3. Ibid, chap. IX, v. 79.

4. Mitākshara, chap. I, page 7 of Madras Edition.

5. Ibid, chap. II, v. 137 (page 147, Madras Edition).

6. Parāsara Mādhyāya, p. 111 (Madras Edition).

7. Varāṣramādhāra Kānda of Vaidyanātha, p. 94 (Madras Edition).

temples, by an Archaka (one who perform the worship of idols in temples) who is leprous. The ancient Indian medical authorities laid down that the following should be avoided in connection with one affected with leprosy, fever, sore-eye, *etc.* :—

Catching the breath (of a leper, &c.), touching the body, conversation, eating (with a leper, &c.), taking a seat along with a leper, &c., lying on one and the same bed or seat, sleeping together, wearing flowers, clothes, &c., once worn by such people, rubbing sandal (over their body)¹.

What are the ancient Indian medical works?

Nine treatises by eleven different authors are mentioned, viz., Athri, and Charaka Samhitas, Bhilatantra, Játukarna? Tantra Parásara, Bharadwája, Háríta, and Karpara Samhitas, and Sushruta, composed respectively by Athri, Charaka and Agnivésa, Bhila, Játukarna, Parásara, Bharadwája, Háríta, Karpari, Dhanwantari and Sushruta. Of these only five can be found at present, namely, Háríta Samhita, Charaka, Sushruta, Bharadwája, and Atri Samhitas; and the remaining four are supposed to be irrecoverable. Several commentaries are extant on the existing Samhitas, each of which has two or three commentaries². Besides these ancient works, there are many modern treatises on medicine that can be found in India, as the Ashtāngahridaya Samhita of Vāgbhata, Sārṅgadhara Samhita, and various others. At any rate medicine in India is of a very great antiquity.

In order to understand their ideas and theories, a few prefatory remarks may not be out of place here:

'The entire system is supported by three humours, (or dōśhás), viz., váyu (air), pitta (bile), and sléshma (phlegm). If deranged they are the cause of disease and death; and with the blood they retain and eventually destroy the body. Without these three humours and the blood the individual could not exist. With

1. Charaka, Sūthrasthána, chap. V; Chikitsásthána, chap. VII; Sushruta, Sūthrasthána, chap. V; and Chikitsásthána, chap. IX; Háríta Samhita, chap. XI; Vāgbhata's Ashtāngahridaya, Nidānasthána, chap. XIV, and Chikitsásthána, chap. XXI; Bhāvaprakāsa, Part IV. These works and Dr. Wise's 'A Commentary on Hindu System of Medicine' have been mainly consulted in writing this paper; and even Dr. Wise's equivalents generally adopted in the course of this paper.

2. Sushruta has two, and Charaka has three, commentaries.

3. (1) Váyu (spirit or air) is invisible, extremely light, of a cooling nature and of Rajóguna (active quality): flows more or less quickly through all the parts of the body; performs respiration, circulation of the fluids, all the action at the various outlets of the body, the activity of the senses of the understanding or intellect; the temperature of the body depends on its temperature, for it is liable to be affected by heat and cold; it prepares and separates the fluids. It is found in the small intestines (pakvāsaya), thighs, ears, eyes, senses, all the canals, testicles, and the anus. It is, as it were, the guide of the functions of the body and its organs, and the expression 'vital force' may be its nearest equivalent. It is of five kinds or manifestations.

a. Pránáváyu passes through the mouth and nose, and is situated in the chest: performs deglutition, gives movement to the blood, conveys food and drink to the stomach, and is the supporter of life (Prána) and on its healthy condition depends the health of the individual also; when diseased it produces hiccup, diseases of the lungs, &c.

b. Apánáváyu is contained in rectum, buttocks, urethra, &c., and is situated under the small intestines (pakvāsaya) and separates urine, fæces, semen, menses, and expels the foetus. If it is deranged the parts (of the body) in which it is contained become also diseased,

the essential parts of the body and the appendages, and impurities, they form the fabric of the body.'—(*Wise's Commentary on Hindu System of Medicine*, p. 43).

These three humours bear the same relation to the body as the pillars do to a house. They are called Tristhūnas (three pillars) on this account. Hence also Tristhūna came to mean the body. They are also called Dhātus, for by their good condition, the whole body is borne up as it were. They are called Dōshas, because if they are deranged they ruin the seven essential parts or Dhatus of the body, viz., Twak (skin), Asrik (blood), Māmsa (flesh), Méda (fat), Asthi (bone), Majja (marrow), and Sukla (semen).

c. Samānavāyu is situated in the stomach and large intestines (A'māsaya); it digests the food, produces, by separating the impurities, blood, fat; separates urine, &c., if it is diseased, dyspepsia, diarrhoea, &c., are the result.

d. Vyānavāyu conveys fluids over the body, performs walking, jumping, opening of the eyes, raising or depressing things, and produces the flow of the blood. If diseased all the body becomes affected.

e. Udānavāyu is situated in the hollow of the neck above the sternum, produces speech and musical sounds and other functions of the voice. If diseased, it produces the diseases of the upper part of the neck.

Vāyu may be deranged owing to too much exertion of body, or any part of it, or of mind, by the quality and quantity of the food, &c.

II. Pitta (bile) is a hot, bitter, oily fluid having a peculiar smell like that of raw flesh: is situated principally in A'māsaya (stomach), Pakvāsaya (small intestines); but also found in liver, spleen, heart, eye and skin, where it is mixed with blood and other fluids. It is of Satwaguna, and is of five kinds:—

(a). Pāchaka assists digestion, and is situated between the stomach and the small intestines. It digests the food, separates chyle, urine, and fæces: imparts its properties to the Sléshma (phlegm). The stomach is like a cooking pot containing water and food which is boiled by the heat of the bile underneath it. In this way is digestion performed, and while it is so performed, it (bile) dries up the thin part of the fluid, and is hence called fire. The bile also conveys its properties all over the body.

(b). Ranjaka is situated in the liver and spleen, and gives a red colour to the chyle.

(c). Sádaka is situated in the heart, and produces sense, memory and pride.

(d). A'lochaka is in the eyes and produces sight (probably the humours of the eye).

(e). Brājaka is in the skin; it absorbs the application to the skin, and gives the skin its shining, clear, and healthy colour.

When bile is deranged the internal fire or the heat of the body is diminished, as also its colour, and digestion; if any of these five kinds of bile are deranged, those parts of the body they are situated in become affected.

III. Sléshma (phlegm) is the impurity of the chyle, and is conveyed by the Prānavāyu along the domestic vessels and mixes with the rest of the phlegm in the body. It is cooling, moist and sweet, and when imperfectly prepared it is salt. It is white, heavy, oleaginous, and possesses Tamóguna. It is chiefly found in the stomach, breast, heart, root of the neck, head, eyes, throat, and tongue; also in joints, vessels, and moist parts. It is of five kinds.

(a). Klédaka is in the stomach, and softens the food and lubricates them together.

(b). Avalambana is in shoulder joints and neck: it strengthens these parts and the breast.

(c). Rasana is in the tongue and throat, and produces the various tastes.

(d). Shtréhana is in the head, and keeps the brain, the eyes, and other senses moist. It also retains their respective qualities.

(e). Sléshma is in the joints, and keeps them moist and ready to perform their actions. If Sléshma is deranged or diminished, the body dries, the joints move with difficulty, and there is too much of thirst, weakness, &c.

These humours belong quite exclusively to the Eastern medical systems, and the Western mind cannot grasp the Eastern ideas about them. For this purpose, and for a correct understanding of the morbid anatomy and pathology of any disease, they are described here. If these three humours are correctly identified and understood, the Indian system of medicine will be really appreciated. The terms air, bile and phlegm are no real English equivalents, but only tentatively adopted.

The generality of diseases are supposed to be the result of certain morbid changes in the humours, such as increase or decrease in quantity. The object of treatment is to promote the just balance of the humours and elements by a judicious choice of aliment, and such means as assist the *Prāna* (vital principle) in the completion of the assimilation. The diet is the great means of accomplishing this end, and is hence regulated in point of quantity, quality, mode and time of its administration, by the nature and severity of the disease.

The general principles of pathology were based on alteration of the fluids, which only were considered active, while the solids of the body were considered passive with no indication of change beyond what the fluids seemed to produce upon them. The diseases of 'air', 'bile', and 'phlegm' may proceed from the semen of the father, from the menstrual blood (*Sōnita*) of the mother, from the state of the mother's body during utero-gestation, from certain kinds of food acting in the same way, from the habits of exercise, &c., &c. These causes derange the humours, produce the individual's habit of body and the kind of disease to which he is subject. The derangement of these humours is the root of all the diseases and requires to be carefully examined by the physician. All maladies are considered to be produced (1) by the derangements of the humours of the part, and (2) by the peculiar diseases of that part. All diseases are divided into 11 classes, besides the diseases of women and children, which are described separately in midwifery. These different classes are:—I. Diseases of humours, II. General diseases or diseases affecting the general system, III. Diseases affecting the mind, IV. Diseases of the head and neck, which include those of mouth, ear, eye, &c., V. Diseases of chest, VI. Diseases of the abdomen, VII. Diseases of the urinary and generative organs, VIII. Diseases of the rectum and anus, IX. Diseases of the extremities, X. Diseases produced by poisons, as vegetable, mineral, and animal poisons, including hydrophobia, and XI. Trivial diseases, as baldness, warts, &c.

Leprosy stands as the 10th of the 15 orders of diseases under class II.

Causes.—There are two kinds of causes, viz., moral and material. We shall now deal with them separately:—

(a.) *Moral.*—If one steals¹ he will get white leprosy. He who commits *Athipāthaka*,² infidelity,³ namely, disbelief in the existence of God, or steals God's property,⁴ (*i. e.*, belonging to a temple) or kills a Brahmin,⁵ becomes a leper; also one who abuses great men, or kills women.⁶

(b.) *Material.*—Owing to several defects (*dōshās*) in the functions of the body, *vāyu* (air), *pitta* (bile) and *sléshma* (phlegm) become

1. *Yāguavalkya Smṛiti*, chap. III, v. 214.

2. *Vishnu Smṛiti*, chap. XLV. *Athipāthaka* is a class of grave sins, such as carnal intercourse with one's own mother, sister, daughter, daughter-in-law, &c.

3. *Garudapurāna* quoted in *Parāsaramādhaviya*, p. 363, Madras Edition.

4. *Sivadharmōttara* (quoted in the above).

5. *Yama Smṛiti* (quoted in the above, p. 365, Madras Edition). *Yama* is upheld by *Hārta*.

6. *Charaka*, *Sushruta*, &c.

deranged or loose their equilibrium, and the dhátus (or essential parts), namely, skin, flesh, blood, semen, and lasika (fat?) become deranged in their turn. Leprosy is the result of the combined action of all the defects (dóshás) and never of any one of them. The different kinds of leprosy are the result of the different manifestations of these defects. The causes of leprosy are alternate exposures to extreme heat and extreme cold; too much drinking of spirituous liquors; too much eating either of fish, or of certain roots as Mullangi (*Raphanus sativus*), too much use of fresh rice, rági, chólum, milk, curds, buttermilk, (when taken with foods, etc., which have antagonistic properties); sweetmeats, &c., boiled in mustard oil; too much of exercise, or of sexual intercourse, or of exposure to heat and sun: too much fear; eating certain kinds of food which increase the temperature of the body to a great extent: restraining vomiting and other excretions of the body, whether natural or induced; using too much oil or oleaginous food.

These causes derange the three humours 'air,' 'bile,' and 'phlegm.' Thereupon the skin, flesh, and fat (lasika) become diseased and worn (sithila). This result is called Kushta or leprosy. Among other causes of leprosy we may mention too much fasting, too much use of sesamum, and jaggery.

Varieties—Leprosy is variously subdivided in 7 and 1^o kinds. Of the latter, 7 are called 'greater varieties' (Mahákushta) and the rest, 'minor varieties' (Kshudrakushta). The 'greater varieties' are so called because they produce very serious effects, and extend their action to all the dhátus, and are very difficult to cure. The seven-fold classification is the one more generally adopted, for all the various varieties cannot easily be ascertained. All the different kinds of leprosy are characterized by the presence of worms in the sores. The 'greater varieties' are given below:

Sushruta.		Charaka.	
Varieties.	Caused by the derangement of	Varieties.	Caused by the derangement of
1. Kapálakushta ...	Bile.	1. Kapálakushta ...	Air.
2. Udimbarakushta ...	"	2. Udumbarakushta ..	Bile.
3. Mandalakushta (Rishyajihva) ...	"	3. Parimandala- kushta...	Phlegm.
4. Arunakushta ...	Air.	4. Rishyajiva (Rikshajiva) ...	Air and bile.
5. Pundarika ...	Phlegm.	5. Pundarika ...	Bile and phlegm.
6. Dadrukushta ...	"	6. Sidhma ...	Air and phlegm.
7. Kákanaka (Kákana)..	Bile.	7. Kákavarna ...	Air, phl egm and bile.

The 'minor varieties' are :

Charaka's classification.—Yékakushta, Charmakiti, Samvipádika Alasaka, Dadruma, Charmadala, Páma, Vispótaka, Satáru, and Vicharchika.

Sushruta's classification.—Yékakushta, Mahákushta, Sthúlá-rushka, Charmadala, Visarpa (Vispótaka), Parisarpa, Sidhma, Vicharchika, Kitima, Páma, Rakasa, (also Rasaka or Lasaka). Owing to change of symptoms, the varieties are also considered innumerable.

Sidhma is classed by Charaka among 'the greater varieties' for although it is strictly a 'minor variety' according to Sushruta, it spreads very quickly to several dhátus, and requires a more prolonged treatment. Dadru is also considered by Sushruta one of the 'greater varieties,' for it very soon develops itself over the body and gets deeper and deeper into the skin.

'White leprosy' is also considered a variety of leprosy : for it is also a skin disease, and is connected with leprosy (Vágbhata). It is either white or red in colour. It may be caused by functional derangements (dòsha) or it may be the result of sores, wounds, or fire or of marks left by these. It is distinguished from leprosy by not being accompanied by any discharge.

Symptoms.—General. No perspiration whatever, or too much perspiration ; skin very hard to the touch, or too smooth, soft, tender, and discolored, accompanied by itchiness and pain ; too much sleep ; burning sensation in the bones, &c., horripillation ; intolerable pain after a fall, or after coming in contact with hot things, or when any part of the body is burnt, or no sensation whatever ; any small sore on the body will produce great pain, and such sores never become enlarged.

Kapálakushta (Symptoms of).—The skin is rough, hard, ruddy, uneven, and very hot ; also a little raised and benumbed ; sometimes itchiness and burning sensation ; hair erect, the sores become inflamed, and at last burst out, and contain worms ; colour of the sores black-red, and resembling an earthen vessel—hence called Kapálakushta.

Udumbarakushta, so-called from its colour resembling that of an Indian apple ; it is red with whitish patches ; the pus at one time watery and at other times thick ; burning sensation ; phlegm, blood, and fat (? lasika) discharged from the sores ; itchiness ; viscosity ; sometimes a gangrene or an inflammation ; at other times it will remain in its usual condition. The sores become gradually enlarged, and then burst out, presenting worms therein ; and while bursting a very great burning sensation is experienced.

Parimandalakushta.—Sores, smooth, large, and elevated : sides of the sores, thick with pus and flowing impure blood : with great itchiness caused by the presence of the worms : sores small, and numerous.

Rishyajihva—Skin hard, reddish, inflamed inside and outside ; and of either blue, yellow, or red colour ; sores soon spinging up with very little itchiness and viscosity of the fluid ; worms very small ; burning or prickling sensation, and sometimes no sensation whatever ; pain similar to that arising from the bite of an insect ;

central portion of the sore hollow, with small sores all round the edge of it; form of the sores oval; this variety of leprosy is called Rishyajihva, from the sores resembling the tongue of a species of deer,—or Rikshajihva, *i. e.*, resembling the tongue of bear.

Pundarika.—Sores white and reddish; the edges of sores shining and ruddy, and elevated; discharge of too much of blood, pus and fat (? lasika), from the sores with itchiness, and worms; sores enlarge and soon burst out; burning sensation; sores resembling a lotus flower (pundarika), and hence called by that name.

Sidhmakushta.—So called from the resemblance of the sores to the flower of long gourd (Sorakkai in Tamil or Alábupushpa in Sanskrit). Sores reddish, presenting a reddish appearance all round centre of the sore, very soft with too much or too little pain; little itchiness, little burning sensation; pus and fat (? lasika) flowing down the sores; very few worms are found on the bursting of the sores.

Kákavarna.—So called from its color being like that of a crow; and in this váyu, pitta and sléshma are deranged. The colour of the sores is at first that of a fruit of Kakananthi (*Abrus precatorius*). It also contains the symptoms of all the other kinds of leprosy. Only very sinful people will have it.

To turn to the 11 minor varieties :—

(*Súshruta's classification.*)

Sthúlarushka.—Joints thick, very hot and hard, and sores painful.

Mahákushta.—Skin thick, hot and hard, limbs gradually fall off.

Yékakushta.—The whole body is more black than red. This is incurable.

Charmadala or Gajacharma. Itchiness, pain, fainting (? Gosha).

Visarpa.—Fainting and skin hot, blood, pus, and fat (? lasika) flowing down from the sores. The appearance of the sores is like that of a fish-scale.

Sidhma.—Sores white and itchy.

Vicharchika.—Sores white, long; and blood, pus and fat (? lasika) flowing down.

Kitima.—Sores round and black, very itchy, and blood, pus and fat (?) flowing down.

Páma.—Small sores (like itch) spreading all over the body; very itchy, and with burning sensation.

Rakasa (or Spoka).—Small sores spreading over the external genital organs.

Dadru.—A cutaneous eruption, presenting the appearance of ringworm.

Prognosis.—Of these seven kinds, Pundarika and Kákana are incurable, some else are curable, while others are curable only in the beginning. With the exception of Kákana, all the others can be cured only if immediately treated, or if their severity increases they are incurable. If once they are neglected, the seven humours become diseased, and the skin inflamed, and the number of worm become greater and greater: they first eat the sore, and then the váyu (air), pitta (bile), sléshma (phlegm) become diseased.

If váyu (air) is deranged, the skin is swollen, harsh and with a darting pain; also shivering and horripillation. If pitta (bile) is deranged, there is a burning sensation, copious perspiration, itchiness, and inflammation of the skin with pus flowing down the ulcer.

If sléshma (phlegm) is deranged, the lips will be of a white colour, too much cold in the body, itchiness, hardness, feeling of weight in the body, swelling and feeling of oiliness in the body, gradually the worms begin to eat away skin, blood, flesh, fat (? lasika), blood vessels, and tendons or muscles, and bone. In this case the pain is very great and the parts fall off. The symptoms are thirst, fever, diarrhoea, weakness, and want of taste. This is incurable. If leprosy is confined to the skin, it is discolored and hard. If it extends to the blood there is horripillation, perspiration, itchiness and want of pus: if to the flesh, the face becomes pale, and full of ulcers, attended by a darting pain. If to the fat, there is a bad smell, pus, worms, bursting of sores. If the bones and marrow become leprosy, then the nose goes away, and the eyes become ruddy and there is loss of voice. If to the semen, inability to walk: and the disease can be propagated from father to son. If it extends to skin, flesh and blood, the disease is curable. If it extends to marrow, it can be cured only in its earlier stages.

Treatment and diet.—The disease should be cured in its earlier stages, or otherwise the chances of cure become less and less, for worms will increase, and gradually destroy every part of the body. These worms are subdivided into two kinds according to some, and 4, 7 and 20 kinds according to others. They are to be found in the blood, bowels, stomach, skin, and produce itchiness, emaciation of the body, cough, ozœma, &c. Hence, there should be good food, good acts, and good treatment by good drugs; bad actions, sleep during the day, exercise, exposure to too much light or to sun, sexual intercourse, jaggery, curd, milk, arrack, flesh, fish, másha (a kind of grain), sugar-cane, oil seeds, tamarind, those vegetables that produce constipation or boils and those that increase the temperature of the body should be avoided.

As regards the administration of medicines, care should be taken to find out which of the humours is greatly disturbed. If váyu (air) is deranged, the symptoms of those kinds of leprosy which are produced by such a derangement, are hardness, roughness, unevenness of the skin, accompanied by weakness, horripillation, occasional contraction of the skin and the limbs, pain, poking sensations, discolorment of the teeth, &c. If pitta (bile) is deranged, there is burning sensations, redness of the skin, discharge of pus, accompanied by bad smell, and falling off of the extremities and limbs. If sléshma (phlegm) is deranged, the skin is itchy, thick, elevated, hard, cool, and the sores white, and eaten away by worms. If all the three humours are found deranged in a patient, he should not undergo any treatment, as his case is hopeless.

If váyu (air) is deranged, ghee should be taken internally, and oleaginous medicines should be taken in, and externally applied to

the skin ; if *sléshma* (phlegm) is deranged, emetics should be first taken. If *pitta* is deranged, then the physician should have recourse to blood letting, by the application of leeches and venesection, all of which vary according to the nature of the disease and are described fully by the Indian medical writers. But before commencing treatment, evacuants and emetics should be cautiously administered in the manner prescribed in Medical works.

If the disease belongs to the minor varieties of leprosy, the parts affected by the disease may be amputated, but this depends on the situation of the limb affected. If the disease belongs to the greater varieties, then an instrument called 'Sira' should be used and the sores punctured. If the upper parts of the body are affected by leprosy, emetics should be administered in the manner prescribed. For example, a decoction of

Kutajaphala, (fruit of *Wrightia antidysenterica*.)

Madana, (fruit of *Randia dumetorum*.)

Madhuka, (fruit of *Bassia latifolia*.)

Patola, (fruit of *Lagenaria vulgaris*.)

Nimbarasa, (juice of the leaves of *Melia azadirachta*.)

Triphala, (three fruits, viz., 1 *Terminalia chebula*, 2 *Terminalia belerica*, 3 *Phyllanthus emblica*.)

Trivritta, (fruit of *Convolvulus turpethem*.)

Danti, (fruit of *Urostigma volubile*.)

The parts where there are numerous worms should be scarified by a sharp instrument, and the worms removed by a kind of instrument resembling the tongs, or the sores may be scarified and leeches applied : in certain cases cupping, venesection, may be performed. Surgery is generally useful in those varieties in which *pitta* (bile) is deranged. Regarding the parts devoid of sensation, we should first have recourse to blood letting, and then certain caustics should be applied ; also certain kinds of poisons should be applied.

If the skin is affected by leprosy, the parts should be cleansed by astringent decoctions, generally of catechu, and certain kinds of varnish applied.

If the blood is affected, there should be cleansing of the parts, certain kinds of varnish applied, the patient should be bled, and certain decoctions administered internally. If the flesh, we should have recourse to the treatment in case of the affection of the blood and a decoction of the seeds of *nux-vomica* should be internally administered. When the fat is affected, the disease is incurable, but certain tonics accompanied by cleanliness of the body, regular diet, &c., may be of use in checking the progress of the disease. If bones are affected, the patient should not be treated, as the disease becomes incurable. If marrow becomes diseased, the patient will soon die. In these severe forms, suppositories, glysters, and errhines may be used, and the medicine injected according to the nature of the circumstances. But if these are of no effect, the case may be

considered hopeless. Various medicines are recommended for rubbing over the skin; a few may be given here by way of example:—

- (1). Theleaves of
Dhurvá,
Sindhava,
Chakramartha,
Kutéraká,
Somaráji, (*Panicum dactylen.*)
Zingibéra (ginger),

should be powdered, mixed with sweet oil and rubbed.

(2). The leaves of *Aragvadha* (*Cassia fistula* or *Cathartocarpus fistula*) should be ground and mixed with rice coujee; and then rubbed over the skin. This will cure *Dadru*, *Sidhma*, and *Kitima* varieties.

(3). Mix with butter-milk the powder of the leaves of *Kákamache* (*Solanum nigrum*), *Chaturangula* (*Ipomœa cerulea* or *Clitoria ternata*), and then rub this mixture on the body of the leper, first smearing it with sweet oil.

(4). Powder the root of *Kásamarda* (*Cassia sophora*), mix it with sour gruel and then rub it over the body. This will cure *Dadru* and *Kitima* varieties.

(5). Black pepper should be finely powdered, and the butter obtained from buffalo's milk mixed with it and applied to the skin. This will cure the *Páma* and *Kutch* (or *Kitima*) varieties.

(6). Rice with the husk removed should be put into a cocoanut and allowed to decompose; the decomposed matter should be applied to the skin in case of *Vipádiká* variety.

(7). Certain kinds of oil extracted from black pepper and mustard seeds are also considered effective in several varieties of leprosy.

Besides these, several medicines are to be internally administered; for example:—

Take equal parts of the powder of unripe fruit of *Bhallátaka*, (*Semicarpus anacardium*), *Abhaya* (*Terminalia chebuli*) and of the plant *Birangas* (*Celastrus paniculata*?), boil in water and ghee, and boil the mixture till the watery part is evaporated. This should be mixed with sweet oil and taken internally and also applied externally. This is considered very efficacious in all forms of leprosy.

White leprosy.—Diet the same as in the case of leprosy. The internal and external remedies are numerous. The following may be taken as an example:—

Powder, *Chitramûla* (root of *Plumbago Zeylanica*), *Zingibéra* (ginger), Black pepper, Long pepper.

Then take an earthen pot, pour into it cow's urine, and add a little of ghee and honey; macerate the above-mentioned powder in it for a fortnight, then strain the mixture through cloth, and take a 8 *masha's* weight (or 1 *tola*) of the mixture.

Among the external applications may be given:—

Take equal parts of the leaves and flowers of *Putika* (*Cæsalpina bonducella*), *Akun* (*Calatropis gigantea*), *Sihahi Varuna* (*Tapia*

cratæva), and the urine of the cow, and mix these to the consistency of a paste and apply it to the parts affected.

Several other mixtures and preparations, for external and internal use, are given in ancient Indian Medical works; some of these are even considered as specifics in one form of leprosy or another. To give an idea of the various remedies and mode of treatment of the disease sufficient to experiment, and form an opinion as to their usefulness or otherwise, those portions in the old texts that describe them will have to be carefully translated; and perhaps, after all, the reader may not have any great interest in the description of those preparations. With this view, this portion of the subject has been very briefly dwelt upon, and it is intended that the subject shall receive a better treatment in the pamphlet which will shortly be published on the Leprosy question.

Meanwhile, it is hoped that this short essay will create an impression in the minds of our readers, that ancient India was not too slow to recognize the dreadful nature of the disease, and to try to cure it in the best way it could.

PANDIT N. BHASHYA CHARYA.

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AS OTHERS SEE US.

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“LET us glance for a little at Hinduism and see how it stands as an anti-Christian system.

“Hinduism presents itself to us in two aspects—first, as a religious faith; and secondly, as a social organization, the latter being immediately dependent on the former.

“In the first aspect, Hinduism appears on the surface as a confused and incongruous polytheism, with temples and gods innumerable, and every variety of idolatrous worship. Its Pantheon is as populous and varied as the tribes or characters of the people. There is no fetish too gross and no abstraction too subtle not to find devotees within its pale. Its religious customs are as numerous as the castes, which, in the course of time, have been multiplied in endless divisions. Yet there is a certain unity in Hinduism and a substratum of character common to all its votaries. From the Himalayas to Cape Comorin they have all been cast in a common mould, so that amid all diversities of race and language everyone can recognise the mild, patient, tolerant, apathetic Hindu. The unifying element, so elastic as to give room for the basest superstition and the most refined rationalism, and so pervasive as to steep them all in its own influence, is a subtle and thorough-going philosophical Pantheism. Whatever popular deity he may worship or whatever superstitious rites he may practise, every Hindu is at heart a Pantheist. In the West a philosophical creed is the luxury of the learned few; in India it is the atmosphere of the common multitude.

“I have no space here to expound this Pantheistic faith; it is only necessary to glance at its central tenet. Its grand principle is this—There is One Being, no second; all that is, is God. Apart

from him or it there is no existence. 'This One Divine Being is immaterial, without parts, endless, changeless; it is even devoid of attributes; it is pure, absolute, unconditioned existence, without the bonds of any attribute or quality. Before this Being all other apparent existences are not only reduced to utter insignificance, but are extinguished. The world is mere appearance, vanity, as the reflection in a mirror or the mirage of the desert. So with man. He exists, but not as a physical being, or as a conscious soul. So far as he has a separate life and an individual consciousness, he is under the delusion and bondage of *Maya*. He is, only as he is identical with God, only as he has in aim a very fragment of the Divine essence, and can think himself, or rather unthink himself, into unity with the Absolute. To be conscious of a separate self is to be estranged from God and to be miserable; hence this life and every conscious life is nothing but misery. From this misery there is no deliverance but in absorption into God, that is, in the extinction of the individual life.

"But note next how this hopeless Pantheistic creed finds practical expression. *It is embodied in the social edifice of the caste system.* Herein lies the key to a right understanding of India and all that concerns it. We cannot possibly appreciate either the evil or the good of the caste system—either its cruel oppression as a social and spiritual despotism, or its strength as the guardian of family life and social morality—unless we see it as the expression of a thorough-going Pantheism. The fundamental principle—there is one Being only, no second—is directly reflected in the rigidity and despotism of the social whole, which is built up as a solid edifice on the caste and family system. As individual manifestations of existence are of no account in comparison with the one Supreme, so individual men and women have no rights or claims against the absolute supremacy of the universal society. Room is made for an endless multiplicity of castes, but they must all keep their own place, and be in entire subordination to the general organisation. The sacred crown and topstone of the edifice is, of course, the Brahmans, to whom all must be subject, and whose very persons must be worshipped as divine. Other castes are honoured in being recognised by them, and admitted to a place in the sacred organisation.

"Further, the despotism of Hinduism has its last and strongest entrenchments within the family life. Caste is a matter of birth; that is, the caste is but the outgrowth and development of the family. And Hinduism recognises nothing except the family. The individual is not an integer, but only a fraction of the family. Not the individual, but the family, is the unit of society. The separate individual man, not to speak of the woman, has no independent rights or standing ground whatever. All property belongs to the family, all authority is vested in the family, all legal capacity resides in the family. Rights may be held and authority exercised by one head, but it is not by virtue of individual claims, but only because of his being the representative of the family.

"Thus in every department of life, the most trivial as well as the most important, the individual is subjected to the despotism of the

family, and the family to the tyranny of caste and custom. Within such a system individual responsibility is extinguished, and conscience, as the organ of moral freedom, is killed. No attempt is made to reconcile liberty with order, the rights of the individual with the rights of society; Hinduism recognises no claim to liberty and no individual rights: the tyrannical weight of the great whole crushes out all individuality and responsibility, as the one unconditioned Supreme annihilates all separate existence. The assertion of individual freedom is the one practical crime, as separate individual being is the essence of all evil and misery.

"Thus the ideal of Hinduism is a sacred and permanent order, whose sanctity and stability are not even to be endangered by the exercise of individual liberty. All divine law and authority are embodied in the social organisation, and there is no appeal to a higher divinity beyond it. All its institutions and customs are ordained for the maintenance of an abiding, unprogressive undisturbed society, whose calm fixed order shall be a reflection of the unruffled repose of the eternal and changeless Supreme.

"But for this solidity and permanence, Hinduism has had to pay a tremendous price—the sacrifice of all freedom and the paralysis of all true life. Its order is liker the rigidity of death than the harmony of healthy life. It has arrested progress, killed originality, and cut the sinews of enterprise. The achievements of the Hindu genius in literature and philosophy, science and art, belong to a distant antiquity. The individual spirit being crushed within the unbending system, the energy of life is checked at the fountain head. The sacred caste has extinguished the sacred personality. The sanctity of the family life has in infant marriage repudiated the sanctity of human love, which is its only healthy root; women are degraded into slaves, and the home is made a prison house. Hinduism has secured order by the death of freedom.

"Such is a sketch in broad outline of the despotic system which confronts us in Hinduism."

[The foregoing is an extract from a series of letters that have lately appeared in the *Scottish Leader*, by "An Anglo-Indian." It should be answered. Of course it is a tissue of misstatements and false conclusions, but it is not sufficient for the acting Editor of the *Theosophist* to say so. "An Anglo-Indian" is but one of a herd of Western writers who are now busying themselves in maligning the old institutions of India. They should be answered *authoritatively*,—by some native or natives of India whose words will be accepted as voicing the ideas and sentiments of Hindus generally.

The Theosophical Society contains some of the most able and learned men in India. The columns of the *Theosophist* are open to all the defenders of Hinduism. There seems to be no doubt that there are Hindus capable of successfully defending their ideas and customs against the assaults which are now being made upon them,—not only by the religious party in the Western civilizations, but by the philosophical. Pantheism is rapidly spreading in the West, but it differs from the Hindu pantheism in being absolutely dis severed from priestly or social tyranny. *Independence* and *moral courage* are its right and left bower anchors. It is animated by the idea of Human Fraternity, not as a sentimentalism, but as a fact in Nature. It is a breaking down of the barriers and a casting off of the chains which have hitherto held men isolated and in bondage. The Pantheism of the West is *chemically combined* (so to speak) with religious, social, intellectual and physical FREEDOM. It has learned the great lesson of Jesus, "Love thy neighbour;" it has learned the great lesson of the Eastern reli-

gions, the Unity of God and Nature; and the consequence has been the great awakening which is now in progress, and the tremendous revolt, just beginning to take form, against every kind of injustice and tyranny. The accusations which it brings are not against nations, or religions, or social customs, but against *evil animating principles*. It says to all: "Do your religions, do your customs, offend against the eternal principles of Justice and of Liberty? If no, they may stand. However preposterous those doctrines and practices may seem to others, people who find happiness in them may still do so if those doctrines and practices do not offend against Justice and Liberty. If they do so offend, they will surely be crushed out of the world by the Powers now being developed in it; and those who cling to them will be trampled under foot." India is the only part of the world in which the religion and the social customs of the people are asserted to be hopelessly inimical to the principle of the fraternity of man and of nations. That is the real meaning of the accusations which such writers as "An Anglo-Indian" bring against Hinduism. It has, he says, solidity and permanence; "but for this solidity and permanence, Hinduism has had to pay a tremendous price—the sacrifice of all freedom and the paralysis of all true life. Its order is liker the rigidity of death than the harmony of healthy life. It has arrested progress, killed originality, and cut the sinews of enterprise.....The individual spirit being crushed within the unbending system, the energy of life is checked at the fountain head.....Hinduism has secured order by the death of freedom."

The question asked is whether India will take its place or not in the new cycle that is opening. It must make its choice now. It cannot say: "Come back in a thousand years for my answer." Japan is taking its place in the new order of things; China will soon do so; South America has awakened; Russia is full of new life; Africa is being born again; the United States is leading the van, while poor old Europe is hurrying after it, a "bad second," as fast as its heavy load of armies and churches and aristocracies will permit. It is not of the acceptance of new inventions and improvements in material comfort that there is question, but of the acceptance of larger views, broader ideas, nobler principles. The former are merely the natural consequences of the latter, showing themselves on the material plane. The telephone, the steam-engine, the printing press, all the great modern inventions in fact, are a direct consequence of the descent to earth of the SPIRIT of honesty, truthfulness, kindness, enterprise, and moral courage. A thief or a coward never invented anything but a lie. On another plane this new "spirit" has sown the seeds of orphanages, hospitals, schools, and a thousand benevolent works. On a still higher plane it is sowing the seeds of co-operation, mutual toleration, forgiveness of injuries, and of all the "virtues" which men have hitherto talked so much about, and understood so little. What the enemies of Hinduism say is that this SPIRIT, cannot penetrate India as she now is, cannot influence those who cling to the ideas and customs of the long distant past, and that India is the only country in the whole world which cannot open its heart to this apparently new, but in reality very ancient SPIRIT.

It is time that these accusations were answered. It is useless to say "they have been answered already"—this has been said so often by Christians to those who put forward objections to their doctrines that its repetition only makes the world smile; it has come to be looked upon as a backneyed form of evasion. It is of no use to pretend to answer by explaining the symbology of Hindu ceremonies and shrines; or even by unfolding the philosophy hidden in the Shastras. Intensely interesting intellectually as these things may be, they are not to the point in this instance. Everyone knows that he ought to be honest, and truthful, and just and kind. These facts have been "revealed" to mankind by a multitude of gods over and over again—besides which the seeds of these sentiments were implanted in man's heart by Nature when he became man. The accusation is not that the Hindus do not know what is right, but that they do not practise it. The answer must either be "they don't know it" or "they do practise it."

It is time that these accusations were answered, because they are being repeated continually in the West, and every repetition strengthens the impression they make. The other day a young Hindu called Durasami David Pillay

delivered a lecture in London on "India: its People and its Faith." In the course of it he said:—

"There was no other nation in the world where caste was observed so strictly and imposed with such severe penalties as among the Hindus. In Southern India, where the distinction was the strongest, if a man fell down ill in the street, he would be allowed to die unless he received aid from a European, because no native passing would know his caste, and therefore would not go near him in case he should be polluted by finding he was of lower caste than himself. It was not at all an infrequent thing in India for persons to die on the roadside for the want of timely aid which was not given owing to the system of caste."

This lecture has been reported in the English papers, and it is of such materials that Western ideas of Hindus and their customs are fabricated. It is useless to say that the lecturer has been a Christian missionary and is a renegade to his own faith. In England many people, whether rightly or wrongly, credit what the missionaries say, and if the world believes that all religious Hindus are filled with the quintessence of the spirit that animated the Levite in the biblical parable, what is the use of all their "tall" philosophical talk about Parabram? So, at least, will Western nations argue, unless the really learned and pious Hindus awake from their dreams and defend their theories and practises before the world.

The whole world is turning over a new leaf, and laying aside its toys and leading strings. Mankind is awakening to realities. It is practically realizing the fact that man's own destiny is in man's own hands—a fact which Hindu philosophy has insisted on in theory for thousands of years. Will India accept the new order of things and try to realize its own conceptions? Or will it continue to lie on its back, and play with its symbols? Those are the questions which are being asked in the West even by India's best friends, and which are formulated as accusations against Hinduism by its enemies.

It is time, we repeat it once more, that these accusations were answered, and answered effectually and effectively. It is useless to reply that the *Theosophist*, being a highly respectable, conservative, religious, philosophical publication, should leave these unpleasant subjects to the Anglo-Indian newspapers, in whose columns they will do no harm. That is childish nonsense. The *Theosophist* has had too much of that mock superiority lately on the part of some of its critics. It is equally childish to raise the cry that it is unkind and unbrotherly to say anything that might offend the ignorant and hurt the feelings of our Hindu neighbours,—that what we want is peace and not polemics. Everyone knows that those who construct Fools' Paradises for themselves, do not like to be disturbed in the enjoyment of them; but the question is whether it is well to live in such palaces; and, if not, whether the one we live in is of that description.

Those who would leave "severely" alone the people who are now industriously bringing against Hinduism and the Hindus the accusations, such as those repeated by "An Anglo-Indian" and Mr. Durasami D. Pillay,—accusations which are pertinaciously undermining the good opinion of Europe about India, her people, her philosophy and her religion,—show thereby that they may be afraid there is no satisfactory answer. They must surely see the mischief that is being done, and which their lofty pretence of high-souled indifference is allowing to increase and gather strength unchecked. The *Theosophist* believes that the arguments of the enemies of Hinduism can be shown to be fallacious, however specious they may be, and the facts brought forward by these enemies can be disproved, however apparently convincing they may seem; and it is for that reason that it now calls upon the able and learned Hindus to come forward and defend their countrymen and their country from the accusations that are brought against them,—to disprove such assertions as those we have quoted; to show that the facts are wrong, and the arguments fallacious. A real reply, a true defence of the Hindu System, a satisfactory demonstration that it does not "kill all true life," that it is not inimical to liberty and progress, would do immense good in the West at the present moment. But it must be a veritable answer,—not a retort. A reply of that nature will be most joyfully printed in the *Theosophist*, and reprinted from its pages for as wide distribution as its limited finances will allow.—*Ed.*]

Reviews.

THE ARYAN MAORI.*

VERILY this is an age of revelation. The ancient monuments of Mexico, Peru, Egypt and Assyria have been deciphered and their history traced, although but partially: and even the neglected Maories now begin to claim a place in comparative philology and archæology. The book bearing the title above given, and kindly sent for our Library by our sympathetic brother Mr. E. T. Sturdy of New Zealand, will surely set inquirers examining the ancient relics of the Maories of New Zealand, Hawaiians and South Sea Islanders: and if such investigation continue, we may feel confident that the day will not be far off when the 'Aryan of the West greets the Aryan of the Eastern seas.'

The work is very highly interesting. But we regret we cannot do it any better justice than by briefly stating the author's conclusions, and the connection they have with the esoteric teachings and the archaic history of the Aryans.

The first chapter is introductory. The question of the Aryan original home is discussed, and is found to have been "north of the Himalayas, on the high table-land towards Tartary,"—the 'Meru of the Hindus.'

The second chapter treats of language. Here the author takes and more than 100 Aryan roots and words, from Sanskrit, Greek, Latin, Teutonic languages, and compares them with those of the Maoris. Nearly 600 words are derived from those roots, although the signification is not the same, the changes they have undergone are quite discernible to any one acquainted with the fundamental principles of comparative philology. It is with Vedic Sanskrit that the Maori language agrees in the main. A few examples may not be uninteresting:—

Sanskrit: Dhi (to shine), Vari (water), Agni (fire), Ahi (serpent), Rishi (sage), Adithi (a Vedic term for the ineffable parent), Guh, (a secret), Manas (mind), Játavêdas (a Vedic term meaning fire), Plavaka (ship), Maha (great), Déva (God), Hari (an Indian god), Mri (death), Bhûta (devil), As (breath), Anga (body), Hau (to kill). Maori: Hi, wa, ahi, ahi, athithi, kuha, mana, atawera, waka, maha, wera, hari, mri, puta, ahu, anga, and hau respectively; and these are but a few of those given. This is no doubt a rich feast for a student of comparative philology.

In the third chapter which treats of animals and customs, he shows, by an examination of Aryan roots, and comparison with Maori roots and words, that they were acquainted with bows, arrows, the sling, knife, axe, bucket, and cords; with domestic animals; and knew the savage creatures on their own wide plains, and others which "they had met on their journey through India."

The fourth chapter is devoted to a study of comparative mythology, so far as it is connected with the mythology of Maories. Here certain legends come in as corroborative evidence of the existence at one time of the Great Lizard—the present representative of which the common lizard—and reptiles of its kind they dread even now. The belief in the sacredness of the serpent is common to them, as well as to the Indians, Egyptians, or the Greeks. The Indian Swástika, or the cross, is a sacred symbol with them also. They also know the use of the conch shell (or Sankha), but 'the mode of blowing it differs with the locality.' They have not lost the ancestral power of calling names.

* THE ARYAN MAORI. By EDWARD TREGEAR, Wellington, New Zealand. George Didsbury, Government Printer. 1885, pp. 107.

In the fifth chapter the author considers the question when the Maori became separated from the other Aryans, and concludes by saying that he must have left them at the time when Vedic Sanskrit was the spoken language, and adds that "these uncivilized brothers of ours have kept embalmed in their simple speech a knowledge of the habits and history of our ancestors that in the Sanskrit, Greek, Latin, and Tuetonic languages have been hidden under the dense after-growth of literary opulence," and by some arrest of development, the "Indo-Polynesians" have not waked to life—yet.

Turning for a while his attention to the people of New Hebrides, Society Islands, &c., he asserts that "few people know of the treasures that await the archæologists in the Islands of the South Seas; monuments as worthy of notice as the hieroglyphics of Egypt and Central America." Further on, after quoting a New Zealand Government Report on the South Sea Islanders, he conjectures that the monstrous works and edifices of Strong Island, may be the relics of the old people of Lemuria, or of the Papuans; but "considering their degraded condition," he concludes that "they were originally not civilized, but subsequently emerged from barbarism, built these edifices, and sunk back again to the state they are now found in." The Theosophists will here recognize the well known "Theories" of Lemuria being peopled by the third race, and their subsequent downfall,—and that of cycles first boldly made known by the gifted author of the *Isis Unveiled*.

In the sixth and the last chapter we become acquainted with the existence of a "mystery language," or "the esoteric language,"—as the author calls it of the Maori. They are said to hold their "lodges" in the subterranean apartments, and at that time "the mystery language" has to be used in addressing their Grand Master, who is also the king. The religious mysteries, which are likened to Freemasonry and the ancient Mysteries, were confined to a certain class of men, who kept them concealed from the profane, or communicated only such portions of them as they thought fit. We have in them a corruption of the Indian account of creation by Brahma, as given in the Sathapatha Brahmana of the White Yajur Veda; and also of Matsya Avatar of Vishnu. The word "Manu" reappears in their language in the form of "Maui," but with nearly the same account as ours.

They have their own alphabet, which seems to be a kind of "ideogram." Western Orientalists are so prejudiced as not to believe for a moment that we had any writing before Panini, and in the way of recompense they have unduly exaggerated our mnemoniacal powers. If our "uncivilized brother"—the Maori, who is said to have parted from us at a time when Vedic Sanskrit was our spoken language—has an alphabet of his own, is there anything scientific in saying that our ancestors before Panini had not even ideograms or hieroglyphics, if not a systematised form of writing? And can it be supposed that because we have no positive proof of the existence of ideograms in India, we should at once rush to the conclusion that they did not possess even them? May it not be that the mighty hand of time has removed every vestige of those earliest civilizations from the earth?

This work is a valuable contribution to the study of comparative philology and mythology—and we conclude this somewhat long review by agreeing with the author that "if some great European philologist will now undertake the task of rescuing the fast-fading older word-types of the languages spoken in these Southern Seas, he will have reward as he works, and fame for his guerdon."

ADYAR ORIENTAL LIBRARY,

14th September, 1899.

PANDIT N. BHASHYA CHARYA.

THE TAROT.*

STUDENTS of the Taro who read French will feel the moment they open the very handsome volume just issued in Paris from the able and now well known pen of "Papus," that another inspired book has been added to their canon;—inspired, that is to say, by great erudition, patient research, and extreme ingenuity.

The author points out that just as the Hebrews were made the medium for the preservation of the truths contained in the Bible, so the Bohemians, or Gypsies, that mysterious race of wanderers in Europe, whose origin many believe to be undoubtedly Oriental, have been made by Providence, or destiny, the vehicle for preserving intact the whole wisdom of antiquity in a series of cards, containing various symbolic figures and arrangements of numbers. The Taro cards are 78 in number, 22 of which M. Papus shows to correspond with the Hebrew alphabet, and which contain illustrations symbolic of Power, Justice, Death, the World, and other factors in the *lives* of man, if one may express by the use of the plural the idea that he lives in the astral and spiritual world, as well as in the physical. The remaining 56 cards are divided into four suits, and are evidently the progenitors of our modern playing cards. Each suit, however, has four "court cards," the extra one being "the knight," who in rank comes after the king and queen and before the knave.

It is not easy to cram the whole philosophy of the universe into a pack of cards, especially when one knows extremely little about the universe or its order and government, as the wisest of mortals are the most ready to confess is the case with men. But it must be confessed that M. Papus has gone much nearer success in that attempt than any previous student of the Taro. By combining the cross and the triangle with the letters of the ineffable name (IHVH,) in a multitude of ingenious ways, he has produced a very complete system, which, for anyone who has the patience to master it, ought to serve as an admirable *memoria technica*, for the study of philosophy. For those who see in the Hebrew alphabet and in the letters that are supposed to represent the ineffable name, the possibility of all knowledge, the system so ably worked out by M. Papus, on the lines traced by William Postel, will be satisfying. They will possibly even grant the claim of the author that the Taro is "the key of Occult science." This claim, however, would probably be disputed by Oriental occultists, as well as by the large majority of the Fellows of the Theosophical Society. It is possible that these might even say that the Taroists having found an ancient key, have manufactured a very pretty lock to fit it, but that neither the key nor the lock give the entry into the domain where philosophical speculation and intellectual products become living, substantial, visible, tangible, and often tremendous realities.

* LE TAROT DES BOHEMIENS. *Le plus ancien livre du monde, à l'usage exclusif des initiés*, par PAPUS, Georges Carré, Paris, 1889. 8vo. pp. 372.

THE MADRAS JOURNAL OF LITERATURE AND SCIENCE
FOR THE SESSION 1888-89.

THIS is an annual Journal published by the Madras Literary Society and Auxiliary of the Royal Asiatic Society, and contains six papers.

First.—The Legend of St. Thomas, by the Rev. George Milne Rac, M. A., Professor in the Madras Christian College. This is an able solution of the much vexed question of the origin of that legend, to the effect 'that the origin of the tradition in India is due to the founders of the Church of Malabar, and that it has been kept alive by the so-called Syrians themselves, by Catholics, and by Protestants, on grounds that are not historical. For, in his opinion, 'there is not a shred of evidence to prove that the feet of St. Thomas ever trod the soil of Peninsular India; and such evidence of his destination as our available records supply points in another direction.' We are also glad to find that he does not follow the baseless theory of H. H. Wilson's that Mailapur is the same as Mahilaropya mentioned in the Panchatantra.

Second is an interesting paper 'on The Etymology of some Mythological names, such as Europa, Minos, Centaur, Indra, Gandharva, &c.,' from the standpoint of a comparative philologist, by Mr. M. Seshagiri Sastri, M. A., of the local Presidency College, than whom ^{we} no native of Madras is more competent to deal with the subject in an able manner.

Third.—We have 'Ibn Batuta in Southern India,' by Mrs. L. Fletcher, and remarkable as it is from the pen of a lady. Ibn Batuta, a native of Tangiers, travelled for a period of 27 years over Zanzibar, Arabia, Syria, Asia Minor, Mesopotamia, Persia, Bokhara, Afghanistan and India. His accounts were translated into French in 1858, and an account of this great traveller is given in English by Sir H. Yule. It would be a good idea for some of the Orientalists to translate his travels into English, as it would throw some light on the condition of India and other countries during the fourteenth century.

Next, we have a paper on 'Pandavula Metta,' by Rev. J. R. Hutchinson, which is about the 'Prehistoric remains,' cromlechs of antiquarian interest found in the hills lying south-west of Ganjam.

This is followed by an excellent contribution to the study of South Indian Numismatics, in the shape of an article on 'Indo-Danish Coins,' by two local graduates, Messrs. T. M. Rangachari, B. A., and T. Desika Chari, B. A. While congratulating them for the ability with which they have discharged their task, we think they will have a bright future before them, if they will persevere in their studies in this direction, which, so far as we know, has not been trodden by any native of South India.

Lastly, we have an essay by Dr. G. Oppert, Professor of Sanskrit, of 164 pages octavo, on 'The Original Inhabitants of Bharatararsha or India,' Part II. The first part which treated of Dravidians was published in the same Journal for the Session 1887-88, and reviewed in the *Theosophist* for July 1888. This part treats of Gandians, the second of the two classes under which he groups the original inhabitants of Bharatavarsha. At the end of this long contribution he informs the public of his intention to publish a third part, which will contain his conclusions; and although it may be premature to enter deeply into the matter and pass an opinion,

we may say a few words regarding the manner in which he deals with the evidence before him. He has several advantages which the Orientalists in Europe have not. He has lived among the people of this country for the last 15 years, and besides possessing a good knowledge of Telugu and Tamil, has collected a great deal of information, both archæological and ethnological; and is well acquainted with local traditions, manners and customs of the people among whom he lives. This essay is the splendid result of those acquisitions. It will no doubt provoke little criticism, due in some measure perhaps to jealousy; but to the majority of the less prejudiced of his readers, it reveals many unknown etymologies and historical points. We could, for instance, take up his derivations of the words 'Gauda' and 'Cooly' to illustrate our argument. In page 137 there are some very careful remarks on the identification of King Gondophares of the legend of St. Thomas. Further on there is an interesting description of that curious tribe of the Nilgiris—the Todas—but we are not quite sure that his description of their manners and customs will meet with the approval of General H. R. Morgan and the late Dr. J. Shortt, who devoted several years to that subject. Dr. Oppert is not satisfied with the explanation given by others, of the word 'Toda,' and strikes one for himself, which is as interesting as it is able and supported by evidence. The numerical strength of this tribe seems to be fast decreasing, being only 689 during the Census of 1881.

Towards the end of this essay there is to be found a scholarly dissertation on the identification of Kurumbars, with Kadambas mentioned by Sanskrit writers. On the whole we may say that this is really a monument of industry such as few of the Orientalists would ever undertake, much less accomplish.

We, however, regret the absence of an index to this journal, for purposes of easy reference to the articles written.

PANDIT N. BHASHYA CHARTA.

ADYAR ORIENTAL LIBRARY, }
25th September 1889. }

SANKHYAKARIKA.*

ALTHOUGH this remarkable book was translated by Coolebrooke many years ago, and edited several times by several others, the present edition is quite welcome, for two reasons; first, while the Asiatic Society of Bengal, and the Oriental scholars in general, published works of all kinds, the Theosophical Society recommends the publication of the more important philosophical works, and this is in response to its voice; secondly, this is accompanied by a translation in Bengali, and this with its cheapness places it within the reach of the Bengalis, whose knowledge of Sanskrit may not enable them to understand the original Karika, or the Sanskrit commentary. The usefulness of the work has been so often recognized by various writers, India and Foreign, that we need not repeat them here. Suffice it to say for the present that the Chinese had both the original and the commentary translated into their language between

* Sankhya Karika of Isvara Krishna, with a Commentary by Goudapadacharya, edited by D. N. Gosawmi, with a Bengali translation by himself, and a preface in English, in two parts, Calcutta, 1888.

the years 557 and 583 after Christ. The translation is in easily written Bengali, and we hope our brethren of Bombay and Madras will translate into their respective native tongues this priceless work, as this is considered to be a more reliable one than the Sankhyapravachana of Vignanabhikshu, the only other original work on Sankhya that we now possess.

PANDIT N. BHASHYA CHARYA.

ADYAR ORIENTAL LIBRARY, }
25th September 1889. }

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BOOKS RECEIVED.

(To be noticed hereafter.)

LA TERRE, par ADOLPHE D'ASSIER. Paris, Baillière et fils. 1889. Sm. 8vo.

WHY I BECAME A THEOSOPHIST, by ANNIE BESANT. FreeThought Publishing Company. London, 1889.

ERRATA.

For 'III. 2. 101' in the following places in the article on 'The Age of Patanjali,' in the September issue of the *Theosophist*, read 'III. 2. 111.'

Page 725, Note 4.

Page 726, Note 1.

Page 730, Note 3.

Correspondence.

THE PURDAH.

TO THE EDITOR.

While I am thankful to you for your kind notice of my letter anent your criticism on R. Pershad's article in the *Kayasth Gazette* on the Purdah system of secluding women,—I am sorry to find you drawing certain conclusions, which I never expected that my letter would produce; nor do I see why should I be called upon to defend the Purdah system when I did not claim to be one of its advocates, but simply pointed out the irrelevancy of the argument employed in rejecting the original introduction. If my letter showed anything of my view on this question, it showed plainly that I was on the side of social reform and that I held the Purdah to be an un-Aryan custom.

It is indeed expected by everybody that the *Theosophist* should be somewhat "more than a mirror to reflect everybody's opinion," and should "firmly put forward what it considers the truth," but I failed to find in my letter that I ever questioned the motive of the *Theosophist* in its "treatment" of the subject, nor is there anything to show that I objected to the "electrical treatment," for which the journal has of late shown so much partiality.....

If the *Theosophist* had taken "the broad principles of right and wrong," and applied them to the Purdah system, its decision would have been hailed by both the parties, specially at a time, when the position of women is the burning question of the day, and that not only in India but all over the world. No one expects that the *Theosophist* "should say nothing unkind about any iniquity or abomination," or should show "selfishness and cowardice" in a matter which "offends the very principle of Theosophy," nor can those who uphold the Purdah system (and K. C. M. is *not* one amongst those) be offended at the honest exposure of the views of the reformers and of those who support them, if they could only confine themselves to comments that would stand the test of reason.....

I am very well acquainted with "the general feeling amongst the enlightened Hindus themselves" regarding the question of the position of women in society and specially on the Purdah system. I would have, if I had the time and if I was the upholder of the Purdah system, given you clippings of the papers advocating the system, which would have been as numerous as those condemning it. I can, if you choose to open your columns to the ventilators of this subject, send hundreds of articles written by the graduates of the Indian Universities upholding the Purdah system with as much earnestness as the emancipation of women would be advocated in America. But as I neither wish to tire your readers with such newspaper clippings, nor like that the *Theosophist* should abandon the broad and general questions it is expected to deal with, and give space to one which merely affects its local readers, I satisfy myself by drawing your attention to the following article in the *Advocate of India*, showing how the Editor of the *Kayasth Gazette* was taken to task for his having taken the side of the reformers. I would at the same time draw your attention to the fact that the Hindus are accustomed to all sorts of abuses. They do not as a rule smart under the lashes which may be effective with other nations, and they seldom open their mouth in defence of their own institutions, but

what little they have spoken on this subject is as voluminous as what has been advanced by the other side :

"Bombay is evidently making its influence felt in regard to social questions in other parts of India. It seems that a little weekly journal, issued at Bankipore, in the North-West Provinces, to give the Kayasths an opportunity of discussing questions of interest to themselves particularly, lately contained several letters on the question whether women should continue to remain in seclusion. For the information of readers on this side of India it may be necessary to explain that all over the Bengal Presidency the *purdah* is strictly observed, both among Hindus and Mahomedans. The custom is a standing reminder of Moslem rule. But Bombay, which has been less under Mahomedan influence, allows women greater liberty of action. Among the Valmik Kayasths in this Presidency, as among all other classes of Hindus, ladies of the best families appear freely in public, with unveiled faces. They visit their friends, and no one thinks it a crime if they hold converse with male friends of the family. Some reformers, struck by the advantages of a life so natural, commended it in the columns of the *Kayasth Gazette*, to the branches of the community resident in Upper India. The innovation was, of course, opposed ; but, not content with this sign of disapproval, the conservatives have asked the Editor of the journal not to insert any more communications in favour of the abolition of the *purdah*. The protest derives significance from the circumstance that it is not the act of one or two individuals, but the deliberate opinion of an entire Kayasth Sabha. The members declare that the *purdah* is a necessity, that a great many evils are likely to arise if it is abolished, and that its abolition is against the Dharma *Shastras*. The Editor—in other words, the Kayasths of Bankipore—is, however, stoutly standing his ground. That he does not wish, at this early stage, to bring dissension into the camp by urging the case for abolition is apparent. But he puts in the foreground the liberal social custom of Bombay, and hopes that the malcontents will not give us reason to blush for them in future."

The *purdah* in one sense is not a Theosophical question, nor is it a purely Hindu institution, for you will find Theosophists and Hindus ranging in equal numbers on both sides of the arena. People cannot therefore take offence at the *Theosophist* taking part side of either on the opponents, but what they object to is its employing arguments which are not applicable to the point at issue, and when this defect is pointed out, shifting its position.

Yours faithfully,

K. C. M.

P. S.—I held over this letter with the hope of getting a further elucidation of your views, which I understood from your remarks would be forthcoming in the next number of the *Theosophist*. But the article headed "The Province of Theosophy" in the August number of the journal which though very able and to which, I am bound to say, few can find anything to object, and also which I believe all your readers cannot but admire, does not touch the main point raised in my letter.

There is indeed nothing in the world which is outside the province of Theosophy, and there can be no harm in the handling of politics or sociology in the columns of the *Theosophist*, if the writers would but confine themselves to the broad principles of right and wrong instead of descending into the lower plain where "Expediency" rules supreme.

I have noticed that almost 75 *per cent.* of the Indian reformers, either political or social, are Theosophists ; and it is no wonder that such should be the case. Theosophy has expanded their minds, and they cannot sit idle with all the iniquities and abominations around them ; but the Theosophist reformers while themselves guided by the Theosophic morality, do not attempt to drag down Theosophy to the vulgar gaze, which blinded by superstition and ignorance cannot but fail to understand its true significance.

K. C. M.

THE SECRET DOCTRINE AND CASTES.

TO THE EDITOR.

This marvellous book of Madame Blavatsky, in two volumes, has shed a flood of light on the religious beliefs and practices of all countries. It does not do however sufficient justice to India, or Bharata Khandam, as *the Land of Castes*. All the races and sub-races of all rounds have a habitation in India for every Kalpam or day of Brahma. Hence the Hindus are tenacious of caste while picturing the state of casteless happiness out of India. The four principal castes represent the four Root-races partaking of the nature of Air, Fire, Water and Earth, while the sub-castes represent the sub-races. While everywhere in the world crossing is the order of the day and the cause of evolutionary development, it is only in India that caste-mixing is held to be a sin. "Sankara Narakayaiva, Kulaghnanam Kulasyachha," as observed by Arjuna to Sri Krishna. India is groaning under the sin of "Sankaram" at present (or crossing) and the Puranas, as well as the Bhagavatam distinctly prophecy the restoration of the purity of the four castes by the Kalki avatar. Madame Blavatsky only alludes to this avatar as ushering in the 7th sub-race of righteous Buddhists, but the Puranas distinctly call the avatar the son of a Brahman by name "Vishnu-Yasa" in the "Tamraparny" (or Tinnevely) district, and allude to two Kshatriya Mahatmas in "Kalapa Gramam," north of the Himalayas, as the founders of future Solar and Lunar kingly houses. The corruption and persecution of the Brahman caste always leads to an avatar, for, "Dharmasamrakshanarthaya Sambhavami Yuge Yuge," avatars take place in time to restore the purity of the Brahman caste who, it may be observed here, are the sons and pupils of the adepts for the religious (though exoteric) instruction of mankind. So Sri Rama after the conquest of Ravana re-established the Caste-Dharma in India: "Chaturvarnyam cha lokesmin, sve sve dharme niyokshyati." So did Sri Krishna after the conquest of Kamsa and others, and so will Kalki restore the Krita Yuga order and contentment. Movements prompted by Kali or "Sankaram" only quicken the advent of Kalki, and in that sense the so-called social reformers are working unconsciously in the interests of the Orthodox castes.

My object in writing this is only to elicit Madame B.'s views of Kalki avatar in relation to the caste-organization in India. The Sanscrit scriptures clearly say that Kalki will destroy or drive out of India the anti-caste followers of Kali—vide the 12th adhyagam of the Bhagavatam. That is the belief and hope of the Hindu castes who are so mildly dying out to be born again in Kalki's time. I know missionary and Buddhist interpreters of the Sanscrit scriptures have an easy way of disposing of verses in favor of the castes by calling them interpolations by the Brahman priests. But this is not a scientific way of dealing with the subject, because there is an immense deal said in those very scriptures against castes and about caste degeneration, which the castes do not consider to be additions by their enemies. The "Bhagavat-Gita" gives the origin and characteristics of the four castes with their mutual obligations and the manner of their attaining "Sidhi" in the service of the same god. And this Gita is accepted by Adwaites and Dwities and appreciated as genuine Mahatmic teaching by the Buddhists also. So I do not think with the bad Aryans of English culture that the caste-system is doomed for ever, never to flourish again as mentioned in connection with the Kalki avatar. But I believe that the Brahman caste is formed or made by the Himalayan Brotherhood out of any tribe or nation, and that in this sense the Brahmans of India will receive accessions from European and American ranks, and have their Yogic sight and power renewed.

A. SANKARIAH, F. T. S.

TO THE EDITOR.

I have been a silent watcher of the Theosophical movement in this country ever since its advent. I have long felt a doubt—an honest doubt—and I assure you that I am no caviller, as I have often been taken for by persons professing to know all about the Aryan religions and philosophies—as to how the system of caste in its rigid form as it is now—and I believe it has been so even in the days of Krishna—is to be reconciled with the altruistic teaching of the Bhagavadgita. I revere this book and have a great mind to follow its teachings. There is this thorn in my way, and I venture to hope that you will help me with a solution—or some one of the numerous readers of your valuable magazine.

B. K. NARAYANIAH, F. T. S.

Chittur.

THE PROVINCE OF THEOSOPHY.

TO THE EDITOR.

In the August issue of your much esteemed Journal appeared an article headed "The Province of Theosophy," which has engaged the attention of some of the earnest members of this branch.

The rule prohibiting Fellows to mix in politics *as such*, is so wholesome, and has hitherto worked so well, that we naturally look with apprehension to the writer's trying to twist its plain meaning into what is commonly called in this part of the country, a lawyer's interpretation.

Without disparaging the importance of one's concerning himself in politics in the higher sense of the term, we still believe that it would not be proper, safe or convenient, for Fellows to drag our Society into a political programme, and thereby to give some of its enemies a plausible plea for attacking it through its founders and leaders. We shall succeed to secure all that is good if we have fellow-feeling, humanity and good-will; otherwise to devote ourselves to the politics of the day would end in the dream of Alnascer.

Instead of politics, which are of the earth, let earnest members and leaders of the Society spread the Divine idea of Brotherly Love, Unselfishness and Charity, and a better day shall dawn for this world than has been witnessed since many a dynasty of kings have ruled over this earthly globe.

Most faithfully,

KALY PROSONNA MUKARJEE, F. T. S.

Berhampore, Bengal.

NAFAR DAS ROY, F. T. S.

[Our esteemed correspondents should remember that it is "Fellows, *as such*," and not *politics, as such*, that the old Rule speaks of; moreover they hardly seem to have caught the drift or sensed the spirit of the article in question. It distinctly disavowed the idea of "dragging the Society into a political programme," or the wish to "devote ourselves to the politics of the day." And it did not say a word against spreading "the divine idea of brotherly love, unselfishness and charity." It is easy enough to sit still, shut one's eyes, and glow all over with these highly commendable sentiments, and the whole drift and spirit of the article was the idea that these feelings should be actively utilized for the improvement of the world. If it were a case of alternatives,—if the Fellows had to choose between cultivating noble sentiments in themselves and introducing those sentiments into practical life,—there might be reason to pause; but it is not so. It is quite possible to raise one's personal ethical standard, and also that of the country to which one belongs; in fact, it is hard to see how the latter can help following the former as a legitimate and natural effect, unless "inhibited" by selfishness and cowardice.—Ed.]

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1889.

THE PRESIDENT.

Letters from Colonel Olcott were received by members of the staff from Aden and Suez, which however contained no news of public interest, further than the fact of his safety, good health and good spirits. A telegram relating to private matters was received on the 14th, dated from London. No other news has been received up to the time of going to press.

A CONVENTION AT BOMBAY.

As there will be no Annual Convention this year at Adyar, it has been proposed to hold a meeting of Fellows at Bombay at Christmas, at which time the Session of Congress there will have assembled many Fellows of the Society from all parts of the country. We understand that the General Secretaries of the Indian Sections are in correspondence as to the date of meeting and the issuing of the call to the Fellows. The meeting not being a Convention of the General Council, will have no Legislative powers, but it will truly do a very fine work if it can sketch out and organize a plan of action in the Sections and Branches.

CEYLON.

MR. POWELL'S TOUR.

(From the "Buddhist")

Mr. Powell writes to us from Trincomalee as follows :—

The trip from Colombo to Matale was cool and pleasant, and on arrival there we were fortunate enough, through the assistance of one of the members of our Branch, to secure an empty cart going to Trincomalee for salt. Our baggage was soon loaded, and at five o'clock we started.

The weather throughout the trip was good, the road passing through an unbroken forest. In vain I looked for the elephant or listened for the scream of the cheetah, for we met nothing more dangerous than a few goats.

Our drive was a perpetual joy. To Dhammapala's inquiry as to whether he was married or not, he first said with an air of incomparable coolness that he was too young—only fifteen; on protest he confessed to eighteen, and nothing would induce him to alter the figures, although thirty would have been much nearer the mark. Finally he said he did not want to be troubled, so would not bother with a wife. The distances between stations were mathematical questions of too portentous a nature to trifle with, and as for hours of departure, why worry? Dhammapala's innumerable questions were met by a philosophic calm that apparently could not be ruffled, and his invariable answer was that there was no use worrying.

On Friday morning we arrived here about six o'clock, and were met near the town by a deputation of the Buddhist and Tamil citizens with carriages, and were rapidly driven to most comfortable quarters facing the beautiful harbour, which fully merits the pride the residents take in it.

In the evening a number of Tamil young men met at our room and were addressed on matters Theosophical.

On Saturday the Buddhists met and were addressed first on religious matters and then on the object and aims of the Society, and the "Maha-

deva" Branch of twenty-five members was organized with the following officers :—

President—A. D. Waranasooriya.
Vice President—W. D. Elias Silva.
Secretary—N. P. Daniel Silva.
Asst. Secy.—K. D. H. Bastian Silva.
Treasurer—L. B. Daniel de Silva.

On Sunday morning the labourers engaged on the Public Works were addressed, and in the afternoon we had an informal talk on religious and Theosophical matters, whilst Dhanmapala made a successful business tour.

On Monday the Sat-Chit-Ananda Branch of sixteen members was organized with the following officers :—

President—C. Chelliah.
Vice President—A. Sivaguru Nuthar.
Secretary—T. Seevaratna.
Treasurer—C. Vallipuram Pillai.

In response to requests from Batticaloa we leave for that place on Wednesday.

Mr. Powell writes from Batticaloa to the *Buddhist* as follows :—

"Nine miles from Batticaloa we found a runner awaiting us with a note requesting us to remain at the rest-house until the arrival of a deputation to receive us. These gentlemen—representatives of the Tamil and Buddhist communities—came out that evening, and on the next morning accompanied us into town.

That evening the citizens were addressed on Theosophy. On Tuesday the Buddhists were addressed on religious matters. On Wednesday morning the Sugutapala Branch of the Theosophical Society was organized with twenty-five members. The following are its officers :—

President—G. V. Bastian de Silva.
Vice-President—Juan de Silva.
Secretary—D. J. W. Edirisinha.
Treasurer—G. H. Juan de Silva.

The same day in the evening was organized the Paragnana Margu Branch of the Theosophical Society with thirty members. The following are the officers :—

President—Mr. Sathasivam Pillai.
Vice-President—C. Supprumaniam.
Secretary—R. N. Arol. Ambalam.
Treasurer—S. Appakkukhi Mudaliyar.

On Thursday evening the two Branches met for instruction in Theosophical matters and business generally. On Friday evening an address was delivered to the general public on religious matters. On Saturday evening a public address to the Tamil community on "Hinduism" attracted a large audience. On Monday the same address was repeated in the town.

It gives me the most profound satisfaction to speak of the noble work being done in Ceylon generally by Mr. H. W. Green, the Director of Public Instruction, and by Mr. E. Elliot, Government Agent in the Eastern Province. Fame is but an empty name, and monuments will decay, but the work these gentlemen are doing will ever remain. The personal attention given by them to self-imposed duties in trying to improve the agricultural interests of the people stands out in such brilliant colours, that one would think that other Government officials in very shame would try to do something to help those under their charge. This is practical good of the noblest kind. May the highest success reward their every effort!"

RESOLUTIONS OF CONFIDENCE.

The Editor of the *Theosophist* has received from several Western Branches Resolutions of confidence in the stability and continued progress of the Theosophical Society, and in the noble motives that have all along actuated, and still inspire, the two Founders. The *Theosophist* is always sorry to disoblige, but in this case it thinks it well to follow precedent, and it does not find any record of the planets having passed a vote of confidence in the sun when Joshua commanded it to stand still. Seriously speaking, the resolutions in question, though inspired by an excellent sentiment, do not concern the public,—at least so it appears to us. The public knows very well that the Theosophical Society is not at all likely to "stop" at the bidding of any enemy or enemies; nor that its loyalty to Madame Blavatsky and Colonel

Olcott, and, still more, to the Cause, can possibly be shaken by anything those enemies may do or say; and the little rows and offences of to-day, together with those who make them, will in a year or two be as though they never had existed.

BOMBAY SECTION.

Report of the General Secretary.

Some of the branches have not replied to my letters. The Surat branch keeps up regular correspondence and its communications are very interesting and highly gratifying. Members meet and work daily, and I have the pleasure to state that by work they do not mean hasty reading and desultory discussion, but real work in the direction of living the higher life. This branch has begun its work with a fixed determination to make Theosophy a living power in its life, and the course of procedure it has adopted is that laid down by Manu in his excellent rules of Santana Dharma (Eternal Wisdom Religion), the very first of which is Sangam or the practice of brotherhood in ordinary daily life. The daily meeting of members is a daily reminder of their firm allegiance to Theosophy through Santana Dharma, and in that connection the name of the branch is a fortunate selection, viz., Santana Dharma Sabha Theosophical Society. "Well begun is half done." By this time, some of the members have made a significant progress towards the cultivation of latent psychic faculties, and I have to record with heartfelt pleasure that they do not crave for phenomena, but take them for what they are worth. The expenses of the Surat branch that began its work quietly and noiselessly with genuine Theosophy in the shape of virtue, truth and charity for its guiding stars, has special interest for such ex-members as may happen to think that they fully deserved what they demanded and yet failed to get it. As a matter of fact those who work simply for the reward deserve no spiritual grace, however hard they may work, since they do not work unselfishly. The mother branch of the section needs no introduction. Its local nucleus, Bro. Tookaram Tatia, has been giving a regular course of instruction on Sankaracharya's Aproxanubhuti, and the regular and casual meetings are well attended. Some of the members have, of their own accord, taken a pledge to themselves to observe faithfully amongst others, the following rules of life and conduct:—

1. Speak always the truth and nothing but the truth.
2. Avoid personal slander.
3. Strictly abstain from spirits and other narcotics and also from animal food if possible.
4. Observe strict chastity, and besides that the greatest possible self-control in that direction.
5. Take particular care to keep the thoughts elevated during and after meals.
6. Perform acts of practical charity.
7. Neglect not daily ablution.

Right effort uninterruptedly sustained with firm determination is of vital importance to our Society, and we earnestly hope and have strong reasons to anticipate that in this cheerfully self-imposed task of some of our Bombay brothers, the efforts of our worthy founders will bear permanent good fruits. Of the other branches, Baroda and Bhavnagar are in working order. Upon the transfer of Bro. Khandalawala to Ahmedabad, the Poona branch has lost its heart and soul, and it is a pity that some members who wish to meet regularly, cannot see their way to find a suitable place for them to meet. I am rather inclined to believe that want of earnestness is, as a rule, the true culprit, where want of means is held out to be so. The Poona branch has lost the local nucleus that kept radiating the light of love and the spirit of earnestness; but the demand thus created is a stepping stone to some one else. Anyone can take the vacant place if he chooses to do so, and bless himself by striving to bless others. Love blesseth both 'him that gives and him that takes.' The same story needs be told of some other branches. There is the place, but not the man to step into it and taste the delight of such right effort. There is the field, but none to sow and reap. We think the most effective way of awakening sleeping branches to activity is to

furnish them regularly with a series of short circulars to be read and discussed at branch meetings, purported to give practical instruction, and well calculated to impress with due force the importance of judicious *self-effort* and *self-reliance*. To do this with good effect is no easy task. Such an attempt deserves our best attention. The first result of our earnest attempt in that direction is herewith enclosed. We hope some abler hands will take up the idea and work it out with full success.

J. K. DAJI.

'AS A MAN SOWETH SO HE REAPETH.'

(Secretaries of Branches are requested to read and discuss this paper at the meetings of their Branches.)

The law of nature or the law of which nature is an unfolding or a revelation is eternal, universal and unchangeable in all its manifestations. None can change it and give it a new turn, but it is open to every intelligent being to go the right way or to go astray. In the former case he moves in, and with the irresistible current of the law towards the supreme blessedness to which it is bent, while in the latter case he takes some other course and struggles in vain to find happiness elsewhere. No wise man can ever think of violating The Law, since to him it became the law of his own nature as he grew wise. No more will he think it possible for any one to be really happy while he fails to abide by The Law, even if he were to receive all the sympathy and support that all the powers on earth combined can give. All that he can and will do is to advise him to go the right way and impress upon him the importance of doing so, as clearly, forcibly, unmistakably as he can.

Whoever fails to abide by The Law must bear the consequences of that great sin, or say, neglect of righteousness; none can prevent that, since The Law is immutable on the plane of causation just as it is elsewhere. The pain called punishment, which is the natural consequent of the antecedent called sin, is sure to follow it. Now see how absurd it is to expect that the T. S. can make a member learn the highest science and deepest philosophy without careful and assiduous study on his part; or that it can make him clean while he persists in keeping himself dirty; or that it can make him pure while he endures, admits, nay enjoys impure thoughts; or that it can transform him into a man-God while he strives not, and dares not, and cares not to be more than a man-brute in his thoughts, words and deeds.

'As a man soweth so he reapeth.' Such is The Law on the spiritual plane. Sow and you are sure to reap. If you do not sow you cannot reap; and what can others do in that! They can teach you to sow and reap thereby; but if you fail to sow, none can make you reap. None can change The Law, nor will it change of itself to suit your eccentricity. Do you grumble you have not received any practical instruction from the Society? Then let me tell you candidly that you are telling a lie, a downright falsehood. You have received practical instruction of the most vital importance when you were instructed as to the objects of the T. S., understanding which, you have, according to your own declaration, joined the Society. Has that not been practical instruction to you? Now tell me what instruction can possibly be practical to you unless you make it so by putting it into practice. If you can't make this fundamental instructional practical to you, then rest assured you can't make any good instruction practical to you. But as a matter of fact, anybody and everybody, even the worst sort of man, can make it practical if he is determined to do so. So if it has not become practical to you, it is because you have not had the goodness to make it practical. And why so? Is it because you did not care to do the favour? But dear friend, can't you see that it is not a question of favour but a matter of obligation. You have joined us to form a nucleus of the universal brotherhood of humanity. Now what's a nucleus? Of course not a fossil, not a mere name, not an imposture, not a nonentity, but a centre of life and activity. Now come, *resolve* to fulfil this obligation to the best of your ability, and take care to keep up this resolution against all temptations to the contrary; *resolve* to live the life worthy of a unit in a nucleus of brotherhood, and by firm resolution, *live* that life; *resolve* to be brotherly to all men in thoughts, words and deeds, and by such fixed resolution, *be* so. Thus sowing good seeds, you will find such delightful engagement in the good work itself that you will learn to do

it with heart and soul without thinking of the reward it may bring ; where-upon The Law will make you reap the fruits of your unselfish work, by uplifting you in the scale of evolution by utilising your good work as an exercise to your psychic faculty or higher intelligence or higher nature, thus making you by nature wise and happy. May you be so.

INCORPORATION.

Mr. William Q. Judge, Genl. Secy. of the American Section, wrote lately that he and some of the other leading Fellows had determined to incorporate the Theosophical Society in America, and that this step had been already taken in some of the States,—it being necessary to incorporate separately in each of the States of the Union. The Society, or a society called “The Theosophical Society and Universal Brotherhood,” had then actually been thus incorporated in the States of New York and Missouri ; no further information however has been received at Head-quarters, and we cannot inform our readers whether the step has been taken officially with the consent of the American Section of the General Council, or as an independent action of some of the Fellows ; nor whether the Founders have been placed on the list of incorporators, Mr. Judge holding, we believe, the power of attorney of both of them. When fuller information about this very important step in America is received it will be published. Any remark about it on our part would obviously be premature.

MR. JUDGE'S TOUR.

[The following report has been received by the Editor. It is not signed, nor accompanied by the name of the sender.]

In July and August Bro. Wm. Q. Judge visited nearly all the Branches as far as Grand Island, Nebraska, nearly 2,000 miles from New York.

Cleveland, O.—A large gathering was held here for Theosophical discussion, *Chicago, Ill.*—Both the Branches met the General Secretary several times.

Omaha, Neb.—Two public meetings were held and many enquirers were present. This Branch lends Theosophical books to all enquirers.

Grand Island, Neb.—A public meeting at Masonic Hall on August 7th was addressed by Bro. Judge. Some 200 were present. Several Branch meetings were also held.

Kansas City, Mo.—The visit of the Secretary resulted in a proposition to form a Branch to be named “Kansas City Theosophical Society.”

St. Louis, Mo.—The two Branches here, Pranava and Arjuna, met the Secretary and many private conferences were held.

Cincinnati, O.—Private meeting was held at the house of Dr. Buck.

Milwaukee, Wis.—A short visit was made here. All Branches except *Esh Maoun*, are in good condition.

THE BOMBAY “PUBLICATION FUND.”

Mr. Tookaram Tatyā, our indefatigable Bombay brother, and ex-Genl. Secy., writes :—

“I am glad to inform you that I have started a printing press in connection with the Theosophical Publication Fund. It will be one of the big establishments now existing in Bombay. I wish all Theosophists would send their printing work to this press.”

It would be interesting to many of the Fellows, we think, to know what is the nature of the “connection” between this big printing establishment and the “Theosophical Publication Fund.” Is it a business, or a theosophical connection ?

A RESTING PLACE FOR HOLY MEN.

Srimati Bhubon Mohiny Sen, wife of the late Babu Govind Chunder Sen, had a house, named Kalibari, as her stridhū in Tripura Bhojrabi Lane, at Benares. She has sold it to Ram Ram Roy, Shungjomi, who resides in the Asram of Maharsi Mohima Chunder Nukulabdhut of Cossipore, near Calcutta. The house is situated near the Maumandir of Joy Singh in Benares. Shadhus, Sunnayasis, and men of good character will be allowed to remain there, with the consent of the said Shungjomi.—*Indian Mirror*,

A SAD LOSS.

Just as we are going to press the news reaches us of the death of Mrs. Cecilia Dias Ilangakoon, F.R.S., after a long and severe illness. She will long be remembered as a generous and high-minded Buddhist, and most especially for two actions, the result of which will be seen not only in the present but in the future. We refer to her donation of the money to publish the first English and Sinhalese editions of Colonel Olcott's *Buddhist Catechism*, and to her magnificent present of a complete set of the sacred books of the Southern Church to the Adyar Oriental Library—this last a work which she has lived only just long enough to finish. May her rest be sweet, and her next birth a happy one!—*The Buddhist*.

The *Theosophist* adds its sincere regrets to those expressed by the *Buddhist* at the untimely death of this excellent lady and sister.

MRS. BESANT AND THEOSOPHY.

"Bengali Journalist," in the *Indian Spectator*, thus refers to Mrs. Annie Besant's connection with Theosophy:—

"The most remarkable result of the Theosophical Society's work in England is in my estimation the conversion of Mrs. Annie Besant to its tenets. The Theosophical Society has no tenets—says the Theosophist. But practically speaking, it has some tenets and they are quite opposed to those hitherto held by Mrs. Besant. None but a believer in the existence of the human soul and its potential powers can be a Theosophist. No Theosophist can deny it. But Mrs. Besant, according to her writings, has been a materialist pure and simple, and now that she has joined the Theosophical Society, she has departed so markedly from her original position as to declare that it is a desire to try to solve the mystery of some psychological phenomena that has led her to take the step. In order to be animated with a desire like this, the lady collaborateur of the leader of English atheists and materialists must have her firm and rigid faith in the non-existence of the soul shaken to a certain degree. At any rate Mrs. Besant is no longer a strict materialist. She may not have become a spiritualist, but she now occupies the middle position between materialism and spiritualism. Her present exact position is that of a sceptic, with a decided inclination towards spiritualism. It would not be a small work, if the London Theosophical Society succeeded in converting Mrs. Besant into a believer in the human soul, its progressive character and its infinite potentialities. We all know what a great influence that lady possesses over a vast multitude of the English working classes, and her conversion from materialistic atheism to Spiritualistic Theosophy will be a source of great good to English Society.

QUITE THEOSOPHICAL !

We extract the following from the report of Lord Reay's speech at the prize distribution of the New English School, Poona:—"I am well aware of the influence the Brahmin exercises and will exercise in the Hindoo world. My earnest wish is that such influence should be for the good of the great Hindoo community. It will be of no use to acquire a mere smattering of knowledge. The education you receive here must tend to elevate your character.....Let me endeavour to persuade you to be really members of a higher caste, and not in name only. There are low caste minds among higher caste members in all countries. The usefulness of an aristocracy of caste lies in the obligation which it imposes on the adoption of a higher moral as well as of a higher intellectual standard than that which prevails in contemporary society. If this institution is to attain its object, it must train you to adopt a simple and an absolutely truthful mode of life. You will at some period of your lives find yourselves at the parting of the ways. It will be the test of the education you have received here. If you deviate from truth, if you choose tortuous and circuitous means to attain your end, then all the trouble taken on your behalf has been taken in vain. Ruskin uses the quaint metaphor of a falling star getting into Purgatory. That would be your position if you did not strenuously resist the evil influence with which you will come into contact. The improvement of your own people will depend in a large measure on your determination to lead pure and virtuous lives. Take the

straight road. Follow the noble examples which have been set to you. Take as your motto what was engraved on the shield of a knight of olden times:—

‘I dedicate my soul to God,
My heart to chivalry or good deeds,
And myself to honour.’—*The Tribune*.

MR. SAMUEL LAING’S BELIEF.

Mr. Samuel Laing, the author of ‘A Moderate Zoroastrian’ and other popular works, sends an interesting letter to the *Indian Spectator*, in reference to its review of his novel, in which he thus states his own belief with regard to the great problem of good and evil:—

“Because the principle of polarity pervades alike the natural and spiritual worlds, I am far from assuming that the laws under which it acts are identical, and that ‘virtue and vice, pleasure and pain, ugliness and beauty, are products of the same mathematical laws, as regulate the attractions and repulsions of molecules and atoms.’ It is quite possible that I may not always have kept this distinction in view with sufficient clearness, as otherwise such an intelligent thinker as your reviewer would hardly have attributed to me such views as that good and evil, virtue and vice, are like action and reaction, exactly equal and opposite; so that it is immaterial whether we do right or wrong, as in either case, the one inevitably generates precisely the same amount of the other. On the contrary, my view is almost identical with that which the reviewer quotes as Zoroaster’s answer, that there are clearly two powers working in the world, the spirits of good and evil. They are twins, and were present everywhere, in the Supreme Deity as well as in man. The material world and the spiritual were their handiwork. But the Unknown First Cause comprehended within himself both principles as a necessary law of existence, and in Him believers may hope that evil and good will ultimately be reconciled.”

BACKWARDS OR FORWARDS?

Mr. K. S. Macdonald, writing to the *Statesman*, says:—

“Robert Needham Cust, L.L.D., C.S., in one of his vivid pictures of Indian Life, tells us how Dil Sukh Rai addressed him in these words:—“Ján Lárens and you have already done many things which will give trouble hereafter. I was present at Hoshiarpur when you called out to the land-holders that there were three things which they must never do in future, and if they did that you would punish them: that they must not burn their widows; that they must not kill their infant daughters; that they must not bury alive their lepers. I remember an old Sikh remarking to me: “Why do the Sahibs fret about such matters? If we pay them their revenue and abstain from rebellion and plundering, why do they meddle with our women and sick people?” Then, next year came the order to allow cows to be killed, and compelling children to be vaccinated. The hearts even of well-wishers of the English Government fell within them when they heard such bad things. This year we hear that the people are to be counted and their names taken down, and schools are to be opened for which the people are to pay an extra cess. Then you are cutting roads all over the district, which never had one before, and did very well without them. Some day the Sahibs will repent of this. What is to become of our homes, full of childless widows, virgin widows, useless widows, none of whom by our laws can marry again? What will become of our country if the lepers instead of being buried alive, as they are quite accustomed to be, are allowed to roam about, and live at the public expense on the threat of touching our children. Then think of the cows and the bulls, why should you kill them?”

“Mr. Cust tells how the old man warmed up to the subject and quoted the well-known *mantra* that the greatest virtue was not to injure any one or take any life, apparently forgetting that such texts had any applicability to women and lepers. Wondering what the future effects of these movements might be, Mr. Cust was satisfied that “the famous trilogue—to spare the lives of widows, female children and lepers, was a just one.” Yet the old Sikh’s prophecy has so far become true, that there is undoubted trouble as to what to do with the trilogue—young widows, female children, and lepers, and trouble also with the cows. What is to be done? Are we to retrace our steps? Are we to allow *suttee*, female infanticide, and the burying alive of lepers? Or, are we to go on, on our chosen path, remove every Hindoo barrier to the re-marriage of widows, abolish infant marriage, and try and ameliorate the leper’s life as far as human means can do, and at the same time try

and stamp out the disease? We cannot go back. A very large proportion of even orthodox Hindoos would disapprove of a retrogressive movement, and the great and overwhelming majority of what I may call the heterodox Hindoo community would utterly condemn."

The Hindus cannot "go back" and would not if they could; they cannot remain where they are, for the world is moving, and for them to remain stationary while the world went on would be exactly equivalent to going backwards. Will they look their destiny square in the face and accept the inevitable? Mr. Cust's semi-humorous, semi-sad presentation of the situation contains, for those who can read between the lines, a very clear warning of the terrible times in store for Hindustan if its population continues to incontinently increase as it has done during the last hundred years. If it does so, five hundred millions of semi-starving natives of India will, a hundred years from now, be obliged to work from morning till night, and from birth till death, in the factories and mills of the capitalists; and they will be begging on their knees to be allowed the privilege, for that will be the only condition upon which they will be permitted by the monster competition to exist. Sir William Hunter says the same thing as Mr. Cust in words not less sad but more serious.

THE WORD "NATIVE."

The *Indian Mirror* has discovered that the term "native" is applied to the inhabitants of India as a term of reproach, or contempt, and proposes to taboo it. Why the people born in India of "Indian" races should be ashamed to be called "natives" of their own country is at first sight hard to understand. An American thinks it an honor to be called "a native," and looks with contempt on the foreign born population. An Australian gets quite angry if you apply the term to the "black fellows," who are called "Aborigines," for he glories in being called a "native" himself. Still the word is undoubtedly used sometimes as a term of contempt, and the fact seems to be that it contains two distinct meanings, almost sufficiently different to warrant one in speaking of "native" as a kind of "pun word." The French separate the honorable and dishonorable meanings and give each a word, "natif" and "naturel;" to call a person a "natif" is all right, but call him a "naturel" and he will flare up like the *Indian Mirror*.

Would it not be wiser to accept the word in its good sense? Why seek for offences? "Indian" in Western parlance generally means a Red Indian, that is, an American savage, unless qualified by the word "East," and "East Indian," here is used in another and limited sense. There are numerous instances in which a veritable term of reproach, a nick-name, has been accepted by those to whom it was applied, and in time has become a term of honor. It seems to depend somewhat on a clear conscience and a strong mind. If one is proud of his country he ought to enjoy being called a "native," and never think of any possible slight in the term.

FATAL JEWELS.

Accounts of how women and children are murdered for the sake of their jewelry are sadly common in India. People ignorant of the customs of the country are apt to cry out, "wretched vanity." It is not vanity that is the cause of the mischievous custom, although that sentiment has much to do with it as a determining or accelerating agent. The *Hindu* thus explains the matter:—

"The one thing for which the Hindu woman will sacrifice every comfort of hers and will even show disrespect to her husband, is jewels. The confused state of the country in former times discouraged no doubt the investment of savings in remunerative industries. But this circumstance must have discouraged rather than otherwise, the conversion of the savings into jewels. It no doubt encouraged the practice of hoarding, because personal ornaments betrayed the affluent condition of the family, and were sure to attract the cupidity of the ruler or the marauder. Under some of the Mahomedan kings every person tried to appear as poor as he could pretend to be; and neither good houses nor gaudy apparel were thought of. On the other hand, from the earliest times the Hindu women, like the women of most other countries, seem to have had great fondness for jewellery. In the Vedic

time; too we learn of kings who made presents to *Rishis* (who, by-the-bye, were family men in those days) of gold coins, which were worn round the neck as an ornament. The nobles imitated the king and the middle class men the nobles, thereby stimulating this natural liking for personal decoration. The joint family system too has encouraged this deplorable habit. It is notorious in Hindu families that the earning member has to feed a number of other members who, when the property is divided, come in for a share of his savings also. The jewels of women are exempted from this liability, and the wife, therefore, who is naturally jealous of her husband's earnings being given away for the benefit of strangers, induces him to convert into jewels as much money as can be saved. The husband and wife often collude and adopt this plan to deprive other members of the family of their undeserved share in what properly belongs to them alone."

The peculiar form of communism above mentioned, has many other social effects, which are much more far-reaching than superficial observers imagine.

THE HINDU THEOLOGICAL HIGH SCHOOL.

The Lecture Hall of the Hindu Theological High School presented quite a gala appearance on the evening of Thursday, the 29th August. A large number of the old students of Brahmashri R. Sivasankara Pandiyaji, B. A., P. T. S., the President-Founder of the Theological Institution, assembled there to do honor to their old master by congratulating him on his successful efforts for the moral and spiritual regeneration of Hindu youths and by expressing their grateful acknowledgments to him for his useful lessons to them. Many new students of Mr. Pandiyaji and some of his colleagues and friends were also present. An address was read by Mr. Sampathu Chetty and a well-carved sandalwood office-box was presented to Mr. Pandiyaji on behalf of the students, as a token of their attachment to their former teacher. Mr. Pandiyaji then rose amidst vociferous cheers and thanked the old students for their grateful remembrance of him and exhorted them to follow steadfastly the path of rectitude and honesty. He then dwelt upon the mutual duties of masters and students and illustrated his remarks by suitable quotations from ancient Aryan writings. He called upon the students to have the courage of their convictions and to possess decision of character, as those two qualities alone would make them respected by the world at large and by the Anglo-Indians in particular. He said that he considered the past action of the Hindu students of the Christian College as a miracle of the nineteenth century, which resulted first in raising the standard of Pachaiyappa's College to the B. A. degree, secondly, in establishing the Hindu Theological High School and the Hindu Theological Girls' School, and lastly in showing to the Christian world that the Hindus loved their ancient religion more than their lives and that they, as a body, would not yield to the proselytising efforts of foreign missionaries. He alluded to the recent high-handed decision of the local Syndicate. He expressed his deep sympathy with the two Hindu students who had unfortunately suffered for their manly attitude in upholding their religious convictions. Mr. Pandiyaji regretted that he was not a rich man, for, if he had been he would have very joyfully placed such wherewithal into the hands of those two persecuted young men as would make them lead an independent life. But, still, he promised to do what he could on their behalf.—*Hindu*.

Mr. Pandiyaji has written to the papers lately to correct the impression that he has received 35,000 rupees in donations. That amount was *promised*, he says, but less than Rs. 5,000 actually paid, notwithstanding reminders. The Theosophical Society can sympathise with him. A certain Maharaja having donated Rs. 25,000 to it, and got credit all over the world for his liberality, is quite content now to keep the money in his own pocket.

THE DRAVIDIANS AND CASTE.

The Dravidian race can scarcely be said to have a natural status in the Indian caste system. Though the Brahmin immigrants into Southern India have been assigned the place of honor as the propagators of Aryan faith, there is a distinct religious system or organisation among the Dravidian community especially among the Saivas of Southern India. Even apart from such organisation, it is certain that the fundamental ideas of the Hindu faith and of the Hindu social and moral code form in the Dravidian mind, among both

the Saivites and Vaishnavites, a living source of inspiration, so that among the Dravidian section of the Hindu community as much as among the small Brahmin community of Southern India the hold of Hinduism and its claims to support are as strong as ever and not easily to be shaken. There is a complete delusion in the minds of the Christian Missionaries of India and in the minds of the foreigners generally as regards the intellectual and spiritual condition of the various Indian castes. Because certain classes are recognised as superior, therefore they rush to the conclusion that those designated the lower must all of them be in a very low stage of intellectual and moral development. The real truth is that in each caste all forms and grades of development are represented; in each caste there are both great thinkers and philosophers as well as fetish-worshippers; besides there are representatives of all intermediate grades of thought; in each caste higher ideas and impulses slowly tend to filter down, and there is also the utmost diversity as regards impressibility to foreign ideals and faiths. So that it is a vain hope on the part of the Missionaries that they will be able gradually, by concentrating the attention on the so-called lower castes, to convert them all in course of time and leave the Brahmin alone and thereby reduce him to a surrender. He must have found already—and, if he has not, he will do well to turn his attention to it—that the greatest amount of spirituality as well as intellectual conviction and faith in the sufficiency of our ancient and noble religion are to be found *equally* in the higher minds of all Indian castes. Some of the greatest opponents of the Christian religion are to be found among the Dravidian castes of this Presidency. In truth, the Brahmin, true to his instincts, has been slow, very slow, indeed to take his share of the opposition to Christianity. It is our Dravidian countrymen that were early in the field and that are most jealous to-day in conducting the struggle.—*Hindu.* σσ

VEDIC LEARNING.

A correspondent writes:—"Paribrajak Sreekrishna Prosonno, the Bengali preacher on Hindoo religion, is making an effort to revive Vedic learning at Benares. Sometime ago he founded a Vedic school there, in which pundits well-versed in the Vedas were appointed professors. The students will be taught strictly in accordance with the customs and usages of former times. They are to observe the rules of Brahmacharya, which is absolutely necessary for the Vedic students. Nothing can be more lamentable than the fact that ancient learning is passing away from the land; even in this sacred city, the seat of Oriental learning, the light of the Vedas is getting dimmer and dimmer day by day. Though there are many Maharashtras and some Hindustanee pundits well able to recite some portions of the scriptures, the number of pundits who can understand them is infinitesimal. Paribrajak Sreekrishna Prosonno, whose efforts to check the rapid decay of Hinduism have met with immense success, and whose thrilling lectures have produced wonderful effects on the educated and the uneducated people, is going to infuse more life into Hindu religion by the diffusion of the Vedic knowledge. He has hit upon the original method of raising subscriptions. Those that have any respect for the Shasters are to put in their cooking-room an earthen vessel dedicated to the goddess Annapurna, in which every day a handful of rice will be put. A trustworthy man will be appointed who will collect the rice and sell it in the bazaar, and send the price to the founder of the Veda Vidayalaya. Money collected by this process up to this time has sufficed to make small beginning. It is to be hoped that the Hindoo public will not be slow in according support to the institution."—*Madras Mail.*

Whether students "taught strictly in accordance with the customs and usages of former times" will or will not find themselves at a disadvantage in the struggle for existence when they have completed their studies, remains to be seen. But why sell the rice in the bazaar? Rice dedicated to such a pious purpose is no ordinary rice; and if the Roman Catholics had to manage the business, they would certainly not let it go at market rates. They would sprinkle it with holy water, and sell it at five times the price of unblessed rice. Everybody can understand that rice *plus* a blessing is worth more than rice

without a blessing, the difference being the value of the blessing. Again rice blessed by a Romish priest should not only be more nutritious and digestible than ordinary rice, (otherwise what is the use of the blessing?) but it should cure disease, which ought, certainly, to make it still more precious, and raise the price still higher.—*Verbum sap!*

THE DRINK DEMON.

The Rev. Thomas Evans of Mussoorie has been writing some home truths about the liquor trade in India to the English papers in his usual powerful style. He says amongst other things:—

"And what does the increase of excise revenue mean? Simply this—the increasing number of gallons of grog made and sold. For the revenue is derived from the Government distilleries thus: so much per gallon as till head duty and so much per gallon—according to sales—as license from the vendors. This amounts to about two rupees per gallon, so that every extra two rupees to the revenue means an extra gallon of grog to the people. Then, as to the outstills. The more rent the outstillers pay per month to Government for permission to make and sell all he can and what he likes, every extra rupee he gives in rent means so many extra gallons of liquor he is bound to distill and sell in order to recoup himself for the rent paid, and get his own profits as well. It is a total mistake to suppose (as Lord Cross seems to have supposed) that the rise in the revenue means a rise in the price of the drink, for it means nothing of the sort, but simply more drink made and sold.

"Ten years ago it was calculated that not above ten per cent. of the people of India drank spirits; now they are said to be over twenty per cent., and remember that the people of India drink to get drunk. This is the pleasure (?), and the only one, they seem to have in indulging in intoxicants, so that each one who drinks becomes a drunkard.

"This is poor prospect for a nation which, as a nation, was at one time a sober people. If the drunkard population will go on doubling in every ten years, India will soon be the most drunken nation on earth, and unless the people of England, through the House of Commons, will get the Indian Government to sever the vile and vicious connection of the excise and the State revenue, there is no hope of any radical check to the growing evil.

"Once administer the excise from moral and not from fiscal considerations, and the work of reform is both easy and sure. But as long as the revenue is the ruling power in the drink traffic, the evil is bound to progress more and more. This is the point which should be insisted upon as a *sine quâ non* in our Indian excise administration.

"The sooner this is done the easier it will be to do it, for, once the excise revenue will have become a necessity to the income of the State, it will be found a serious difficulty and a financial danger to give it up. This fiscal difficulty is increasing year by year. The Indian Government is sinking deeper and deeper into debt, and the revenue from excise is going on increasing by about ten lakhs—£100,000—year by year, so that if things thus go on the Government will be absolutely unable to dispense with any of its excise revenue, just as it said that it could not afford to give up the opium revenue in spite of the fact that Indian opium killed thousands of Chinese annually.

"But behold what people call 'the irony of fate.' India has taught the Chinese to indulge in opium. The Chinamen now have learnt to cultivate the drug in their own country, and India is fast losing her rich opium revenue, so that she must do without her lucre from that poison, and she cannot help it. Is she now going to push the alcohol on her own subjects in India to make up in some measure for the loss in opium? It looks very like it. But this also is a crime that will some day rebound with fearful force against those who have been warned and have not heeded, because like the case of slavery in America, the question involves the loss of money."

"The irony of fate" looks uncommonly like what Theosophists would call the "working of Karma." The world has never listened to those who warned it of the inevitable consequences of its iniquity or its folly. We hope that brave Mr. Thomas Evans may find himself an exception to that rule.

TOTAL ABSTINENCE.

The following appeared in the *Hindu* of September 6th:—

AN APPEAL TO MY BRETHREN.

DEAR SIRS AND BRETHREN,—It is intended to form at Madras a "Total Abstinence Association," composed by members of all nationalities. I shall be obliged by your allowing me to put your name down as a member of the Association. A meeting of such as are willing to become members will soon be held when the Rules, &c., of the Association will be framed.

Kindly intimate to me your name and address.

R. RAGOONATH ROW.

AN ACTIVE SOCIETY.

Mr. T. A. Swaminatha Aiyar, F. T. S., Secretary of the Bellary Sammarga Samaj, writes to the Editor that the Samaj is rapidly growing. He says:—

"Our Free Sanscrit School is thriving well. Examinations are held monthly, and the result of the last examination held on the 3rd August 1899, is very satisfactory. It well noted here that this school is the only one of its kind in the whole Bellary District, and it is a known fact that such an institution was a long-felt want here.

The Bhagavad Branch and the Sunday Moral School are also doing well.

The Executive Committee of the Samaj has lately resolved to arrange for a course of 24 lectures to be delivered in our Hall during the year."

COSTLY BRIDEGROOMS.

Old-fashioned Hindus sometimes express regret that the modern youth does not study for the love of learning, but because he wants to obtain a place under Government. There is another reason for desiring to ~~take~~ ^{take} a degree which is expressed in the following letter to the *Statesman*:—

"SIR,—A new description of Kulinism has been prevalent in native society, with the spread of English education. It has its foundation in University degrees. Thus, at the time of marriage, the father of a bridegroom, whose son has passed the First Examination in Arts, demands more money from the bride's father than one whose son has only passed the Entrance Examination. In the like manner the Bachelor of Arts fetches a higher premium in the matrimonial market. The climax is reached when the bridegroom happens to be a Master of Arts. In that case the lucky father of the bridegroom demands a veritable pound of flesh from that of the bride. There are wailings and lamentations in a family when a daughter is born. Verily the times are out of joint. Is there no Moonshee Peary Lall amongst the Hindus of Lower Bengal to protest against these ruinous marriage expenses? Associations should be formed throughout the length and breadth of the land to arrest the progress of this growing evil. With a view to prevent early marriage, some time past an association was formed amongst the students, the members of which pledged themselves not to marry before they arrived at a certain age. Will such associations be formed amongst the graduates to raise their voice against this selfish greed for money? Here is a new field for action before a Reformer!"

A FAMOUS HINDU SHRINE AT MADRAS.

The little town of Tripati, in the District of North Arcot, promises to be the venue of a sensational criminal case. The shrine is one of the most famous in all Southern India. Pilgrims flock to it from all parts, coming hither after visiting the shrines of Vithoba at Pandharpore and Jagannath at Orissa. Some may be seen prone on the ground, measuring every inch of the way with their bodies, and only rising up for rest or food. Families come swarming in carts down the picturesque road that runs through Kalastri, south of the Nellore Hills, and as the bandies toil slowly along the men and women shout "Govinda! Ho Govinda!" in honor of the god whom they are about to worship. But now-a-days the majority of the pilgrims travel by rail. The Madras Railway sets them down six miles from the village itself, to which a good road runs through waste land, which during the famine was the scene of more than one mail robbery.

The situation of Tripati itself, at the foot of the Cuddapah Hills, where the red Saudars wood grows, is sufficiently picturesque. There is some very good brass work, inlaid with copper and silver, to be got at a village hard by, near where the relief camp stood. Tripati itself, it must be noted, is not the Holy of holies : it is merely the outer door of the sanctuary. There is filth and sinning enough in the little town, especially in the mantapams and rest resort frequented by the pilgrims. The shrine is situated on the top of an adjacent hill, and is three miles by the ghat road from Tripati town. At the foot of the hill is a sacred pool in which the pilgrims wash, and after washing their heads are shorn, male and female heads alike. Formerly the road was a mass of tolls all the way up, each with some different pretext for looting the mild Hindu : they were farmed out by the temple, but have now been abolished. Half-way up is a small mantapam, in which are generally to be seen one or two *yogis* naked and ash-besmeared, loud voiced shameless mendicants. There is another road which starts from the Chandragiri side ; and near the top is one of those large hollow stones which serve the purpose of gigantic gongs. There is another on the level ground below, nearer the old palace where the treaty making over Madras to the English was signed.

On the top of Tripati Hill, there is ground comparatively level. The temple stands girt about with a high wall, four-square, running round a large compound. Adjoining the temple is a large sacred pool. A road flagged with huge stones, runs round the temple and pool and fringing the road on the outside are mantapams with overhanging cornices, large, dark, shadowy stone rest houses supported on hundreds of carved pillars, and other smaller buildings. At the great festivals, the God himself is brought out and placed in the huge wooden car, a structure resembling a small temple on wheels. Two priests stand behind him to fan his divinity. The car is dragged round the quadrangular road. Formerly the pilgrims themselves used to pull, tugging at small cables and working a gigantic lever from behind. When the car once started pullers in front could keep it going until it stuck, and then the big levers were placed underneath the wheels, and the whole structure tilted bodily forward. It is a very weary business getting the god round the four sides of that quadrangle, and the pilgrims will have none of it, so that in these latter days, the job is let out to a contractor. It is not unattended with danger. For a long time the sacred hill was not profaned by a European foot. There were occasional dark tales and rumours of crime ; but it was not until recent years, when a religious ascetic had run amuck, and committed several murders that it was brought under European control. Even now the only officers who ascend the hill are, as a rule, the District Magistrate and the Superintendent of Police ; and they have been in the habit of communicating first of all with the temple Mohunt, and of avoiding all sacred days. When a festival occurs the Native Magistrate from Tripati is present, but no European. There is no doubt that, like the shrines at Puri and at Pandharpore, that at Tripati is not of Brahminic origin. It has, of course, been annexed by the Brahmins ; but its origin is lost in antiquity. But whether the shrine is of Dravidian or of aboriginal original, it is now reckoned to be one of the holiest in India.—*Pioneer*.

PRIZE RING PIETY.

John L. Sullivan's victory over Jake Kilrain has been attributed to the influence of holy water. One of his backers, it is said, before leaving home for the scene of the prize-fight, took the precaution to supply himself with a small vial of Knock holy water to throw on Sullivan as he stepped to the scratch. This he did without attracting the attention of Jake's backers, but at the imminent peril of his life from Sullivan's seconds, who feared that he was dosing their man. He explained to one of them, Murphy by name, the character of the water, and from that time on confidence reigned supreme in the Sullivan corner. After the fight, Sullivan said to his friend : " Tom, the holy water and my old mother's blessing were too much for Jake and his crowd."—*Morning Post*.

A great deal of nonsense is talked and written about the "brutality" of prize-fighting, by people who have nothing to say against the brutality of

war, compared with whose horrors the spectacle of two men pounding each other with their fists for half an hour is innocent child's play. Still the practice of prize-fighting is hardly conducive to spiritual development, if the above somewhat comical use of "holy water" may be taken as reflecting the religious sentiments of the prize ring. What would be the effect of importing a million pairs of boxing gloves and teaching the young Hindu the "manly act" of boxing? We wonder!

A SENSIBLE "COMMUNICATION."

The following is one of those communications that appear to come from the borderland between Spiritualism and Theosophy. It appeared first in the *Banner of Light* of January 5th, and was given to Mr. Allen Thorndyke Rice, coming ostensibly from his father "through the vocal organs of his wife."

"Let me advise you, my son, when you want wisdom on any important matter, to apply to the great Fount of Wisdom and leave him to send it by whomsoever he will. You have been accustomed to call upon me, and by so doing you establish a mental rapport with me which shuts out others. Now, there are hosts in this sphere who are vastly wiser than I am, in comparison with whom I am but a child in attainments. It is better not to call upon persons, but to open your mind in pure aspiration to the infinite, and the answer will be sent through the channel best adapted to minister to you."

NEW "THOUGHT" READER."

A Russian thought-reader, Gaspodin Onofroff, is astonishing the Londoners who witness his performances; they are much more remarkable than anything of the kind yet seen by them. He also demonstrates an extraordinary will-power, by means of which he causes the individuals he operates upon to do most remarkable and quite unconventional things. The scientific ones pause bewildered before his incomprehensible powers, which open up new fields for their speculation.—*Amrita Bazar Patrika*.

"Speculation" is a good word!

A BOMBAY WITCH STORY.

"A curious case was lately tried by Mr. Hamilton, and the *Bombay Gazette* gives the facts. A respectable lady of the Dasa Oswal caste fell sick and gradually declined. In a short time it began to be rumoured that she was seized by an evil spirit, and her affectionate and dutiful husband cast about for the means of exorcising the unwelcome guest. He appears to have found what he wanted in an old Brahman. After the usual delay, the scene was arranged, and the caste invited to witness the expulsion of the troubled spirit. In a low dark room, and in the stillness of night, the company assembled to the number of two hundred men and women of the first families of the Dasa Oswal caste. On a low stool covered with cloth were laid flowers, wheat, and rice. A cracked coconut was there in its shell, and near by were burning coals from which the smoke of incense curled, while the dim light of a small oil lamp made the darkness visible. The sick woman lay in the doorway of her room, and an old hag, introduced as a part of the stage properties, sat shivering under the clothes heaped on her. In due time, and in response to the invocations of the Brahman, the clang of the cymbals, and in the thickening smoke, her shivering became intense as she cried with a loud voice "I am the Devil." And in answer to questions, gave the thrilling information that Ratanbai, the sick woman, was bewitched. Ratanbai was brought in and the Brahman, waving his sacred and dirty cloth over the head of the foul fiend, bade her be silent and begone, and the old hag shuffled herself under her coverings and was heard of no more. The attention of the company was now directed to the sick Ratanbai. The Brahman, passing before her, suddenly stopped, and threw her a flower. Ratanbai gradually drew herself up, and with her long, loose hair hanging about her and shivering violently, explained that she was Bhamalbai, a lady of the same caste, and not supposed to be particularly friendly to her. After many questions the restless spirit confess-

ed that she troubled Ratanbai because she had promised to give her mangoes to eat and had not done so. The mother of Ratanbai then earnestly entreated the spirit to come and eat her mangoes, and kindly explained to the company that she knew the lady and where to find her. Ratanbai growing exhausted, now fell back in a faint, but the company demanded another manifestation of the spirit, and instigated the Brahman to rouse her and to go on with his work. The fainting woman was made to sit up, the gods were invoked. 'Bubble-Bubble, toil and trouble.' The flower was thrown. Again the fit and again the shakes, and Ratanbai now explained that she was Sundarbai, another respectable and popular woman of the same caste. This time she would answer to none but her husband, and to him she explained that when he was manager of a marriage feast, he had put food before everybody except the jealous Sundarbai. She had not fed on the boiled milk and the wedding cake, and she had seized Ratanbai to avenge the slight. The sorrowful husband begged forgiveness; it was an oversight for which he had already apologised, and anxiously asked what amends he could make, and what would induce the spirit to cease from troubling and to leave his wife at rest. But the spirit was not to be appeased; she demanded a dress, and when that was promised, refused it, and wanted nothing, the natural state of spirits. Then with a moan she said 'I am going.' And she went. The Magistrate, who was curious to know something about this belief, inquired of a witness, and, his answers were 'A witch is a ghost—and a ghost is the spirit of a dead person. Sundarbai is alive, and therefore she can't be a witch. Women, however, believe that a witch might be a living person, but we don't; many women were present at the ceremony.' These beliefs, it is evident, are shared by men who are shrewd and otherwise sensible."—*Statesman*.

"These beliefs" are simply popular explanations of certain facts in nature which are now being investigated by educated and even scientific men in Europe and America, and have been known and understood by Occultists in all ages, but whose very existence is blindly denied "by men who are shrewd (in their own estimation) and otherwise sensible."

EDISON'S QUEER POWER.

Mr. Edison, the great inventor, was interviewed lately in Paris. He is reported to have said that he is possessed of a faculty which is a close approach to a "psychic power." Listen:—

"You know," said he, "I have a big bump of locality. Yesterday evening, soon after my arrival, a friend took me out for a drive, and offered to bet that he would get me all turned around before we got home. He said Paris was worse than Boston. I told him to go ahead. After riding for an hour he told me to guess what part of the city we were in. I shut my eyes a minute to look at the map, and then said we must be within a hundred yards of the Place Vendome. I was right. Then I took a sheet of paper and drew a plan of our drive, which my friend admitted to be exact. It was easy enough to do, for I had the whole thing here," and he tapped his white forehead, with its overhanging masses of grey hair.

"You spoke of shutting your eyes and looking at the map; what map do you mean?"

"Why, the map of Paris. I can carry the plan of any city in my head by taking a good look at it. It is the same way with machinery. If I have seen some new machine and want to remember it, I have only to shut my eyes, and there the whole thing is working away as large as life. Great scheme, isn't it? I don't remember faces, though, as easily, or perhaps I don't take as much pains with them."

Edison's opinion of "savants" is not very high:—

"I don't pose as a savant. Men of that sort are a great success at explaining in learned language what other men have done, but it is the simple fact that all their formulated knowledge put together, has never given the world more than two or three inventions of any value. Then about inventions in general. I'll give you my idea. It is easy enough to invent wonderful things and set newspapers talking, but the trouble comes when you try to perfect inventions, so as to give them a commercial value. That's the only sort of invention I go in for."

It is curious that Mr. Keely, of Keely Motor fame, like Edison, is constantly occupied in trying to reduce his inventions to practical commercial form. Both of these men of true genius are said to be indifferent to money personally, Edison however is very rich, and Keely very poor.

ANOTHER REINCARNATION OF JESUS.

Our readers will be interested to hear of an American Christ. He has begun work in the modern Canaan—the United States. His advent has produced a wonderful commotion in the southern parts of Liberty Country, Mo. He is a white man between 30 and 35 years of age, a little above average height and of spare build. Christopher Orr is the name of his fleshy body, and Jesus Christ, he says, of his spiritual body. The colored people there have abandoned their patches, have turned their cattle in on their crops, are deserting the sawmills and plantations and are flocking round the pseudo-Christ who is preaching to them daily. In obedience to the commands of this Yankee saviour, wives have separated from their husbands, children have left their parents and, in many instances, whole families have deserted their homes to follow him. He tells them that he will lead them soon northwards to the Promised Land, and they must in the meantime prepare themselves by prayer and fasting for the march. He, like every great man, is being persecuted by unbelievers. He was arrested as a vagrant, but produced money and was released. His believers who followed him to the trial place for 12 miles on foot in a scorching sun would have torn the arresting officers to pieces, but Orr pacified them. He was charged soon afterwards with being a lunatic. On the day set for examination our Christ appeared with a following of 800 men and women. Searching questions were put to him and he displayed wonderful knowledge of the Bible. He was asked to show the nailpoints in his hands and convince the Jury that he was the Christ who was crucified. 'This is the natural body,' said Orr, 'corruptible, perishable. It is not the body which was fastened to the cross on Calvary. The spirit which is in me is the same spirit that was in the body that was hung beside Barabas.' The authorities don't know what to do with him. Of the regular Padres are at their wit's end. Meanwhile he goes on preaching, and fanaticism is spreading with greater rapidity than at any previous time. The success of this modern prophet in the most wide-awake and go-ahead country in the world is significant. There is no limit to the humbug-swallowing capacity of man. In this Guru-ridden country such instances are quite common.—*Lahore Tribune*.

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PLEASE REMARK.

All Fellows of the Society, American, British and European, as well as Indian, are very urgently requested to send their names and addresses, distinctly written, to the Recording Secretary; and ladies are requested to intimate whether they should be addressed as Miss or Mrs. It is very little trouble to do this, and the expense is only that of a postal card. The reason of this request is that the Recording Secretary wishes to revise the official list of the Fellows, as he finds that in many instances the old addresses are incorrect, since pamphlets, &c., sent to Fellows are frequently returned by the Post Office. Fellows are requested to attend to this matter personally, and not to leave it to the overworked officers in the branches to supply the information.

A CORRECTION.

In a paragraph on Marriage Reform in our September issue, it was stated by mistake that the lady whose marriage was noticed was the daughter of Mr. Chandosing, the well known blind pleader of Hissor. Mr. Chandosing writes to say that it was not his daughter but himself who was married on the happy occasion, to the daughter of Bhai Uttamsing, a clerk in the Financial Commissioner's department at Lahore. We regret the mistake, and congratulate Mr. Chandosing, wishing him a long and happy wedded life.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

“INFIDEL BOB.”

EVERYONE has heard of Colonel Robert G. Ingersoll, the Apostle of religious liberty, and the *bête noire* of the Christian Clergy; but few people outside of America are aware of the wonderful work which he has done single-handed, in the interests of the cause which he champions. Everyone should know of this work, for not only is it unique, but so also is the man who has done it. There probably never was a great religious reformer—as Ingersoll certainly deserves to be reckoned—who stands out from his contemporaries and surroundings more strongly and individually than does “the great infidel” or one who has exercised so powerful an influence in the world of thought in so short a time. Ingersoll stands alone, a colossal personality. He is absolutely independent of any body, society or church. He stands at the head of his branch of the legal profession, and is generally accounted to be without a peer as a lecturer, orator and wit. The personal friend of almost all the leading men of all parties in the United States, the champion of the oppressed, of the women, of the children, the advocate of sunshine and purity, of honesty and kindness, in every department of life, Ingersoll could not but have a very large following, and an influence that extends far beyond his actual admirers and disciples. He may be said to be the founder of a kind of natural, undogmatic religion, with a kind of unwritten creed, chiefly of a negative character, but it is not his beliefs, but the man himself, who has the real influence with his generation.

Ingersoll is a man of powerful physique; he has passed the middle age, but is as active in body and as youthful in mind as a man of thirty. In private life he is the personification of kindness and good nature, and is ever bubbling over with wit and mirth. His happiness in his domestic relations has become proverbial in the

United States; as has also his unostentatious generosity, both in time and money, to those who are victims of bigotry and intolerance.

To understand Ingersoll personally is to understand his ideas of life, and of the things of life; and to enable our readers to get some idea of the man, we shall quote passages out of various "lectures" of his which are either descriptive or indicative of his character. They will then be able to perceive how it is that even when people do not agree with Colonel Ingersoll's religious or irreligious opinions, they cannot help admiring and respecting the great-hearted and large-minded sentiments he continually expresses. There are many who believe that it is to Colonel Ingersoll in a very large measure that the Spiritualists owe the immunity from social and religious persecution which they enjoy in the United States, for he has contributed more than any man since Voltaire to break the power of the clergy, and to make the masses tolerant of difference of opinion. How great service he has similarly rendered to Theosophy, it would be difficult to estimate at present, but probably we owe him as large a debt as do the Spiritualists. Ingersoll in the United States and Bradlaugh in England are like sturdy backwoodsmen, who, with their sharp axes and brawny arms, have cleared away the poisonous jungles of prejudice and felled the forests of error, leaving the country open to air and sky for others to cover with palaces. From the following quotations the reader will be able to form a better estimate of Colonel Ingersoll than from anything which a second party could indite.

Ingersoll states his position thus :—

For one, I expect to do my own thinking. And I will take my oath this minute that I will express what thoughts I have, honestly and sincerely. I am the slave of no man and of no organisation. I stand under the blue sky and the stars, under the infinite flag of nature, the peer of every human being. Standing as I do in the presence of the Unknown, I have the same right to guess as though I had been through five theological seminaries. I have as much interest in the great absorbing questions of origin and destiny as though I had D.D. or L.L.D. at the end of my name.^{1*}

He intends to help others to think :—

I have made up my mind to say my say, I shall do it kindly, distinctly, but I am going to it. I know there are thousands of men who substantially agree with me, but who are not in a condition to express their thoughts. They are poor: they are in business; and they know that should they tell their honest thought, persons will refuse to patronise them—to trade with them; they wish to get bread for their little children; they wish to take care of their wives; they wish to have homes and the comforts of life. Every such person is a certificate of the

*These numbers refer to the Lecture from which taken. See page 72.

meanness of the community in which he resides. And yet I do not blame these people for not expressing their thought. I say to them; "Keep your ideas to yourselves; feed and clothe the ones you love; I will do your talking for you. The church cannot touch; cannot crush; cannot starve; cannot stop or stay me; I will express your thoughts."²

He declares his independence in these words :—

So far as I am concerned, I have made up my mind that no organisation, secular or religious, shall own me. I have made up my mind that no necessity of bread, or roof, or raiment shall ever put a padlock on my lips. I have made up my mind that no hope, no preferment, no honor, no wealth, shall ever make me for one moment swerve from what I really believe, no matter whether it is to my immediate interest, as one would think, or not. And while I live, I am going to do what little I can to help my fellow-men who have not been as fortunate as I have been. I shall talk on their side, I shall vote on their side, and do what little I can to convince men that happiness does not lie in the direction of great wealth, but in the direction of achievement for the good of themselves and for the good of their fellow-men. I shall do what little I can to hasten the day when this earth shall be covered with homes, and when by the fireside of the world shall sit happy fathers and mothers and children.³

The following are his objects and aims :—

I am doing, in a very feeble way to be sure, but I am still endeavouring, according to my idea, to make this world just a little better; to give a little more liberty to men, a little more liberty to women. I believe in the government of kindness; I believe in truth, in investigation, in free thought. I do not believe that the hand of want will be eternally extended in the world; I do not believe that the prison will for ever scar the ground; I do not believe that the shadow of the gallows will for ever curse the earth; I do not believe that it will always be true that the men who do the most work will have the least to wear and the least to eat. I do believe that the time will come when liberty and morality and justice, like the rings of Saturn, will surround the world; that the world will be better, and every true man and every free man will do what he can to hasten the coming of the religion of human advancement.⁴

He advocates only those things which will do good :—

If I understand myself, I advocate only the doctrines that in my judgment will make this world happier and better. If I know myself, I advocate only those things that will make a man a better citizen, a better father, a kinder husband—that will make a woman a better wife, a better mother—doctrines that will fill every home with sunshine and with joy. And if I believed that anything I should say to-day would have any other possible tendency, I would stop.⁵

Dogmatism Ingersoll repudiates utterly :—

I do not pretend to tell what all the truth is. I do not pretend to have fathomed the abyss, nor to have floated on outstretched wings level with the dim heights of thought. I simply plead for freedom. I denounce the cruelties and horrors of slavery. I ask for light and air for the souls of men. I say : take off those chains—break those manacles—free those limbs—release that brain ! I plead for the right to think—to reason—to investigate. I ask that the future may be enriched with the honest thoughts of men. I implore every human being to be a soldier in the army of progress.⁴

He gives us the sum-total of his doctrine :—

This is my doctrine. Give every other human being every right you claim for yourself. Keep your mind open to the influence of nature. Receive new thoughts with hospitality. Let us advance.⁶

What his religion is, and what his bible :—

Liberty is my religion. Everything that is true, every good thought, every beautiful thing, every self-denying action—all these make my Bible. Every bubble, every star, are passages in my Bible. A constellation is a chapter. Every shining world is a part of it. You cannot interpolate it ; you cannot change it. It is the same for ever. My Bible is all that speaks to you. Every violet, every blade of grass, every tree, every mountain crowned with snow, every star that shines, every throb of love, every honest act, all that is good and true combined, make my Bible, and that book I stand.⁷

The church that Ingersoll belongs to :—

I belong to the great church that holds the world within its starlit aisles ; that claims the great and good of every race and time ; that finds with joy the grain of gold in every creed, and which with light and love the germs of good in every soul.⁸

He believes in "intellectual hospitality" :—

I believe in intellectual hospitality. I love men that have a little room to their minds—a little sky, a little scope. I hate anything so narrow and pinched and withered and mean and crawling, that is willing to live on dust. I believe in creating such an atmosphere that things will burst into blossom. I believe in good will, good health, good fellowship, good feeling, and if there is any God on the earth, or in heaven, let us hope that he will be generous and grand. Do you not see what the effect will be ? I am not cursing you because you are a Methodist, and not damning you because you are a Catholic, or because you are an Infidel ; a good man is more than all of these. The grandest of all things is to be in the highest and noblest sense a man.⁵

He believes also in intellectual honesty :—

Let each one be true to himself. No matter what his class, no matter what his circumstances, let him tell his thought. Don't let his class bribe him. Don't let him talk like a banker because he is a banker. Don't let him talk like the rest of the merchants

because he is a merchant. Let him be true to the human race instead of to his little business—be true to the ideal in his heart and brain, instead of to his little present and apparent selfishness—let him have a larger and more intelligent selfishness, not a narrow and ignorant one.³

His sympathies are with the working men :—

My sympathies are with the poor. My sympathies are with the working men of the United States. Understand me distinctly. I am not an Anarchist. Anarchy is the reaction from tyranny. I am not a Socialist. I am not a Communist. I am an Individualist. I do not believe in tyranny⁴ of government, but I do believe in justice as between man and man.³

The working men make a nation great :—

What has made this country? I say again, liberty and labor. What would we be without labor? I want every farmer, when ploughing the rustling corn of June—while mowing in the perfumed fields—to feel that he is adding to the wealth and glory of the United States. I want every mechanic—every man of toil, to know and feel that he is keeping the cars running, the telegraph wires in the air; that he is making the statues and painting the pictures; that he is writing and printing the books; that he is helping to fill the world with honor, with happiness, with love and law.⁵

He thanks the benefactors of mankind :—

I thank the inventors, the discoverers, the thinkers. I thank Columbus and Magellan. I thank Galileo, and Copernicus, and Kepler, and Descartes, and Newton, and Laplace. I thank Locke, and Hume, and Bacon, and Shakespeare, and Kant, and Fichte, and Liebnitz, and Goethe. I thank Fulton, and Watts, and Volta, and Galvani, and Franklin, and Morse, and Shaker, lighting the messenger of man. I thank Humboldt, the fidelity of science. I thank Crompton and Arkwright, from whose looms leaped the looms and spindles that clothe the world. I thank Luther for protesting against the abuses of the church. I denounce him because he was the enemy of liberty. I thank Calvin for writing a book in favour of religious freedom, I do not abhor him because he burned Servetus. I thank Knox for resisting episcopal persecution, and I hate him because he persecuted in his turn. I thank the Puritans for saying: "Resistance to tyrants is obedience to God," and yet I am compelled to say that they were tyrants themselves. I thank Thomas Paine because he was a believer in liberty, and because he did as much to make my country free as any other human being. I thank Voltaire, that great man who, for half a century, was the intellectual emperor of Europe, and who, from his throne at the foot of the Alps, pointed the finger of scorn at every hypocrite in Christendom. I thank Darwin, Haeckel and Büchner, Spencer, Tyndall and Huxley, Draper, Lecky and Buckle. I thank the inventors, the discoverers, the thinkers, the scientists, the explorers. I thank the honest millions who have toiled.⁴

He states how men should search for truth :—

In the search for truth—that everything in nature seems to hide—man needs the assistance of all his faculties. All the senses should be awake. Humor should carry a torch, Wit should give its sudden light, Candor should hold the scales, Reason, the final arbiter, should put his royal stamp on every fact, and Memory, with a miser's care, should keep and guard the mental gold.¹⁰

He prefers activity to inaction :—

The religionist of to-day wants the ship of his soul to lie at the wharf of orthodoxy and rot in the sun. He delights to hear the sails of old opinions flap against the masts of old creeds. He loves to see the joints and sides open and gape in the sun, and it is a kind of bliss for him to repeat again and again : “ Do not disturb my opinions. Do not unsettle my mind, I have it all made up, and I want no infidelity. Let me go backward rather than forward.”⁶

He prefers the high seas to the wharf :—

As far as I am concerned I wish to be out on the high seas. I wish to take my chances with wind, and wave, and star. And I had rather go down in the glory and grandeur of the storm, than to rot in any orthodox harbour whatever.⁶

The storm of thought is better than the calm of ignorance :—

Give me the storm and tempest of thought and action, rather than the dead calm of ignorance and faith! Banish me from Eden when you will; but first let me eat of the fruit of the tree of knowledge!¹²

He rejoices that man is advancing :—

After all I had rather belong to a race that started from the skul-less vertebrates in the dim Laurentian seas, vertebrates wiggling without knowing why they wiggled, swimming without knowing where they were going, but that in some way began to develop, and that came a little higher and a little higher in the scale of existence; animal began to come up by degrees through millions of ages, through all the world, through all that crawls and swims and floats and climbs and wiggles, and finally produced the gentleman in the dug-out; and from this man, getting a little grander, and each one below calling every one who had made a little advance, an infidel or an atheist for in the history of this world the man who is a-head has always been called a heretic.²

He accepts death as a condition of progress :—

For my part, I am glad there was death in this world, because that gave me a chance. Somebody had to die to give me room, and when my turn comes I'll be willing to let somebody else take my place. But whether there is another life or not, if there is any being who gave me this, I shall thank him from the bottom of my heart, because, upon the whole, my life has been joy.¹¹

He desires no future life without liberty :—

I want no heaven for which I must give my reason, and no happiness in exchange for my liberty, and no immortality that de-

wands the surrender of my individuality. Better rot in the windowless tomb, to which there is no door but the red mouth of the pallid worm, than wear the jewelled collar even of a god.¹²

He tells as the real object of his attacks :—

I attack the monsters, the phantoms of imagination that have ruled the whole world.¹³

He defends the honesty of his motives :—

Is it honest in Dr. Collyer to assail my motive ? Let him answer my argument. Is it honest and fair in him to say I am doing a certain thing because it is popular ? Has it got to this, that in this Christian country where they have preached every day hundreds and thousands of sermons,—has it got to this, that infidelity is so popular in the United States ? If it has, I take courage. And I not only see the dawn of a brighter day, but the day is here. Think of it ! A minister tells me in this year of grace, 1879, that a man is an infidel simply that he may be popular. I am glad of it.¹⁴

He gives us the reason of his popularity :—

What a commentary on the Christian religion ! that, after they have been preaching it for 1,600 or 1,800 years, a man attacks it for the sake of popularity, a man attacks it for the purpose of winning applause ; when I commenced to speak upon this subject, there was no appreciable applause ; most of my fellow-citizens differed from me ; and I was denounced as though I had been a wild beast. But I have lived to see the majority of the men and women of intellect in the United States on my side ; I have lived to see THE CHURCH DENY HER CREED ; I have lived to see ministers apologise in public for what they preached ; and a great and glorious work is going on until, in a little while, you will not find one of them, unless it is some old petrification of the red-stone period, who will admit that he ever believed in the Trinity, in the Atonement, or in the doctrine of Eternal Agony. The religion preached in the pulpits does not satisfy the intellect of America, and if Dr. Thomas wishes to know why people go to hear infidelity, it is this : Because they are dissatisfied with the orthodox Christianity of the day. That is the reason. They are beginning to hold it in contempt.¹⁵

He belongs to the "republic of intellectual liberty" :—

I am in favor of absolute freedom of thought. In the realm of mind, every one is monarch ; every one is robed, sceptred, and crowned, and every one wears the purple of authority. I belong to the republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and upon persuasion, and only those are traitors who resort to brute force.¹⁶

He sympathizes with all loving and tender souls :—

While utterly discarding all creeds, and denying the truth of all religions, there is neither in my heart nor upon my lips a sneer for the hopeful, loving and tender souls who believe that from all this discord will result a perfect harmony ; that every evil will in some mysterious way become a good, and that above and over all there

is a being who, in some way, will reclaim and glorify every one of the children of men; but for those who heartlessly try to prove that salvation is almost impossible; that damnation is always certain; that the high way of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb, it is impossible to entertain other than feelings of pity, contempt, and scorn.¹⁶

He tells us why the clergy assail him :—

Now, my crime has been this : I have insisted that the Bible is not the word of God. I have insisted that we should not whip our children. I have insisted that we should treat our wives as loving equals. I have denied that God—if there is any God—ever upheld polygamy and slavery. I have denied that God ever told his generals to kill innocent babes and tear and rip open women with the sword of war. I have denied that, and for that, I have been assailed by the clergy of the United States.¹⁷

Another reason why the clergy dislike him :—

I emphatically deny that God ever signed or sealed a commission appointing His Satanic Majesty Governor-General over an extensive territory popularly styled Hell, with absolute power to torture, burn, maim, boil, or roast at his pleasure the victims of his master's displeasure! I deny these things, and for that I am assailed by the clergy throughout the United States!¹⁸

In a future paper we shall see how curiously Colonel Ingersoll's intuitions take him in the direction of Theosophy.

R. H.

* The numbers attached to the above quotations refer to the following lectures and pamphlets, some of which are now out of print :—1, Liberty of Man, Woman and Child. 2, Breaking the Fetters. 3, Social Salvation. 4, Ghosts. 5, Defence of Free Thought. 6, Religion of the Future. 7, Some Reasons Why. 8, God and Man. The Declaration of Independence (an oration). 10, Answer to Gladstone. 11, Divine Vivisection. 12, Take a road of your own. 13, Answer to Collyer (quoted in "Ingersoll at Home"). 14, Providence, a Reply to the Preachers. 15, What must we do to be saved? 16, Hereafter. 17, Skulls.

PAHALVI SELECTIONS.*

“THE Lord who is in all things and over every thing, and who is subject to none, is the omniscient, and omnipotent Maker—Ahuramazd—the Master of all. Uncreate, He createth all; without any relationship, He is Supreme; He subserveeth not but is the Lord; He is not a disciple but is the Master. He wanteth nothing and is all-able; He requireth no help, but is the Protector of all; He is not mansion-less, but is a possessor of mansions; He is not a desirer of knowledge, but is himself the fountain of all knowledge; He requireth no improvement, but is the Improver of all; He taketh not gifts; but is the giver of all gifts; He searcheth not for happiness, but is the source of all happiness; He wanteth not associates for help, but worketh by himself; He is not to be judged, but is Judge of all. He is not to be moved, but moveth all; supreme over all is the maker Ahuramazd¹. Who, through His all comprehending wisdom, maketh all things proceed according to Law.”

“All things come into existence from ‘Non-being’² for their own proper work. Everything at its proper time has a reason for its existence. There is nothing made at the wrong time. Things thus come into existence but not by themselves³ and time⁴ pertains to these things and nothing else. The self-existent is in want of nothing. The Lord is in everything, although he be not visible anywhere. He guideth everything, and without the wisdom of Ahuramazd no one could guide anything.”

“The good Law, *Asnekhird*⁵ or Pure Intention and the spiritual essence (*Behman*) whence *Asnekhird* proceeds were born together of *Spenamino*⁶. And *Akoman* (the evil mind) possessed of the blemish of *Varun* (perverse reason) was born of *Ganamino*⁷ who does not belong to the original Source.⁸ Evil thoughts come from *Ganamino*. The one that belongs to the good religion is known by his reason, the help of reason, ways according

* From the *Pahalvi* ‘*Dinkard*’, translated by Dastur Peshotan Sanjānā.

1. The idea of Ahuramazd corresponds to that of the Logos or Ishwar, the first manifestation in the universe. “He is the initial existence in the first twilight of the *Mahamanvantara*, and is a conscious spiritual essence spreading throughout infinity as an abstract entity. There is but one indivisible and absolute omniscience and intelligence in the universe and this thrills throughout every atom and infinitesimal point throughout the Kosmos.

2. ‘Non being’ only to our finite senses. In reality it is from the ‘all Be-ness’ that all things proceed.

3. i. e., there is a cause behind them.

4. The succession of things and events marks the progress of time. The idea of time is relative. On the spiritual plane there is no Past, Present, or Future; all is.

5. The Avesta speaks of ‘*Asnya Khratu*, the unborn intellect or intuition as contrasted with *Gaosto sruta Khratu*, the knowledge acquired by hearing and learning.

6. *Spenamino* or the *Spento Mainyu* of the Avesta is a ray or force that proceeds from Ahuramazd. It corresponds to the Light of the Logos. *Behman* or *Vohu-Mano* is a form of *Spenamino* on the moral plane. The *Gathā* speaks of the “Intellect of *Vohu-Mano* which is *Asnyakhird*.”

7. *Ganamino* or *Angra Mainyu* is the contracting spirit as opposed to *Spento Mainyu*, the expanding and all pervading spirit. *Ganamino* on the moral plane becomes *Akoman* the Evil mind as opposed to *Vohumano* the Good mind.

8. Original source is Ahuramazd. *Ganamino* has no relationship with Ahuramazd. He is opposed to *Spento Mainyu*, whose opposite pole he becomes when differentiation comes into full play in the universe.

with reason, nature according with reason, and the light of reason that gives strength to the wise. The good and pure Amshaspends have their holy habitation in a person of the good religion, so long as there is in him the full sway of Asnekhird, and the weakening sway of destructive unreason is at an end."

"The way to remain in the presence of the holy self-existent is through the two things of high degree,—Wisdom and Faith. Men should keep off from themselves two kinds of maladies of the soul, viz., pride of ones-self and contempt for others."

"Two invisible powers having relations with him accompany every living person; and through them people mould their lives and hold two kinds of objects in view and perform two kinds of deeds. When mankind took its birth through the creator in the invisible world, it held no connection with objects and deeds of two kinds, but men having life (material) have to do so in this world. And the manifestation of those two kinds of objects and actions has happened necessarily in this way, that when by means of the senses the sights and actions of this world become manifest to man, the two invisible powers doing the work connected with the origin of life and having two kinds of objects and two kinds of actions enter into his personality. The source of improvement of all men through this world is the invisible power named Spento Mainyu."

"Everything in this world constantly tends to return to its own original source. The original source of fire is the essence of fire."³

"Birth is a term applied to the first appearance of existences in the spiritual world, and the power of spiritual existences is manifested in this world by the action of force (invisible). *Creation* is a term employed to ascribe the advent of the heavenly soul into this wordly existence, the living body exists through the soul that supports it. In the human body there dwell spiritual faculties which through the guidance of the soul, impart good sense, strengthen virtue in him through moral perceptions, produce contentment through resignation, and promote truth through intuitive wisdom."

"The planting and pruning of a tree are not acts different from one another, they rather improve one another, for the tree that is planted is rendered suitable (for growth) by pruning it and acquires symmetry. So likewise to call death the cause of (renewed) life is (allowable) for this reason that through death, life is rendered fit (for the next world) or that death is the cause of the perfection of life (through progress)."

"The good religion is one that is in correspondence with (spiritual) intuition, which possesses all forms of wisdom, is the interpreter of superior knowledge ennobled by its communication

1. The six spiritual forces proceeding from Ahuramazd.

2. By mankind in the invisible world are meant the human monads that have yet to incarnate as men. The first races of men up to the 3rd race are again spiritual and the earth they inhabit is in an ethereal state.

3. Called *Atar*, the son of Ahuramazd in the *Avesta*.

with spiritual existences, which has the noblest system of morals, which propounds the nobility of liberality and (mutual) help with the felicity of the eternal life; whose object is to make its professor an extoller of the Deity and to keep himself in obedience and union with his original (source.)”

N. D. K.

ELOHISTIC TEACHINGS.

(Continued from page 21.)

THE moon in passing round the earth always directs the same face towards its centre of revolution.

While so passing round the earth, as it moves through the zodiacal signs, these recede from it or appear to move in the opposite direction, so that—always showing the same surface to the earth, it turns its whole surface in succession to a given point on the zodiac.

These relations astronomers have agreed to regard as resulting from a combined axial and orbital revolution, under which each revolution on its axis exactly coincides with a single passage of the moon in its orbit round the earth.

To prevent any misunderstanding here, however, it is necessary to distinguish between axial revolution and rotation; for, though the moon necessarily revolves on its axis in describing its orbit, it does not rotate on that axis. This is self-evident and should not need demonstration, for were the moon rotating as well as revolving, it would progressively change its visible face—through the participation of its surface in the motion of rotation—or consecutively exhibit its whole surface once to the terrestrial observer during each complete rotation, instead of always directing the same face towards him: and then the zodiacal signs would make *one* entire recession round its equator *more* than the number of its axial rotations in *each* circuit of its orbit. (This can be experimentally tested by moving a circular body within and round the centre of a circle, when, if not rotated, it will revolve on its axis as computed from a given point of the circle of comparison, but not as computed from the centre thereof. But if the moving body now made to rotate in the direction of its plane of motion, and to wheel round the centre of the circle, its rotating motion will be computable as well from the centre as from the circumference or circle of comparison—but then one revolution more will be computed in regard to the circle than in regard to the centre each time that a full circuit of that centre is made.)

This additional revolution in recession is a witness to the fact that orbital motion is going on—for it results therefrom.

This is practically demonstrated in the current orbital and axial motion of the earth; for through its diurnal rotation on its axis the planet makes one more axial revolution with regard to a fixed point in space—say a definite position in a zodiacal sign—than with regard to the sun in its annual circuit; and the seg-

mentary division of this added revolution constitutes the difference between sidereal and solar time.

The fact thus demonstrated illustrates a fundamental principle in all revolving motion, and should guide the practical astronomer to the most important law of his science: for it shows that *each complete recession of the circle of comparison marks the completion of a single revolution of a revolving body.*

Hence each ascertained kosmical revolution may be held to demonstrate the motion of a revolving body—even when the existence of that body cannot be otherwise established. In verifying astronomical motion the zodiacal signs form the circle of comparison.

As the moon passes round the earth it appears to oscillate in its orbit. That is to say, in passing from perigee to apogee it shows a little more of one side of its visible back and a little less of the other, and in passing back from apogee to perigee reverses this manifestation—in either case permitting the observer to look a little beyond the otherwise ever unchanging face.

This is due to the moon revolving in an eccentric orbit, or round the centre of attraction of the terrestrial system, which is not the centre of the earth; as well as to the observer on the surface of the planet being at a point remote from that centre—for in consequence of this the centres of attraction of the moon and the earth reciprocally acting in equilibrium maintain a persistent systemic relation with each other, and it is this fixity of relation which gives an appearance of oscillation to the steadily revolving moon.

Another fundamental principle is thus suggested to the practical astronomer—*That a fixity of relation in a revolving body causes an apparent oscillation of the axis of fixity with regard to a determinate point outside the right line of that axis.*

Considering the moon's motions from another point of view, the points of the ecliptic which it consecutively crosses in its orbital course round the earth—the lunar nodes as they are termed—are in regular process of recession; and make a complete circle of recession in some 6,793 mean solar days or about 18·6 years, in which time the ascending node is carried round in a direction contrary to the moon's motion in its orbit, or from east to west, over a whole circumference of the ecliptic.

Simultaneously with this, the lunar apsides—the two extremities of a right line drawn between the moon's points of apogee and perigee—are continuously retreating, so as to make a complete circuit in retrogression (from conjunction to conjunction) in about nine years; or two such circuits in somewhat less than the period required for the recession of the lunar nodes. A possible relation is thus suggested between these motions, which becomes even more than probable when it is realized that though the line of the apsides makes two revolutions in retreat when computed from the sun, it makes only one such revolution during the same period, as computed on the zodiac.

Similarly and synchronously with the retreat of the lunar apsides, the plane of the moon's orbit oscillates, with a to and fro

movement like that of a balance, across the plane of the orbit of the earth, on the lunar nodes (or points where it intersects that orbit), and this in such wise that a single complete to and fro oscillation coincides with a double conjunctional but single zodiacal retreat of the apsides.

This coincidence in period suggests the possibility of an associated relation between the two, while the character of the oscillation makes it probable that it depends upon some fixity of condition analogous to that already noticed as existing between the apparent oscillation of the surface of the moon with regard to its axis of fixity.

These several sets of concurrent motions have at least a periodic relation with each other. Is there a meaning in this association?

Possibly! More especially as the lesser nutation of the earth's polar axis completes its observed oscillation synchronously with the recession of the lunar nodes.

According to a law in orbital motion which I have already indicated, when the body, A, is revolving round a second, B, which is itself revolving round a third, C, each time that B completes a revolution round C, this completion will be accompanied by a complete recession of A.

But if the complete revolution of B in its orbit can be measured by a complete recession of A in its path, then obviously an inverse reading in extension of the law says, each complete recession of a given relation, or body in its path, denotes that the centre with reference to which this complete recession occurs has, itself, in the same period completed a full revolution in its orbit.

According to a law in eccentric systemic attraction. When one body, A, is revolving round a second, B, which itself revolves round a third, C, as A, passes round B, the direction of its plane of revolution will, apart from disturbing causes, be determined by the reciprocal attractions of B and C. (The eclipses are caused by such relations, and if no disturbing influences were present would recur once a fortnight, alternately as an eclipse of the sun and moon.)

Were a fourth body, D, to be introduced, round which C circulated, the attraction of this body would at once disturb these simple relations:—for

1. As A passed round B, the plane of its orbit would be drawn (by the attraction of D on A) towards D, so that, if C passed round D on a plane oblique to the equator of C, the orbit of A (as B described an oblique orbit round C), would oscillate once to and fro across the plane of the orbit of B during a complete revolution of C round D—(as does the orbit of the moon on the ecliptic).

2. Moreover the attraction of D would draw A towards itself as it (A) passed round B, and so give to its orbit the form of an ellipse, of which the longest radius would be always directed to D (are not these the relations of the retreating elliptic orbit of the moon?)

3. With this D would make one complete recession round the circle of comparison during each full revolution of C round itself, carrying the long radius of the elliptic orbit of A with it; thus

causing it to make a full circuit in retreat coincident with the revolution in advance of C. Such a retreat is that of the lunar apsides. (Thus, like every form of recession, is only an apparent and not an actual motion. It is caused by the actual motion of C, which, seemingly carrying the circle of comparison with it as the more distant object, makes D appear to fall back on though actually advancing in its course).

4. Simultaneously with this the points where A, in passing round that body, crossed the plane of the path of B, would recede on that path. (Such a recession is that of the lunar nodes).

If D were itself in motion an extension of these relations would take place; and they would be so far modified as to resolve themselves into two sets of movements.

5. Those following the advance of C in the circle of comparison—comprising the full cycle.

6. Those following the retreat of D along that circle—constituting a sub-cycle.

7. Of these the period of the latter would be shorter than that occupied by the former.

The difference in period here has a special significance of its own, for it is caused by the direct motion of D, and is therefore an evidence that this body is itself moving.

These fundamental principles of orbital motion, and guides to some of the interacting causes which influence the actual and produce the apparently retrograde movements of bodies revolving in systems, are of course subject to modification in detail, that obscure the simple action of each in the mean result of the collective action of the whole.

I have already spoken of, and need not recur to, the simple systemic motions of the terrestrial system.

If, following the precedent of the earth, the sun were itself revolving round a (not recognized) central body—an equatorial sun,—as for convenience I will term it—a recession would be observable in the terrestrial system, whose period would be that of the full revolution of the sun in its orbit.

Such a recession is that of the lunar nodes.

During that revolution and recession the attraction of the equatorial sun, acting eccentrically on the moon, would determine the direction of the plane of the lunar orbit, and, so doing, would cause an oscillation of that plane; and at the same time produce an eccentricity in the moon's orbit, by keeping the point of apogee between itself and the earth, or drawing the moon towards itself as it approached the apogee point of the right line of the apsides, while simultaneously causing that line to recede with it round the zodiacal circle of comparison.

But the plane of the moon's orbit does oscillate to and fro across the ecliptic; this oscillation is accompanied by a retreat of the lunar apsides; and the orbit of the moon is elliptical.

If the polar axis of the earth were directed to a very remote point of the heavens with the same fixity of relation that the moon's face bears to the earth, then as the earth was carried by the sun

round the equatorial sun, that axis would appear to nutate, as does the moon appear to oscillate in passing round the earth; and that nutation would occupy the period of, or would make a complete circle of nutation during the revolution of the sun, and so be associated with the lunar systemic motion.

But such a nutation does exist—the lesser nutation of the polar axis of the earth—whose period is that of the recession of the lunar nodes.

Four systemic motions are thus found in association in the terrestrial system, which combine in an approximately single period, or collectively form a cycle of revolution—a lunar cycle—just such a cycle as would exist were the sun revolving in an orbit under the conditions stated.

This being the case—*Is it possible to resist the conclusion that the sun does revolve in such an orbit?*

But the lesser nutation of the polar axis of the earth is so termed, because included in a nutation of a much more extended period—the greater nutation of that axis, in virtue of which by a conical motion it slowly describes a circle in the heavens, to which the lesser nutation gives an undulating or waved character.

This suggests that the equatorial sun is itself in motion.

Were the equatorial sun in motion, as is thus suggested, certain observable phenomena would be caused by and flow from this added motion.

In the first place, the cycle of concurrent motions depending on the revolution of the sun would be separated, as to its period, from the sub-cycle of concurrent motions caused by the attraction of the equatorial sun.

But this is precisely what the observed phenomena show, for while the circle of recession and nutation is accomplished in some 6,793 mean solar days, a full retreat of the apsides round the zodiac with a complete to and fro oscillation of the lunar orbit, to which should be added the period of regular return of eclipses, occupies only some 6,585 days.

Thus the lunar cycle includes a sub-cycle within its period; and the difference between the full periods of the cycle and sub-cycle suffices to show that the equatorial sun is in motion.

Then, the motion of the equatorial sun would be reflected in the heavens in more ways than this—for if the revolution of the sun produced a recession in the lunar systemic motion, so ought the revolution of the equatorial sun to produce a recession in the terrestrial systemic motion.

But such a recession exists, and is known as the precession of the equinoxes.

(The added centre of motion here causes this recession to be recognized in the heavens through the precession it produces. A few moments' consideration will suffice to account for this).

1. A full rotation of the earth on its polar axis (from W. to E.) is reflected in the heavens by a complete recession of the zodiac (from E. to W.)—which is the measure of the sidereal day. The sun and moon, though advancing with the earth, partake in this recession, to which their diurnal course is due.

2. A full revolution of the moon round the earth is reflected in the heavens as a complete recession of the zodiac—by which the lunar axial revolution is computed.

3. A full revolution of the earth round the sun is reflected in the heavens by a complete recession of the zodiac beyond the actual number of the diurnal rotations of the earth—which causes the difference between sidereal and solar time.

4. A full revolution of the sun round the equatorial sun is reflected in the heavens by a complete recession of the zodiac—recognized by the lunar node, regarded as a fixed point on the zodiac, receding on the ecliptic. And now—

5. A full revolution of the equatorial sun is reflected in the heavens by a complete recession of the zodiac, this time recognized as a recession of the ecliptic itself, (a given point of which—regarded as a fixed point on the zodiac—slowly recedes from the equinoctial point).

Moreover, if the equatorial sun were in motion, according to the analogies of the terrestrial and solar systems, it would be moving round another body—a polar sun.

While if such a central body existed, then just as the attraction of the equatorial sun caused an oscillation of the plane of the moon's orbit, gave an elliptic form to that orbit and produced a retreat of its apsides, so would the attraction of the polar sun cause an oscillation of the ecliptic, given an elliptic form to the orbit of the earth (whose longest radius would always point to the polar sun), and produce a retreat of the apsides round the circle of the zodiac.

But the ecliptic does oscillate to and fro across the plane of the equator just as the lunar orbit oscillates across the plane of the ecliptic; the orbit of the earth is elliptic; the longest radius of that ellipse is receding on the zodiac—as though following a receding body; and this recession is the retreat of the terrestrial apsides.

Four systemic motions are thus once more found in association in the terrestrial system, which combine to form a cycle of revolution—a terrestrial cycle—just such a cycle as would exist were the equatorial sun revolving in an orbit under the conditions stated.

This being the case—*Is it possible to resist the conclusion that the equatorial sun does revolve in such an orbit?*

But the terrestrial like the lunar cycle includes a sub-cycle within itself; for while the period of precession and polar nutation is some 25,868 years, that of oscillation of ecliptic and retreat of apsides is completed in from 22,000 to 23,000 years.

Hence if the difference in period between the lunar cycle and sub-cycle shows that the equatorial sun is in motion, similarly will the difference in period between the terrestrial cycle and sub-cycle prove that the polar sun is in motion.

The difference here is proportionately co-extensive with the vastness of the orbit of which it represents a segment, and if exactly determined would furnish a basis from which the period of that orbit might be computed.

No further evidence of the motion of the polar sun has, so far, been observed. Moreover the circle of nutation is an ultimate, a closed circle; and this seems opposed to the possibility of such a motion. And yet were the polar sun revolving on a plane transverse to the plane of motion of the equatorial system—on a polar plane, that is to say—round a far distant body occupying the N. celestial pole, and therefore situated on the spacial continuation, and by its attraction determining the direction of the polar axis of the earth, then would no further evidence of its motion be attainable—unless through a perspective grouping of the stars on its course.

These two classes of systemic motion are evidently inter-related, if only in their respective analogies. Hence if the lunar cycle is caused by, and is the measure of the period of, the revolution in space of the visible sun, and would suffice to prove the existence (as well as the motion) of that body—were such evidence needed; and if the lunar sub-cycle is caused by, and suffices to prove the existence of the equatorial sun, while the difference in period between this cycle and sub-cycle is adequate to show that the equatorial sun is itself in motion: then will the terrestrial cycle be similarly caused by and the measure of the period of the revolution in space of the equatorial sun; and therefore confirm the existence already advanced in this regard, and thus suffice to prove the existence, motion and period of revolution of the central body of the polar system; and then will the terrestrial sub-cycle be in like manner caused by and suffice to prove the existence of the polar sun, while the difference in period between this sub-cycle and the terrestrial cycle will similarly show that the polar sun is itself in motion.

How could it be otherwise? The Newtonian theory to the contrary notwithstanding. The phenomena here are analogous. The operating causes will therefore be similar. Their methods of working identical. Hence if the oscillation of the plane of the moon's orbit across the ecliptic, with the ellipticity of that orbit (under which its period of apogee is always situated between the earth and the equatorial sun) and the retreat of the lunar apsides are caused by the attraction of the equatorial sun and therefore prove the existence of that body: then will the oscillation of the plane of the ecliptic, the ellipticity of the orbit of the earth (under which its point of greatest distance from the sun is always placed between that body and its attracting cause) and the retreat of the terrestrial apsides prove the existence of a yet more remote central body—the polar sun—round which the equatorial sun revolves, on whose attraction these associated motions depend, and by which they are caused; while the greater nutation of the polar axis of the earth will be due to this revolution, combined with the persistent action of a far distant polar attraction.

Then if the difference between the recession of the lunar nodes and retreat of the lunar apsides (as computed on the zodiac) bears a like relation to the period of revolution of the equatorial sun

in *its* orbit, that the difference between sidereal and solar time does to the period of revolution of the earth round the visible sun, and is thus caused by and on indication of the motion of the equatorial sun: similarly will the difference between the precession of the equinoxes and retreat of the terrestrial apsides (as computed on the zodiac) be caused by and therefore an indication of the motion of the polar sun.

Had this motion been continued on the same plane, then a solar cycle would have borne witness to the fact. No such further cycle exists. Hence the polar sun must be moving on another—a polar plane; and it is for this reason that I have designated it the polar sun.

This sun, thus shown to be moving, will be itself revolving round another and very remote body—a body situated on the right line of its polar axis and due north of the earth.

This central body or celestial polar centre is the central sun of the Elohist.

Round this central sun the polar sun is slowly drawing its vast system—in regard to which the analogies of the solar system are very suggestive.

(A simple way of illustrating the seemingly complicated movements of this system is, to consider the knot at the end of the handle of an open umbrella as representing the central sun. The polar sun is to be imagined as passing round it along—or in the direction of—one of the ribs; while the members of its system revolve on the extended surface.)

It would be out of place to enter into further details of the evidence on which the theory rests, of which I have only attempted to give the bolder outlines. If I have succeeded in showing that scientific grounds can be advanced for belief in the existence of a central, a polar, and an equatorial, as well as the visible sun, as the Elohist has claimed, and therefore that there are equally good grounds for assuming that he was aware of the evidence on the due interpretation of which his claim must have been held to rest, and that his teaching on the subject was well founded and rightly entitled to be termed a science, I shall be satisfied.

HENRY PRATT, M. D.

A STUDY IN SYMBOLISM.

(Continued from p. 669, Vol. X).

I HAVE mentioned in my last article that there are seven mantapams and 3 prakarams in some of the biggest temples, but in some small ones there are only four mantapams and two prakarams, and the reason of this is clear. Of the seven principles in man, the 1st three die with the body and are of earthly and perishable nature, and only the remaining four principles engage our attention in the study of "man" and occultism as constituting the individuality that flits from womb to womb, and the four mantapams therefore mean the four higher principles. In the same way the Sthula Sarira (the gross body) dies first, and the attempt to solve the mysteries really begins in the plane of Linga Sarira and proceeds afterwards in the Karna Sarira. People had an idea of expressing vital truths in a small compass, and that was the reason why the 1st three mantapams corresponding to the 1st three principles, and the one prakaram corresponding to the Sthula Sarira, are not symbolised in small temples. The rod that connects in a spiral manner the seven brass circular plates (vide my last article) is the unit of consciousness itself. In every Hindu ceremony the worship to god Ganapathy is the most obligatory and must be performed in the very beginning, and if this pooja is neglected, the whole ceremony becomes null and void. Why is this obligation? I have observed in my last paper that there are seven spiritual centres in man known in Sanscrit as "Atharams," and that of them "Mulatharam" is the first. The latent spiritual force must be "fanned" first in "Mulatharam," and therefrom be directed to all other centres, and all the Sanscrit and Tamil works on Occultism speak of Ganesha as the presiding deity over "Mulatharam," and he is therefore the first god that any Hindu has to worship in temples and ceremonies. Thus the god Ganesha is a symbol and personification of the spiritual force located in the first "Mulatharam," and the meaning of his worship being obligatory and preliminary to every ceremony and pooja (each ceremony being a symbol of the process of the working of the soul in the inner plane), is that at every time of every neophyte's attempt to rise up in spiritual sphere, or to invite Samadhi, the work begins in the first chamber of "Mulatharam" in the laboratory of spiritual science. I may in this connection elucidate the esoteric meaning of a Puranic narrative. Once upon a time there lived three Rakshasas who were doing greatest mischiefs by causing destruction to all the worlds and people by crushing them with the weight of their *flying* or aerial forts and empires over which they (the Rakshasas) were reigning. The whole world not being able to bear these sufferings applied to god Siva for help, and he promised to blot those Rakshasas out of existence. Accordingly he prepared himself for the ensuing battle by causing the "earth" as his car, "the sun and the moon" as the two wheels of the car, and "Vishnu" as his bow, and with these preparations he started for the battle-field. Siva found it impossible to vanquish the three foes, and when he consulted the minor gods why even his prowess failed, they all told him that he

(Siva) forgot to perform the preliminary pooja to Ganapathy, and hence his inability; and at hearing this sage counsel, Siva performed the pooja and started a second time for battle, and in this attempt the three Rakshasas were burnt to ashes at a single side glance of Siva's "third eye," and thus ends the story. When even Siva failed in his attempt because he forgot and neglected the worship of Ganesha, much more is that worship obligatory on others. What does this story signify?

Siva represents "the spirit," and the earth car is the "human body;" the two wheels—the sun and the moon—are Ida and Pingala, and the bow "Vishnu" is an aspect of the Logos which has its "seat" in "Sushumna," nadi. All the occult works speak of the "right eye" as "the sun" and "the left eye" as "the moon," the one as "Purnush" and the other as "Prakriti," the one as "positive" and the other as "negative," and the nadis "Ida and Pingala" terminate in the right and the left eyes respectively, and hence "the sun" and "the moon" are "Ida" and "Pingala" themselves; and the "3rd eye" is situated in the middle of the two eyes, but a little above, and this eye—"Rudra's eye"—is the psychic eye, wherein "Sushumna" terminates, and this "eye" is latent and blind in all average humanity, but opens its sight powers only in such people as "Siva," who represents a full blown Yogi.

The three Rakshas, with their flying cities and forts represent the three bodies and corresponding "Avasthas" or states with their illusive correlations and interrelations, and the mischief they do means the woes and ills to which humanity is subject owing to the spirit being encased as if it were in the three upadhis or bodies which when even burnt to ashes sprout again in other places when the soul wakes into the objective world from its subjective Devachanic state, and hence its flying nature. As observed above, "Ida" and "Pingala" terminate in the right and the left eye respectively, and "Sushumna" in "Sahasram" through "Visudhi" or most properly in "Visudhi" itself where the "3rd eye" is located (vide "Sutha Samhitha" and Agasthya's Tamil works). The fact that "Vishnu" the protector, was selected as a bow to take away life is incongruous at first thought, but a little reflection will show that the destruction allegorically spoken of here is simply the transformation of the brute energies into spiritual ones, whereby humanity becomes more benefitted than discomfitted.

The esoteric meaning of the story amounts to this: that man not being able to bear the miseries and woes to which he is subject by the material and phenomenal illusions, applies after all for help to the in-dwelling spirit who rides in this human body, and when once that application is earnestly and unselfishly made, man rouses up all his latent powers, and directing Pragna through Sushumna between Ida and Pingala opens his psychic eye, and through it thoroughly destroys Maya and its powers, and thus attains Nirvana or Moksha; and the failure to achieve this end at first, as mentioned in the story, signifies how the real work begins first in "Mulatharam," and is the stepping stone to the next; and how a sudden, impatient and unprepared rush into the spiritual realm without considering and studying the first and the preliminary process in

occultism ends in lamentable failure. Considered in this light the whole of manifested nature is a symbol of the non-dual, divine, and unmanifested principle, and so all the Puranic accounts are mostly the representations of natural truths under allegories and symbols. Eliphas Levi says "were it not an ingenious allegory, the story of the creation would be the most ridiculous imaginable * * * The ancient sages never wrote about these mysteries of the souls save in wise allegories." Jesus has spoken in parables to his "flock" lest he may "throw pearls before the swine," as those "pearls" were intended more for the "elect" than for the "sinners," and it is therefore a blessing to humanity that all the religions have preserved eternal and natural truths under guises and masks in the shape of parables and allegories, lest the chaste and virtuous maiden of Brahma Gnanam should be roughly handled by low castemen of lust and selfishness, and should be embraced by any other than the right one who woos her by merits and unites her with him at any cost, by a tie such as that which joined Adam and Eve even in their naked state so superbly described by Milton :

Of all things common else in Paradise,
Marriage was the sole propriety of man,

—, and which drove away "adulterous lust to bestial herds to range." The more absurd and childish the allegories in shape of symbols seem to be, the more precious occult meanings will be hidden underneath, and how many are explained in "The Secret Doctrine" to be such ! All the Puranic narratives are mostly the descriptions of the nature of the battle between the higher and the lower principles, of the trials of initiation and of similar truths in symbolical language and images, and these symbols are as serviceable to humanity in recalling truths however remote, as the pictures of our ancestors do recall their physiognomy, whatever number of years may have elapsed since their death or rather disappearance or transformation.

Some have remarked to me that it is really shameful for a rational and animate being to have belief in being guided by inanimate objects, and this wrong idea will be removed if it will be perceived that guidance is expected entirely from the meaning which those objects as symbols are represented to convey, and not from the objects themselves, just as a traveller is guided, when 4 or 5 roads cross one another, to the place of destination by a sign-post made of an inanimate substance like wood. I have mentioned that the Puranic narratives are battles between the higher and the lower selves,—the Pandavas and Kouravas of the Mahabaratha—and in this connection I may elucidate the meaning of one or two Puranic events for my readers, and then close the subject on this head. The Skanda Purana tells how the greatest Rakshasa Soora-Padma, who was reigning over 1,008 spheres, disturbed the peace and well-being of the higher, the middle, and the nether worlds, and how he was after all killed by the six headed god Skandha or Subramania, which all the other gods, such as Vishnu, Brahma, Rudra and others, were unable to accomplish, and the esoteric meaning is not far to seek. Soora-Padma is Maya and its powers, his domi-

nion over 1,008 spheres is Maya's Avarana Sakthi, which has enveloped in its illusory powers the whole of nature and even the "3 gods" themselves, and his causing disturbance means the production of human individual miseries and sorrows through Maya's Vikshepasakthi.

Just as Ganapathy is the presiding deity over the first spiritual centre "Mulatharam," so Brahma, Vishnu, Rudra and others are the presiding deities over the other spiritual centres (vide Suthasamhitha and some of the Tamil works on occultism), and the failure of each in destroying Soora-Padma indicates how each spiritual centre of itself is quite useless for the thorough extirpation of Maya and its illusory powers, and hence the six-headed Skanda is a typification of a full blown Yogi in whom all the six spiritual centres are completely developed (the 7th centre is left out of consideration, as it is beyond human description and experience, or most probably as the effect produced by the conjoined efforts of the first six spiritual centres culminate in the 7th, where the knower, the knowledge and the known become blended into one)—and in summing up, the story is a most beautiful allegory symbolising how Maya envelopes the whole manifested nature, and thereby causes woes and pangs to humanity, and how, for a thorough extirpation of Maya's powers and for a complete redemption from its trammels, man has to rouse up all the spiritual centres (and not one only), and how when once they are roused, Maya with its correlations is entirely rooted out, and the individual secures Nirvana. In this story it is further mentioned that the Rakshasa Soora-Padma, after his destruction became the vehicle or vahana of the six-headed Skanda. Perversion and right use are simply the two states of one and the same position, and the story is intended to convey that the very same perverted functions of the mind, if directed by right discrimination for right ends, become the vehicle of higher principles, and this story corroborates the saying "that the mind of man is the cause both of his bondage and liberation, its attachment to objects of sense is the cause of bondage, and its separation from them is the cause of liberation." Again, notice how it is mentioned in the same Purana that Kala-Kuta-Visham (the deadly poison that issued forth from the mouth of 1,008 headed serpent at the time of the churning of the ocean) began to drive before it everybody in the whole universe, and how one and all prostrated at Siva's feet for protection, and how "the third-eyed Siva" swallowed the poison and saved the whole world. The 1,008 headed serpent Vasukhi is the mind (vide "The Twelve Signs of the Zodiac," where it is rightly said that "the Kundali of the Hindus is the serpent of the Bible," and also Soothasamhitha), and as "the mind of man is the cause both of bondage and liberation," a right use of it leads to the spiritual realm and a perverted one to the Mayavic realm wherein death, birth, and other miseries await. The Suras and the Asuras churned the ocean with the serpent as the rope, and in the act of churning "the universal poison" came forth with hissing sounds from the serpent's mouth, which part was handled by the Asuras, and this means that the universal Mayavic poison of Agnamam or ignorance

came, or proceeded from that part of the mind which was occupied by Asuras or passions, and Siva's swallowing it up with impunity typifies how even the basest natures are transmuted into divine powers by those in whom the psychic eye is entirely opened, and that how only such developed Yogis are secure against Maya and its forces (a sage calls this Maya deadlier poison than common arsenic), because the latter kills simply the material body, whereas the former, the soul; the effects of the latter cease with the destruction of the body, whereas those of the former accompany the soul) and that every one similarly affected must seek redemption in spiritual instruction in which alone he will find salvation.

I close this article by suggesting that my Hindu brothers will be considered to have benefitted both the world and themselves only when they shall have turned the heads of the Orthodox Community, into reservoirs of esoteric truths, by expounding to them that the very same Puranas on which they base their orthodoxy contain neither orthodoxy nor superstition but veiled rational esoteric truths.

P. R. VENKATARAMA IYER.

● A DISGRACE TO THEIR MASTER.

IT is often said that the Oxford Mission is the *crème de la crème* of the missionary movement in India. It is among its highly educated and refined members that Hindus are invited to behold the true fruit of Christianity. The love, tolerance, truthfulness, and other virtues which distinguish theoretical Christianity, are there to be found fully realized in practice—if not to be found there, where, indeed, would one look for them? This noble band of devoted and highly developed Christian gentlemen have a little organ called *The Epiphany*, which is "Edited by Members of the Oxford Mission," as the heading or title thereof states. Now we Theosophists have no wish to interfere with these good Christians or their little journal, if they let us alone; we accord the right to live and be happy in their own way to even the meanest and most disagreeable of "God's creatures" on those conditions; but when we find that these little creatures are biting us, we have to pick them off and dispose of them. *The Epiphany* has been biting at Theosophists, and we have caught it. Its issue of October 3rd contains an article entitled "Theosophy and Secularism," which is such an admirable illustration of missionary methods and zeal, and is so full of the spirit that characterizes modern "Churchianity," commonly mis-called *Christianity*, that we cannot forbear quoting from it, in order to show our readers what that beautiful spirit is like. We ask them to say, when they have read it, whether in the blackest and most intolerant days of the Christian Church any set of villainous priests ever distilled a more delectable essence of barefaced lies, malicious slanders, venomous insinuations, blind prejudice, blatant ignorance and blank folly than this little Oxford-Mission-Epiphany gem? And we would like them, as an intel-

lectual exercise, to try to think, each one for himself, of any other possible way, manner or means by which the *Epiphany* could have so plainly, effectually and indelibly branded on its own low forehead and written across the brazen face of the Oxford Mission the following confession:—

"WE ARE A SCANDAL TO RELIGION, TRUTH AND JUSTICE; AND A STANDING DISGRACE TO THE MASTER WE IMPUDENTLY PROFESS TO SERVE."

"No one probably ever doubted Mrs. Besant, in spite of her hideous doctrines, to be otherwise than an honest woman—revoltingly honest as they may have thought her. Madame Blavatsky, on the other hand, has been "unveiled" by a scathing exposure, as a thorough impostor, and the marvel is that she is still able to keep herself afloat as a reputed prophetess after the pronouncement of the (wholly unbiassed) Psychical Society, and the catastrophe at Adyar, which compelled her to leave India. We do not know whether Theosophy compels the abjuration of the immoral Secularist doctrines of free-love, etc.; from the outcry raised against Mrs. Besant upon her secession, we presume a recantation is included, and that the development of occult power by a code of austere morality has taken its place. But after all there is not much to choose between the seven devils of indecency and those of dishonesty. The *Book of the Law* may become the instruments of either legion, is a fact recognised in the *Book of the Law*, which, in its terrible portrait-gallery, presents us with the false prophetess as well as the seductress: and in the most terrible of all of them, combines the two, in the Jezebel of the Old and New Testaments.

"We hope these unhappy sisters in sin may at least be kept from contaminating each other, and effecting the union. (1)

"This plunge is one which we often find made. Gross immoral unbelief and gross superstition often cross over into each other's borders. We see it not unfrequently here in India, where the publication of both these ladies are largely circulated, and we find people permeated by the ideas of both.

"The Theosophists, we believe, are defenders of the whole Hindu system, idolatry included, and think it preferable to Christianity or even Theism. Mrs. Besant, we presume, having so long been the prophetess of immorality, will doubtless now have no objection to making the pilgrimage to Benares, and imbibing of the putrid Well of Knowledge, which we are told cured Mr. Sinnett of a passion for amateur Hinduism."

Our readers are requested to remark the "*We believe*", "*We presume*", and "*We are told*", which form the three paralytic legs on which the last lying paragraph stands. The writer, after all, is but a prentice hand at his trade, or else he would not have exposed so naively the real nature of the raw material out of which he manufactures his slanders. There are said to be some good men and true Christians among these Oxford Missionaries; this is possible, and if so, let them prove it by laying a heavy hand on those members of their band, who disgrace their Master, themselves and the body to which they belong, as does the writer of "*Theosophy and Secularism*".

HERMAN.

• A SHIN-SHU CATECHISM.

(Continued from page 13.)

ABOUT the TRUE ENLIGHTENMENT.

Q. What is the true enlightenment ?

A. Attainment of Nirvâna.

Q. What is the meaning of the word Nirvâna ?

A. That means literally 'blown out' or extinction.

Q. But, what is meant by extinction ? Extinction of body and soul ?

A. No. It means the extinction of the great suffering of transmigration.

Q. In what state are we when we have reached Nirvâna ?

A. The real state of Nirvâna is beyond the reach of the human idea, but it is explained in a certain Sûtra that those who have attained it are in the condition of eternity, happiness, omnipotence and purity. These are called the four attributes of Nirvâna.

Q. How can we attain to that Nirvâna ?

A. Only by obtaining the true faith ;—that has been stated in the last chapter.

Q. But, when can we attain it ?

A. As soon as we are born in Paradise. This is the consequence of the 11th Prayer (Vow).

Q. Now, may I ask you here some questions about Paradise ?

A. Yes, that is just in time.

Q. Then at first, what is the original name of Paradise ?

A. Sukhâvatî.

Q. What is the literal meaning of it ?

A. Sukhâ means happiness, pleasure, comfort, easiness, etc., and Vati is the nominative, singular, feminine form of Vat, with the possessive suffix, accordingly Sukhâvatî means the world which possesses happiness, etc.

Q. In what region and how far from here is Paradise ?

A. In the western part over a hundred thousand Kotis (ten millions) of Buddha-countries.

Q. But, how can we point out the real region of it, as the earth is round and it turns on its axis once in 24 hours ?

A. Indeed it *cannot* be pointed out by the finger, but the mind.

Q. How can it be pointed out with the mind, when it is impossible with the finger ?

A. Because we can understand in our mind that Paradise is in the west from the earth, a globe ; not the west on the surface of it.

Q. But, how can we say that it is the west or it is the east without regarding the surface of the earth ?

A. Well, the name, the west or the east is originally the distinction of direction on the earth's surface, but by borrowing it, Sâkyamuni has pointed out Paradise for the sake of making us fix our wandering thoughts on one place. To speak freely, Paradise is extended in every direction just as the sky is, because the inside of Buddha's light that is boundless is Paradise—a place that has sprung from the 12th and the 13th prayers ; the prayers for

boundless light and infinite life. But such a subject as this will not be understood easily, until the truth of Buddhism is studied enough. Let us still believe that Paradise is in the west and fix our mind there; that would naturally suit the truth, for it is the secret of Buddha about saving us.

ABOUT MORALITY AND OTHER AFFAIRS.

Q. Are there any reasons why true believers would be enabled to observe (keep) the worldly morality well?

A. Yes, several.

Q. Will you tell me some of them?

A. Yes, but it would be sufficient here to mention only two of them, thus:

1. By their being conscious of their own faults.
2. By the agency of the true faith that they have received from Buddha.

Q. How can they be conscious of their own faults?

A. Because they have been fully convinced that they are sinful themselves, when they have entered into the doctrine of the power of another (another power).

Q. How can that operate on morality?

A. By reason that a few words, "I am wrong," could put an end to nearly all quarrels. True believers have thrown away all the notions of self-conceit and self-esteem, that tend to despise others, and very often they are the causes of quarrels; because these notions are incompatible with the law of the power of another (another power). Moreover, to know one's own faults is the first step towards rectifying them and advancing to virtue.

Q. Why is the true faith the agency for keeping morality?

A. Because it is, you have seen, the mind of Buddha that is the source of all virtues.

Q. How does it act upon our moral conduct?

A. It commands our passion, when we happen to be angry. It admonishes us of the viciousness of telling a lie, when we are about to do so. It forbids us thinking or speaking or doing what is wrong, when we are about to do so.

Nay, it would inspire us to do good whenever we have opportunity. Therefore Ren-nio, the chief priest of the 8th generation from the founder, said:

"Regarding every affair, it is by the favour of Buddha that we would intend to do what is good, and we would give up our thought from what is evil; it is all of his favour to reject (evil) as well as adopt (good)."

As has been stated in the last chapter, we use frequently to repeat the name of Buddha to call to remembrance his mercy. And, who will revile others with those very lips?

We carry a kind of rosary called Nen-ju, which means remembering beads, and when we worship Buddha we wear it on our hands. And, who will beat another's head with the hand which holds the rosary?

In a certain Ken, recently, there was a devoted believer of our sect. He was then a member of the Ken assembly. He used

always to carry a rosary in his hand, and wherever he goes he will never take it off his hand.

One day, when he was attending the assembly, one of the members advised him that he had better take it off while he was proceeding with the deliberation.

"O no!" said he, "you do not know my secret. Since I was chosen as a representative of the people in this Ken, I must do my best for their convenience; I must be fully just, patient and unselfish.

"But, as I am a man, if I should trust to my own will, I would be perhaps prejudiced, passionate and selfish. Therefore I always carry this rosary to command my evil temper, because whenever I see this in my hand, I recollect the mercy of Buddha, and I return to right."

Q. How does your sect instruct those who follow it with respect to the family, society and government?

A. To behave toward them with sincerity, that is, through the agency of true faith.

Believers have to behave (serve) with more respect and tenderness toward their parents than others do, because they have been brought up by them to be able to listen to the most excellent doctrine. For the same reason they must be more obedient to the laws of the Government than others are, because under the protection of them they have heard the doctrine.

The state where they are born is a most important place to them, because it is the place where they have heard the doctrine, where they have put an end to their miserable transmigration and from whence they set out for Paradise.

Accordingly they must love the state most and they must do the best they can for its prosperity—they must be the best patriots.

Q. Does your sect employ any spells or supplications to Buddhas or gods, for avoiding misfortunes or getting blessings in the present life?

A. No, those things are all forbidden.

Q. Are there any reasons for forbidding them?

A. Yes. In general, Buddhism teaches that the laws of Karma (action) govern all beings. These laws are somewhat analogous to those of plants. As plants are produced from their seeds, so the misfortunes or happinesses of beings are effected from their previous good or bad actions. This is called "the cause and effect of good and evil."

But there are two kinds of these causes, namely, some happening in the present life; and others, in previous existences.

From misfortune, the cause of which is in the present life, any devoted believers may become free, because, following Buddha's instruction, they would sow those bad seeds no more. But to avoid those misfortunes, the causes of which are in far previous existences and already destined to issue in the present life, is just as impossible as that a grape-vine bears apples. Because Karmic results are inevitable by any means except on entering into the place where those laws do not operate. Therefore for our refuge from those misfortunes Amitâbha has provided Paradise. This

is the reason why anything like a spell is not at all used in our sect.

Q. Then, do you think that such methods as spells, prayers, or supplications have no efficacy?

A. I do not like to answer that question, but even if those things have some efficacy we need not use them.

Q. Why?

A. Because such misfortunes as can be avoided by them we can elude naturally through the efficacy of the true faith.

This reason is explained in one of the Sutras as follows:—

“It is for raising some crop of corn that farmers cultivate the fields and plant the seed, and not for the straw. But when the corn is ripened and they gather it, they get also some straw which they did not aim at. So disciples wish to obtain only the merits of the seed of the perfect knowledge and do not desire worldly happiness. Now, to desire the highest perfect knowledge is the desire for the corn, and the worldly happiness is the straw which is obtained without desire.”

Q. Does your sect say that there are any wonderful or miraculous things?

A. Yes, because those who have Abhiñāna or supernatural faculty are able to work them. In our sect, however, we seldom say anything about them, for that *very often causes hearers to be superstitious*. We have to understand that the only thing most wonderful is that we can become Buddha. About this, there is an instruction given by Ren-nio, the chief priest, to a disciple. One day the disciple told the chief priest that when the appellation (Na-mo-a-mi-da-buts) that he had written was burned in the fire, it turned to six Buddha's images, and said, “What a wonderful thing it was!”

“That is no wonderful thing,” replied the chief priest. “It is not strange that Buddha becomes Buddha. The only wonderful thing is that those who are so sinful can become Buddha by a single thought of relying upon Amitabha”!

The End.

CHRISTIANITY AND THEOSOPHY.

A PROTEST FROM SOME CHRISTIAN THEOSOPHISTS.

[The following anonymous "protest" has been forwarded for publication by a gentleman, who, we believe, is highly respected as a Theosophist by our brethren of the British Section. We publish it partly as a penance, and partly because it is a favourable specimen of the somewhat confused ideas of both Theosophy and Christianity that are entertained by many of the more liberal of professing Christians. The reader may be a little puzzled when he reaches the end of the "protest" to determine whether the writers are serious or not. To state solemnly that "many persons believe that Buddhist priests caused the Indian mutiny and were the directors and spiritual guides of Nana Sahib," is extremely suspicious, for it is something like saying that "many people believe that the Parsee Mobeds caused the French Revolution and were the spiritual advisers of the First Napoleon." Again when it is a simple historical fact that millions of Christians have been butchered by the Christian Churches, on account of some point of doctrine, it does not sound very serious to say that Christ is still occultly guiding the steps of the Christian Church. We do not wish, however, to nip in the bud by too close scrutiny of their assertions the laudable wish of the writers of the "protest" to cultivate fraternal relations with our Society. They take the name "Christian Theosophists." That title is very easily assumed! but the ladies of "Ladies Gard" may possibly have more right to it than would appear at first sight from their "protest." We cordially recommend to them the study of Theosophy and of Christianity and the perusal of books that will open and enlarge their minds, for they have much to learn, and many prejudices to lose, as appears from their article; especially from the curious way they speak of the scholars and critics who have examined the claim of the Church to supernatural origin. The passage has got an exceedingly clerical ring, in fact it reminds one of the manner in which members of the Fraternity of Jesus frequently handle a subject. The passage in question runs thus:—

"The assertions that the divine origin of Christianity has been disproved, that all is known about its formation, &c., do not need reply. A single glance at the obscure names of those who have attempted to maintain such a theory is enough, most of them have perished already of well deserved contempt; but if this is not enough, the puerile weakness of argument, balanced by the strength of ignorant invective and only too apparent spite that is manifest in every page should be fully sufficient."

It is something new to learn that the owners of those "obscure names" of Voltaire, Hume, Diderot, Gibbon, Mill, and a hundred others who contested the divine origin of Christianity, died of contempt; to say nothing of the "ignorant invective" of the Spencers and Huxleys, the Ingersolls and Bradlaughs, the Leckys and the Morleys of to-day. There are still some ribald pamphlets published, we believe attacking Christianity in a silly, clownish fashion, and we strongly suspect that these have been palmed off upon our sisters of Ladies' Gard by some wily spiritual adviser as the serious works of criticism which they may have heard spoken of.—*Ed.*]

Ladies' Gard, July 1889.

ALL whom it concerns to know will readily recognize the location in space of the "Castrum Puellarum" whence these lines are dated, and for all others it is desirable, for reasons that will be obvious as we proceed, that the precise place should not be publicly known at present. The purpose of this article is, if possible, to clear up and set right sundry misunderstandings and misconceptions which have arisen between Christians and Theosophists to the hurt and loss of both. For surely the central purpose of the Theosophical Society is the promotion of an Universal Brotherhood without distinction of race or creed, based on the great truths which underlie existing systems of religion, and surely in the promotion of this object all that tends to increase social or religious animosities should be discouraged as hostile to the aims of the Society. It is therefore with surprise and pain that we

find Theosophists writing and abetting these animosities and though fully admitting and indeed strongly asserting that the Society ought not to be held responsible for the vagaries of individual members, when we see attacks on Christianity in the authorized official publications of the Society,* apparently with the approval, at all events with no remonstrance from Headquarters, we cannot avoid the conclusion that, to some extent at all events, the Society endorses the action. In an article in the *Theosophist* for May, the statement is made that of all religions Christianity is the only one which has not welcomed Theosophy, but, on the other hand, has opposed and persecuted it. The truth of this assertion shall be discussed later, meantime let us remember that when Theosophy itself was a word barely known and not in the least comprehended in the West, the first book professing to give an authoritative key to the mysteries of the old Wisdom-religion was H. P. Blavatsky's "Isis Unveiled"—a work filled from first to last with scathing denunciations of what therein is termed Christianity. We cannot but think that had the gifted authoress been as familiar with Christianity as she undoubtedly is with the religions of the East, she would without any very great change of language have denounced not Christianity, but the acts and words of many who call themselves Christians, and yet hold doctrines and do actions in direct opposition to the precepts of their Founder and the laws of their Church. In this the Christian Church and every true member of it would have been with H. P. Blavatsky. We do not object to the most vigorous and unsparring exposure and denunciation of error and falsehood, but we do object to excrescences and corruptions which the Church deplores and would fain cast out of her midst being ~~of the~~ christianity. Surely this is "throwing away the child with the bath." ~~What~~ What these errors are and what is the Church will appear presently. The same knowledge might also have saved the authoress from placing on her pages quotations from various obscure infidels, who have, without learning or talent, attained a pseudo notoriety, by saying or publishing things offensive to the taste and feelings of large masses of the community, and which, whether these masses be right or wrong, ordinary decency and refinement should restrain the utterance of. Retaliation of course is an evil thing and to be avoided, but when a new Society springs into life, with apparently a vehement attack as its *raison d'être*, it is hardly in human nature for the party attacked to welcome it with open arms. Individual fellows of the Theosophical Society have advocated Spiritualism, Hyponotism, Lodges of magic perilously near to black if not actually over the line, and other questionable matters. What has the Society to say to this? Clearly it says: these things are none of our teaching, we have no control over what individual members may say or do, to find our objects and our teachings, look at our programme. Our official utterances—ask Colonel Olcott or H. P. Blavatsky—the Founders of the Society—by then only can the Society be bound.

* What are the "authorized official publications of the Society"? We never heard of them.—Ed;

The answer would be perfectly conclusive, but the justice which the Society thus claims should, in common fairness, be extended to other bodies, to say nothing about the Universal Brotherhood. The Church has a programme, official utterances and documents, as well as a living voice to which to appeal, and should not be held responsible for the utterances of some individual who is hopelessly ignorant and wrong headed and in no case speaking with authority.

It may be well here briefly to indicate what the sources of authority are. The Christian Church regards Christ, (that is to say, the historical Jesus of Nazareth) as its Founder. The nature of Christ, the precise meaning of the Incarnation and other problems are not relevant to this matter. Whether Christ was God or the Son of God, a Mahatma or an Adept matters not, so far as outsiders are concerned. He is regarded by the Church as a Master, and the Theosophical Society must needs admit the existence and the guidance of Masters, or it would stultify every utterance of its founders. As such Master then (whose nature is, let us say, a mystery) Christ founded a society, which occultly he has ever since continued to direct, and not that Society alone, but every individual member thereof who has so far purified himself in earth life and harmonized his principles as to be capable of receiving communications from the Master, dimly or clearly according to his development. The voice of the Church there is the voice of Christ, and the Church acquired an organic voice almost immediately after its foundation, by framing an organization and adapting the machinery of general councils, &c. All this is matter of history, and to be easily ascertained by uncontroversial evidence, and this is Christianity, not the utterances of any one man, however learned or pious. Has Christianity then opposed Theosophy? Absolutely, distinctly and decidedly not! Individual Christians may have done so, and it is open to any Theosophist to say that such conduct is un-Christian, wherein most true Christians would agree with him. But is Christianity the *only* religion which has opposed Theosophy? Surely we have read in native Indian papers and heard from other sources the most unsparing attacks on H. P. Blavatsky from Buddhist, Mahametan and Parsee sources. It is answered that these are exoteric materialists sunk in corruption and no true representatives of Buddhism;—that the real Buddhists are those who understand the esoteric mysteries of their faith. Granting this, apply the same to Christians: there are many Christian mystics who know and practice the most esoteric and spiritual mysteries of their faith. Have any of those opposed Theosophy? A point should here be noted as to persistent misuse of certain words, among other “orthodoxy” the meaning of this word is plain and obvious, the right opinion, the right or straight teaching, to use it in any other sense, tends to confusion of useful knowledge and looks uncomfortably like an intentional attempt to mislead the ignorant. If anything taught in a Christian Church can be shown to be an error it is an abuse of language to say the orthodox teaching is false—it should rather be said the teaching in question is unorthodox. Those who

thus misuse words must needs themselves be unorthodox, and they are welcome if they please to take on themselves the Karma of "False crooked teaching."

Another professed object of the Theosophical Society is to teach to every religion to look into its own truths and doctrines and go back to the original and uncorrupted precepts on which it was founded. This is precisely the very authority that every great writer of Christian doctrine, discipline or practice has always appealed to. Look at such writers as Salmon, Bishop, Forbes, Dr. Pusey, among the moderns. Hooper, Jeremy Taylor, Bishop Andrews, and hundreds of others, the appeal always is to what is primitive. The very words of Christ are the final appeal. If they seem obscure, the opinion of the apostles thereon as being nearest in time to the Master, and therefore more likely to know the true interpretation, then the decrees of councils and the opinions of the Fathers. It may be fearlessly asserted that if the Theosophical Society or any other body could prove any doctrine or practice of the Church to-day to be contrary to that of the primitive Church, the information would be welcomed and would probably be acted on.* Observe, however, that assertion is not proof, and that the principle of growth is not executed, for the Master, occultly as has been said, directs his Church, now it may be that matters intended merely for the transitory circumstance of the primitive Church would be out of place in modern times.

The statement that the corruptions or errors which have crept into the Church arose from ecclesiasticism or sacerdotalism, seems almost too trivial to notice. Whenever any attack is made on any religion it is always "those wicked priests." Many persons believe that Buddhist priests caused the Indian mutiny and were the directors and spiritual guides of Nana Sahib. The theory seems to be that the people having accordingly come to the conclusion that some sort of ministers are necessary to the organization of any religion, deliberately choose the vilest among themselves for this purpose and having done so give them powers almost divine, or that the supernatural beings, whoever they may be, Masters, Elohim, Angels, or what not who guide and watch over that particular faith inspire the foulest of motives into the chosen ministers whom the people are led to obey and reverence. Any sensible man will say at once that priests are much as other men, there are good and bad, from their training their associations, and the fierce light of criticism that beats upon them they are likely to be better on the average, and if we admit the guidance of a Master or Masters at all, such guidance is especially likely to be given to those to whom the mass of mankind instinctively look up. These remarks apply to the priests of every religion in the world, and when we find the evil or corrupt acts of a priest, it is not the system that is to blame, but the man who is false to his faith, and who throws away his powers of good and renounces his higher self.

It is then as much an abuse of language to denounce sacerdotalism as it is to make an onslaught on orthodoxy, but it is popular

* *Oh sancta simplicitas!*

especially with those ultra Protestants to whom the mention of a priest brings the savour of Roman Catholicism. The pity of it is that Theosophists should seek such spurious popularity.

The Christian Church has been spoken of throughout, and no account has been taken of the various branches; it has been said that the differences between these branches are so wide and deep that no single dogma can be formulated in which the whole Church believes. This assertion may be met simply by the counter assertion of its entire, absolute and wilful falsehood. But even assuming it were true, the doctrines and practise of the true Church of Christ are ascertainable as above shown, and all that an opponent can fairly claim is to say of an individual that by reason of not holding such he is not a Christian; and though by an exhaustive process this might be applied to every living individual, the only true conclusion would be that no true Christian existed on the earth, but Christianity as a religion, and the ideal Christian would not be affected thereby.

The assertions that the divine origin of Christianity has been disproved, that all is known about its formation, &c., do not need reply. A single glance at the obscure names of those who have attempted to maintain such a theory is enough, most of them have perished already of well deserved contempt; but if this is not enough the puerile weakness of argument, balanced by the strength of ignorant invective and only too apparent spite that is manifest in every page should be fully sufficient. Once again the pity of it, that a Society aiming at Universal Brotherhood should condescend to such petty and unworthy attacks, which tend to render Brotherhood an impossibility. Harsh were the strictures on Sir Monier Williams for his picture of Buddhism, and deservedly so, for it was a false picture, but it was truth itself compared to the picture drawn of Christianity and allowed to go unbuked in Theosophical organs. Is this brotherly? Even say that Christians began the quarrel, which they did not, is it not the purpose of Theosophy to teach them better, not to set evil example of quarrel and spite engendering worse retaliation.

To us here in Ladies' Gard the question is an important one, we are Theosophists according to the original constitution and programme of the Society which we have adopted, we are earnest students of Eastern lore, and of the wisdom religion as laid down in the Secret Doctrine, and we sincerely hope and strive for union; but we are many of us Christians, not all, for we know no distinction of race or creed, and a Parsee, a Buddhist or Mahamedan would be welcome among us, but we do regret what seems to us the departure from the true principles of Theosophy, we mourn over the intolerance displayed towards our own form of faith, which we know to be not only consistent with, but actually identical with the highest truths of mysticism. And this intolerance keeps us at present from joining the Theosophical Society, a loss perhaps to us rather than to the Society, but it deprives us of these benefits which the Society by its constitution ought to be freely giving to Theosophists like ourselves, and *pro tanto* it hinders the work of the Society and prevents the realization of the dream of a Universal Brotherhood.

THE AGE OF SRĪ SANKARĀCHĀRYA.

OUR readers are no doubt aware of the important position assigned to Sri Sankarāchārya in the history of Indian Philosophy. If the name of Sākyamuni (Buddha) is known to all the civilized nations of the earth, the name of Sri Sankarāchārya stands second only to his. His system of philosophy is considered by several "Sanskritists" to be superior in every way to those of Berkeley, Kant, Schopenhaur, and Hartmann. The period when he lived is, therefore, of the utmost importance to the history of Indian Philosophy. His date is also useful for fixing those of several other Indian philosophers and writers. The discussions of several Orientalists, and their new theories based on untrustworthy records, have only tended to make confusion worse confounded, and has resulted in this historical problem remaining as remote from a solution as ever. Our present purpose is, therefore, to find out what date can possibly be fixed for him, with the aid of materials before us, although they are scanty, and some of them can hardly be trustworthy: to examine the nature of those materials and the soundness of the theories based thereon by several writers. For this purpose, we divide the subject of this paper into:—

Section I.—An examination of the traditions, oral and recorded, current in various times.

Section II.—An examination of the external evidence we possess, which goes to fix the period in which he lived.

Section III.—An examination of the internal evidence we have from his works; and

Section IV.—Summary and conclusion; and an attempt towards a brief biographical sketch of the great philosopher.

SECTION I.—TRADITIONS.

(a). The popular idea is that there was a Brahmin called Góvindabhattacha. He married four wives, one from each of the four Indian castes, viz., Bráhmīn, Kshatriya, Vaisya, and Súdra. Through these wives he had respectively Achārya Vararuchi, Vikramāditya, King of Ujjain in Central India, Bhatti, and Bhartrihari. This Góvindabhattacha subsequently became a *Sanyāsi* (ascetic) and went forth by the name of Góvindaśrī. Sri Sankarāchārya, who was born in Malabar according to some accounts, and according to others at Chidambaram, became a disciple of his. Vikramāditya having been supposed to have lived about 56 B. C., Sri Sankarāchārya, too, must have lived about that time, being his father's disciple.

(b). In Kéralótpaththi² it is said that he was born in the month of August under the constellation Árdra, in the year 3501 of Kaliyug (400 A. C.), in the town Kaipalle, in the tract called Káladi, south of Aluvóy, Kérala province, and that within 38 years he established the Smárta sect. It is also said that he was born

1. This tradition is current in Southern India, and is perhaps exclusively its own. The name of the father of Vikramāditya is given by some as Chandragupta!

2. This is a work in Malayálam language, and professes to be a history of the ancient province Kérala, comprising the modern divisions of Malabár, Cochin, and Trávancore.

during a war in the time of one King Chérumán Perumál, who embraced the faith of Islam, and set out for Mecca.

(c). A tradition recorded in Kongudésarājakkal says that he lived in the time of one King Trivikramadéva I, whom he converted to Saivism.

(d). From Táránáthá's Tibetan History of Buddhism¹, we learn that he lived before Kumārila, a famous follower of the Mimámsa School, and who did a great deal to check the progress of Buddhism in India.

(e). A tradition recorded in a Sanskrit manuscript of three pages in the possession of one Góvindabhattacharya of Belgaum, which says that Śrī Sankarāchārya was born in Kali Yug 3889 (or 788 A. C.) and attained Móksha in the year 3921 (820 A. C.)².

(f). A tradition in Nepal that Śrī Sankarāchārya went to that province from the south during the reign of King Vrishadévarma, a Buddhist, converted him into a Brahminist and subverted Buddhism³.

(g). The Dábistán⁴ brings his date down to the year 1349 after Christ; and lastly,

(h). The Sankaravijayas or the 'Victories of Sankara.' At present, three works bearing this title, and purporting to have been written by Anandagiri, Chidvilásayati, and Mádhavācharya, are in existence. None of them gives the year of his birth in terms of any of the Eras⁵.

To proceed to an examination of these traditions in the order they were mentioned.

(a) The tradition that Góvindabhattacharya was the father of Vikramāditya does not rest on any evidence. Further, Bhatti and Bhartrihari, who are said to be brothers, are ~~very~~ unrelated persons and lived in different times, as can be found from their own works⁶. Even if we suppose that one Góvindabhattacharya was the father of Vikramāditya, there is no evidence to show that he afterwards became an ascetic, and was called Góvindayógi. This tradition, I

1. Known to us through Schiefner's German translation.

2. Vide The Indian Antiquary, Vol. XI, p. 174-5.

3. First brought to the notice of the South Indian public by the late Pandit Bhagavánlál Indráji in the Indian Antiquary, Vol. XIII, p. 412.

4. Vol. II, p. 141.

5. Besides the above traditions there are others which are still less important: viz., (i) Kávali Rámasāwmy's Deccan Poets (p. 6), which places him in the 8th Century A. C.; (ii) Aryavidyásudhákara of Yágnésvarasástri, which also places him in the same period; (iii) Janárdan Rámachanderjee's 'Lives of Eminent Hindu Authors,' which places him 2,500 years ago. All these are 19th century traditions, and hence cannot be relied upon. Kávali Rámasāwmy's book is condemned as 'worthless' by Dr. Burnell in his 'Elements of South Indian Palaeography' (p. 86).

6. The last verse of Bhatti Kāvya tells us that Bhatti lived at the Court of King Sridharaséna at Vallabhi, about the middle of the 4th century A. C. According to Dr. Rajendralal Mitra (Notices of Sanskrit MSS; Vol. VI, p. 148) Prof. Max Müller, however, places him in the 7th century A. C. (India, &c., pp. 348-353). Bhartrihari, the author of Vákyapadiya, a commentary on the Mahābhāshya of Patanjali, and other works, was a disciple of one Vasurāta, as he himself says in Vákyapadiya. This Vasurāta was a contemporary of, if not identical with, the famous Chandrachārya, who introduced the study of the Mahābhāshya into Cashmere, and who lived in the Court of Abhimanyu, who is found on numismatic evidence to have reigned about A. C. 4th. Bhartrihari therefore lived in the 1st century A. C.; Max Müller erroneously places him in the 7th century A. C. (India, &c., p. 348.)

think, prevails exclusively in Southern India, and its followers have sometimes made certain additions and modifications, viz., (i) that Sri Sankarāchārya argued with, and defeated Bhattapāda, one of the 'nine gems' at the Court of Vikramāditya, hence a contemporary of that king, and flourished therefore about 56 B. C.; (ii) that Vignānēsvara, author of Mitākshara, a Commentary on Yāgnavalkya Smṛiti, was an Advaita (Idealist), and a follower of Sri Sankarāchārya's School. This Vignānēsvara dedicated his work to one Vikramāditya and therefore lived at his Court. Hence Sri Sankarāchārya lived before Vikramāditya.

With reference to the former modification it must be said that the tradition of 'Nine gems' is mentioned in the Jyōtirvidābharaṇa. This work—the authorship of which is generally attributed to Kālidāsa, the famous poet—is found from its style and internal evidence to be written in the 16th century, and has therefore nothing to do with the famous Kālidāsa who lived several centuries before that time¹. The 'Nine gems,' a name given to nine authors and poets who are supposed to have lived at the Court of Vikramāditya, are nowhere else mentioned except in an inscription translated by Charles Wilkins and published in the First Volume of the Asiatic Researches². Also Bhattapāda, i. e., Kumārila, is now found to have lived in the 3rd or 4th century A. C.; and there is no evidence to show that he was a contemporary of Sri Sankarāchārya; but, on the other hand, the frequent references to Kumārila by him in his Vēdānta Sūtra Bhāṣya are enough to show that he lived after him³. In reference to the latter modification there can be no doubt that Vignānēsvara was a follower of the School of Sri-sankarāchārya⁴. But he mentions Bhōja, king of Dhār, Asahāya, Aparārka, and Bhārūcī, ~~and~~ ^{having} lived before him. This Bhōja was also called Dhārēsvara and reigned about 862 A.C.⁵ Vignānēsvara in the last verse of his Mitākshara tells us that Kalyānapura was the capital of Vikramāditya, at whose Court he lived.

1. This tradition has been put forward and relied upon as correct, by G. Ramamurti Pantulu, author of a pamphlet entitled 'Notes on Antiquities,' recently published in the Godavari District.

2. The nine gems mentioned by Rama Murthi Pantulu are,—Dhanvantari, Kṣhapanaka, Amarasimha, Sanka, Vēṭāla, Bhattapāda, Karpura, Kālidāsa, Varāhamihira. Varāhamihira is found from the Brihat Samhita to have written it at the end of the 6th century A. C. It is not, however, known whence Ramamurti Pantulu got this verse. The verse which certain Orientalists take from Jyōtirvidābharaṇa, to enumerate the 'Nine gems' mentions one Vēṭālabhatta, and not Bhattapāda, who is mentioned in Pantulu's pamphlet.

3. P. 284, 1st London Edition. It mentions "Anandadēva and the 'Nine gems' at the Court of Vikramāditya." The date of the inscription is Samvat 1015 or 450 A. C.

4. Vide, for example, his Vēdānta Sūtra Bhāṣya I. Adhyāya, 1st Pāda, 3rd Sūtra. Kumārila was a famous follower of the Mīmāṃsa School; and from the fact that he mentions Kālidāsa in his Tantravārtika (Ślōkavārtika), we should infer that he lived after the poet.

5. In the last page of Mitākshara (Madras ed.) he calls himself a disciple of Utmātma, who was one in the long line of the disciples of Sri Sankarāchārya. His description of 'Atma' in the chapter on Expiations will convince the reader that he lived subsequent to the time of the philosopher.

6. Vide pp. 127 and 129 for Dhārēsvara and p. 117 for others.

7. Archaeological Survey Reports, Vol. X., p. 101.

Kalyánapura, which is identified with Kalyán, was the capital of the Chálúkyā dynasty, in which several Vikramādityas reigned.

Excepting the tradition handed down to the present day that one king Vikramārka or Vikramāditya reigned about 56 B. C., no king of that name seems to have actually reigned before the 6th century A. C., and this conclusion gains additional strength from the fact that no inscription before the 11th century A. C. adopted the Samvat (Vikramāditya) era¹. In addition to this the question of identification of Vikramāditya has not yet been settled. Certain scholars, as Mr. Fergusson and Prof. Max Müller, argue that Vikramāditya Harsha of Ujjain, who reigned about 550 A. C., and who is found by inscriptions to have defeated the Sakas and Mlechhas in 544 A. C. in the battle of Kornur, must be identical with that Vikramāditya, and that the year 56 B. C. was obtained by jumping back to 600 years before the event². But this argument is not approved of by other Oriental scholars³. Another significant fact is that in none of the Purānas is Vikramāditya mentioned among the kings of the 'future dynasties' in Kaliyug. Thus in all probability the tradition is entirely based on a misconception.

(b.) The tradition recorded in Kéralótpaththi is also an improbable one, for it says that Sri Sankarāchārya subdivided the four castes into twenty-two, and effected certain reforms in that part of the country—for which no evidence is forthcoming either from the natives of Malabar, in the shape of tradition, or from other writings. This work also represents Bhattachārya as having argued with the Buddhists in that country. This is absurd, for it is well known that he lived and died in Northern India⁴.

The date of Sri Sankarāchārya's birth, viz. 400 A. C., and the length of his life (38 years) are exclusively its own. No other work or tradition gives it. The story that he was born during the time of Chéruman Perumál cannot belong to the 5th century A. C.; for⁵ on Chéruman Perumál's tomb in Mecca the date of his death is given as Hijari 216 or 838 A. C. That this date is too modern for Sri Sankarāchārya we shall be able to show further on. This Kéralótpaththi also contains the fable that our philosopher was the son of a widow: and to crown all these untruths it says that he

1. Dr. Bhaudáji in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. VIII, p. 242. General Cunningham, however, thinks (*Arch. Survey Reports*, Vol. II, p. 266, Note) that the era was adopted in the 9th century, and hence reads an inscription dated Samvat 747 as 725 A. C. Vide also Burnell's *South Indian Palæography*, p. 55. This question of Samvat and other Indian Eras have recently been discussed by me in *The Hindu* of 10th April 1889 to which the reader may be referred.

2. *Journal of the Royal Asiatic Society* for 1880, p. 273; Max Müller's *India*, What can it teach us, p. 282.

3. Dr. Buhler among others (vide Max Müller's *India*, &c. p. 285). I may also mention Dr. E. Hultzsch, Epigraphist, Archaeological Department, who in one of his letters to me calls it 'a baseless theory.'

4. Vide, for example, the *Sankaravijayas* of Chidvilásnyati and Mádhavāchārya which say that he lived in Northern India and died in a town called Ruththá.

5. Mr. W. Logan in the *Indian Antiquary*, Vol. XVI, p. 160. We also learn here that the name given to Chéruman Perumál after his conversion was Abául Rahiman Sameri. Vide also *Ind. Ant.* Vol. XI, p. 116.

wrote a history of Kéraladésa in 24,000 *grandhas* of 32 syllables each, in obedience to the orders of his guru Góvindayógi!

(c.) Trivikramadéva I., is stated to have been king of Skandapura and to have lived about 173 A. C. Professor Dowson found in 1848 that there were two kings of that name, the first of whom lived in the 6th and the second in the 8th century A. C. Prof. Bhándarkar has found out from certain inscriptions that the first king of that name reigned in the 4th, and the second in the 6th century A. C.² Mr. Fleet, however, considers them forgeries.³ Altogether this tradition carries with it a degree of uncertainty.

(d.) Táránátha's History of Buddhism was completed in 1608 A. C. when the author was hardly aged 30, and the inevitable errors, owing to want of a proper study on his part, are (i) that Sri Sankarácárya lived before Kumánila, and (ii) distinguishes the latter from Bhatta, who is called a disciple of Sri Sankarácárya. We have already shown that Kumánila lived before the great Védántic doctor. Kumánila and Bhatta are not only identical, but Kumánila is also called Bhattapáda and Tutáta. The Mimámsá philosophy is called after this great man Bhatta Tantra, and his work Tantra-Vártika is also called Bhatta-Vártika.

It is on such a work as Táránátha's that Dr. Burnell had great faith, and fixed the date of Sri Sankarácárya as 650—700 A. C. Prof. Max Müller's opinion of this work is also valuable.⁴

(e.) Prof. Max Müller tells us that it is finally settled by Mr. K. B. Pathak, that Sri Sankarácárya was born in 788 A. C. and refers us to his contribution in pp. 174-5 of the XIth volume of the Indian Antiquary. The authority on which Mr. Pathak bases his conclusion is a Samskrit MS. of three pages written in Bálábódh characters, and ~~and~~ ^{being} about 24 lines in all? It says, as we stated before, that Sri Sankarácárya was born in the year Vibhava (Kali 3889) on the full moon day in Visákha month (May—June). This corresponds to 788 A. C. But it carries a fiction along with it, *viz.*, that Sri Madhvácárya was the son of a demon called Madhu! This clearly shows that the MS. in question was written in the 12th century A. C., and that the writer was an

1. This work is condemned by Mr. Kásináth Trimbak Telang (Indian Antiquary, Vol. XIII, p. 93, *et seq*); Mr. Sewell (Sketch of the Dynasties of Southern India, p. 57); and Mr. Subba Row (Theosophist, Vol. IV, p. 308, or Five Years of Theosophy, pp. 295-6).

2. Journal of the Bombay Branch of the Royal Asiatic Society, Vol. X, p. 89.

3. Indian Antiquary, Vol. XII, p. 111.

4. Elements of South Indian Palæography, p. 37. In p. 111, however, we are told that his date is 700 A. C. In his preface to his edition of Sámavidhána Bráhmaṇa, p. VI, we read:—"Taranatha states that Kumánila (Kumánila) lived at the same time as Dharmakirti, the great Buddhist writer on Nyaya * * *. Now Dharmakirti is stated by the Tibetans to have lived in the time of Srontsangampo, King of Yarleng, who was born 617 A.D. and reigned from 629—693 A. D. About this date there can be no doubt, for the king married a Chinese princess, whose date is certain. As Hioun Tshang left India in 645 A.D. and there is mention in his work of the great and dangerous Brahmin enemy of the Buddhists, Kumánila cannot have lived before that date and for many reasons he cannot have been later than 700 A. D." Thus he makes Kumánila and Sri Sankarácárya contemporaries, which is absurd; and the date is too modern as will be seen further on.

5. 'India, what can it teach us,' p. 303; "This is no doubt a very modern compilation and in many cases quite untrustworthy. Still it may come in as confirmatory evidence."

enemy of Dwaitees, the followers of Sri Madhvāchārya. If a work of only three pages and 24 lines, two of which contain a fiction and the rest uncertainty, is to be seriously considered as an authority, we cannot see any reason why *Manimanjari* of the Dwaitees, which speaks of Sri Sankarāchārya as a Rākshasa (or demon) of Kaliyug, should not be considered so too. Yet that worthless MS. is seriously considered, and the date of Sri Sankarāchārya deduced from it, by Professor Max Müller,² Dr. C. P. Tiele,³ and M. Barth.⁴

(f). The tradition in Nepaul is that one Sūryavamsi (Surya or Solar dynasty) began to rule in Nepaul at a period corresponding to 1712 B. C. Twenty three kings in all reigned for 1409 years. In the reign of the 18th king Vrishadévavarma, a Buddhist, son of Rudradévavarma, the 17th king, *vihārs* (Buddhist convents) were built, and Buddhism greatly favored. This king, who is said to have reigned from 614 to 553 B. C., was converted into a Brahminist by Sri Sankarāchārya, who came from the south, and subverted Buddhism; and it is also said that the son of this king was called Sankaradéva in honor of the conversions. Pandit Bhagavānlāl Indrāji says that the date of Vrishadévavarma is about 260 A. C., and would therefore place the philosopher in the 3rd century A. C. Mr. Fleet, however, goes over those inscriptions on which Pandit Bhagavānlāl Indrāji bases his conclusions, and finds that Vrishadévavarma reigned from 630 to 655 A. C.⁶

This would place Sri Sankarāchārya in the 7th century A. C. The uncertainty of these dates, and want of a final conclusion, prevents us at present from accepting any of them as authority. But it is on the dates suggested by the foregoing traditions that the Western scholars depend, and they accept ~~them as final~~⁷.

1. A work of the 16th century, A. C.

2. India, what can it teach us, p. 360.

3. Outlines of History of Religions; translated from the Dutch by E. Carpenter.

4. The Religions of India, p. 89. He says (p. 88) that Sri Sankarāchārya was an incarnation of Vishnu (fresh news indeed!), whereas there is no tradition current in India to that effect; on the contrary all the traditions invariably make him an incarnation of Siva.

5. Indian Antiquary, Vol. XIII, p. 412.

6. Ibid, Vol. XIV, p. 350.

7. Cowell, 8th century A. C. (Translation of Sarvadarsanasangraha, Preface, p. viii); the same date is accepted by Gough (Philosophy of the Upanishads, Preface, p. viii): by Jacob (Translation of Védāntasāra, p. 28) he is placed in latter part of the 8th century. Monier Williams gives 650—740 A. C. (Indian Wisdom, p. 48): Wilson (Sanskrit Dictionary, Preface, p. xvii; Essays Vol. I., p. 194) 8th or 9th century. According to Rice (Mysore Gazetteer, Vol. I, p. 377, et seq) he 'was born in 677 or 737 A. D. in Cranganore (Kodangalur), Malabar,' and 'died in his 40th year.' Dr. Rājendralala Mitra also thinks that the date assigned by Western writers is 'fairly correct' (Notices of Sanskrit Manuscripts, Vol. VII, p. 17). Mr. T. Foulkes places him about 650—670 A. C. ('On the Pallavas,' p. 196 of the Journal of the Royal Asiatic Society, Vol. XVII, New Series). Dr. Burnell's, Prof. Max Müller's, and M. Barth's dates have already been given. Prof. Weber, like others, places him in the 8th century, but adds that 'his date is not more accurately determined' (History of Indian Literature, p. 51, note 38).

Let us now speak of Sankaravijayas. By our examination we shall be able, by quoting certain important passages, to show their untrustworthy nature, and that they merely contain certain traditions current in the times of their composition; also that at best we can accept only those general statements in these works that are consistent with each other.

Anandagiri's Sankaravijaya.—From this work we learn that it was written by one Anandagiri, who calls himself a disciple of Sri Sankarāchārya, and it describes the life of the philosopher. The narrative goes to say that one Sarvagna lived in Chidambaram, a sacred place in South Arcot District, who had a daughter called Visishtā by his wife Kāmākshi. Visishtā was given in marriage to one Visvajit, who, after living with his wife for some time, went away to the forest to perform *tapas* (austerity). Visishtā then became devoted to Chidambarésvara (the name of the idol in the temple at Chidambaram), and through his favor obtained a son, afterwards known as Sri Sankarāchārya.² This author has not given us the year of his birth, either according to the era of Kaliyug, Samvat, Saka (era of Śālivāhana) or of Prabhavādīgathābda (cycle of sixty years beginning with Prabhava), or at least the day, month or Nakshatra (constellation) under which he was born. It is very much to be doubted whether this was written by Anandagiri, the famous disciple of Sri Sankarāchārya, for the work is partly in poetry and partly in prose, and the nature of the style, and too many grammatical errors, show that the author must have been only a beginner of the Sanskrit language. It is stated therein³ that he refuted certain systems, philosophical and sectarian, such as those of Indra, Kubera, Yama, or Chandra, which do not seem to have been mentioned in any Sanskrit text. He would therefore had no existence save in the imagination of the writer. It is also stated⁴ that he had two disciples named Lakshmana and Hastamalaka; the former of whom was afterwards called Sri Rāmānujāchārya, and who preached the Vaishnava religion and wrote a Bhāshya (commentary) on the Védānta Sūtras; while the latter went to Ūdipi and preached the Dvaita philosophy. There cannot be a sillier statement. For, it is quite certain that Sri Rāmānujāchārya was born in 1017 A. C.,⁵ and Sri Madvāchārya in 1119 A. C., and that they have disputed in their Bhāshyas the system advocated by Sri Sankarāchārya. By mentioning these two reformers it is pretty certain

1. An object of either wood or stone fashioned generally after the form of a human being, and in which certain spiritual force or forces are focussed by the will of Adepts or Highest Initiates for the purpose of facilitating, and, serving as a means of attaining that stability of mind, required for the contemplation of the ONE-ALL as enjoined by the Upanishads. Thus is 'idol' defined by the Āgamas, which consider it as a means to an end.

2. 2nd Chapter.

3. Chaps. 33, 32, 34 and 44.

4. Chap. 68.

5. As can abundantly be shown by inscriptions, various poems, and other writings of his disciples; all of which mention one and the same date, viz., 1017 A. C., (Vingala year according to the Cycle of 60 years).

that the writer of this Sankaravijaya lived after their times, and the work thus bears the stamp of its having been written only lately, and not during or immediately after the time of Sri Sankarāchārya, as we may be led to think, from the writer's statement that he was his disciple¹.

Chidvilāsayati's Sankaravijaya.—According to this work we have it that Sri Sankarāchārya was the son of Sivaguru by his wife Aryāmba, and was born in Kāladi in Kōraladēsa in the spring season (Vāsantartu) in the noon of an auspicious day, in the Abhijit Muhūrta (an auspicious time, at about 12 noon) and under the constellation Ārthra. It is also added that at the time of his birth five planets were in *uchcha* (ascending position). What these planets are we are not told; nothing either astronomically or astrologically can be done to find out the particular day on which the planets assumed such a position. His Upanayana (initiation or thread ceremony) was performed in his 5th year. One day he went to bathe in a river but was caught by a crocodile; but somehow he escaped. Afterwards he became a nominal Sanyāsi and went to Badarikāsrama² (or Badrināth in the Himālayas). There³ he found Gōvindapāda engaged in *tapas* (austerity) and by him he was made a regular Sanyāsi, and learned all philosophical 'secrets' from him. Further on⁴ we are told that he met Bhattapāda (Kumārila) and then went to Cashmere to discuss with Mandanamisra. This is a mistake, for it is pretty clear that Kumārila lived before Sri Sankarāchārya as already shown.

Then he established Mutts at Sringeri and Jagannāth, and placed Surēśvarāchārya and Padmapāda respectively in their charge. We are told that he afterwards established a Mutt (monastery) in Dwārkā in Guzerat, and placed Hastāmālaka in its charge⁵. Then went again to Badarikāsrama, founded a Mutt there and placed Thōtakāchārya in its charge. Lastly, in Badarikāsrama, Dattātrēya (an incarnation of Vishnu supposed to be living even now) took him by the hand, entered into a cave, and from thence 'he went to Kailās to unite himself with Siva'⁶. Not one of the authors, when the philosopher is said to have defeated in argument, was actually his contemporary; and Chidvilāsayati further exhibits his dogmatism by saying that those who transgress the orders of Sringeri Mutt should be punished.

1. Mr. Telang, however, thinks (Indian Antiquary, Vol. V, p. 287) that the work was written by Ānandagiri himself (a disciple of Sri Sankarāchārya): and also that 'the author of Sankaravijaya is only the author of that work.' He could not be a disciple of Sri Sankarāchārya in the light of the arguments above adduced, although perhaps he might be 'only the author of that work.'

2. This statement is at variance with that of Mādhavāchārya's work, in which we read that our philosopher met Gōvindayōgi on the banks of the Nerbudda.

3. Chap. IX.

4. Chap. XVI.

5. Chap. 31. In the previous Sankaravijaya we are informed that he sent Hastāmālaka to preach the Dwaita system of philosophy.

6. In the Sankaravijaya of Ānandagiri (Chap. 74) it is said that he left his mortal body in Conjeveram, and attained Mōksha: that his body was buried in that town, by his disciples, and the place of interment worshipped.

Mādhavāchārya's Sankaravijaya.—Here we are told that Sri Sankarāchārya was the son of Sivaguru, and was born in Kāladi, Malabar, 'on an auspicious day,' when the positions of the planets were thus:—

	(Aries) The Sun.		
(Capri- cornis.) Mars.			
		(Libra.) Saturn.	

[Jupiter is said to be in *Kendra*: it may mean either that he is in the *lagna* (the sign under which Sri Sankarāchārya was born) or the 4th, 7th, or the 10th house from that sign. The position occupied by the other planets, or the constellation under which he was born, is not given.]

Further on² we are told that he went to Northern India, met Góvindayógi on the banks of the Nerbudda and addressed him thus:—You were Ādisésa (the great serpent) at first, then you incarnated yourself as Patanjali (the author of the Mahābhāshya and the Yóga Sūtras), and now you are Góvindayógi³. Afterwards⁴ he saw Nilakanta,⁵ Haradatta,⁶ and then Bhattachāshkara,⁷ whom he defeated in argument, and whose Bhāshya on the Védānta Sūtras he condemned.

He then⁸ met Bāna, Dandi, and Mayūra⁹, and taught them his philosophy¹⁰; defeated in argument Harsha, author of *Khandanakhandakādyā*¹¹, Abhinavagupta¹², Murārimisra¹³, Udayanā-

1. 2nd Canto, v. 71.

2. 5th Canto.

3. 5th Canto, v. 95. T. Subba Row (*Theosophist*, Vol. IV, p. 309, or *Five Years of Theosophy*, p. 302) identifies him identical with Patanjali, and says that Sri Sankarāchārya was a disciple of Patanjali. We believe he said so on the authority of this verse. In that case, the verse itself and the commentary thereon are quite sufficient to show that he is wrong and that Patanjali himself lived long before the time of Góvindayógi.

4. 15th Canto, vv. 33, 49, 90.

5. Nilakanta or Srikantasivāchārya was the author of a Saiva Visishtādwaita commentary on the Brahma Sūtras (Védānta Sūtras), and as he quotes Sri Rāmānujāchārya must have lived after him, say the 12th century A. C., at the earliest—and hence long after the time of Sri Sankarāchārya.

6. Haradatta was a commentator on Āpastamba, and Goutama, Dharma Sūtras, and of Padamanjari, a commentary on Kāsikāvritti. Haradatta must have lived in the 10th century A. C.

7. Bhattachāshkara was the author of a commentary called Gnāra Yagna, on the Black Yajurveda, from which we infer that he lived in the 10th century A. C. He also wrote a commentary on the Brahma Sūtras, in which he disputed the arguments used by Sri Sankarāchārya in his Bhāshya.

8. 15th Canto, v. 141.

9. Bāna and Mayūra lived at the Court of Sriharsha as may be seen from Sārngadhara-padhati. Bāna himself says in Sriharsha Charita (2nd Usvāsa) that he visited Sriharsha at his Court. Mayūra lived about the beginning and Bāna in the middle of the 6th century A. C. Dandi lived about the 8th century A. C.

10. 15th Canto, v. 156.

11. Ibid, v. 157. This Sri Harsha is different from the one mentioned in note No. 9, and lived about the end of the 9th century A. C.

12. Ibid, v. 158. Abhinavagupta lived about 1000 A. C. (Buhler's Report of a Journey in Cashmere, in the Journal of the Bombay Branch of the Royal Asiatic Society for 1877, Extra No. p. 80).

13. Ibid, v. 16. Murāri Misra was a follower of the Mīmāṃsā school and is a different man from his namesake, a famous poet.

chārya¹ and Dharmagupta; and he is also said to have seen and defeated in argument Kumārila², Mandanamisra³ and Prābhākara⁴; and at last left the mortal body, and this world for Kailāsa.

This work is said to have been written by Mādhavāchārya. It cannot be the famous Mādhavāchārya, for it is usual for him to give out, at the beginning or the end of every one of his works, the name of his guru and his genealogy, or some other description regarding himself. Such is not the case with the present writer; and further there is a great difference between the two as regards style. The writer of this work must evidently be some modern author of that name: and he must, we think, have belonged to the Srīngēri Mutt, from the fact that he gives undue prominence to that Mutt, and extols its importance, while Anandagiri's does not to such an extent. The writer says⁵ that he compiled the work from some previously existing Sankaravijaya, but does not give its name and nothing is known about it⁶. We even doubt the existence of such a work, for had it really existed nothing would have prevented this writer from quoting from it the date of birth of the philosopher.

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PANDIT N. BHASHYA CHARYA.

(To be continued.)

1. Author of Kusumāñjali (on Nyāya philosophy) and other works; also of a commentary on Nyāyatātparyatikā of Vāchaspatimisra, who was the author of Bhāmati, a commentary on Śrī Sankarāchārya's Bhāṣhya on the Brahma Sūtras. Dharmagupta may be placed not later than about the 10th century A. C.

2. 7th Canto. The date of Kumārila was already shown as the 3rd or the 4th century A. C.

3. 10th Canto. Mandanamisra may be placed ~~not later~~ later than about the 10th century A. C.

4. 12th Canto, v. 43. He is quoted by Śrī Sankarāchārya in his Vēdānta Sūtra Bhāṣhya, p. 77, Calcutta Edition (Bibliotheca Indica Series), and therefore lived probably before the philosopher; but see further on (Sect. III.) The dates of the several authors mentioned in these Sankaravijayas, have been determined with special reference to the existing records and are given in these notes to show that they were no contemporaries of Śrī Sankarāchārya.

5. 16th Canto.

6. The commentator (Dhanapatishri), however, quotes many verses illustrative of the philosopher's life; but it does not appear quite conclusively whence he quoted them, although the narrative disclosed by them agrees in the main with Anandagiri's version.

A CHAT ON THE ROOF.

II.

SCENE: *The large flat roof of the Head-quarters Building.*

TIME: *After tea.*

MR. GLOBE TROTTER.—(*A stranger introduced by Major Tamarind.*) Well, you know, it seems to me that Universal Brotherhood is a utopian idea; I beg pardon if my saying so is offensive.

EASTUN.—Offensive! Quite the contrary; we like every one to speak his mind here. But don't you think, Mr. Trotter, that the utopianism you speak of depends upon what you mean by "Universal Brotherhood"? Most people seem to fancy Brotherhood to be an aggravated form of Nepotism, and that to practise it involves a paradox, for to do so effectually it would seem as if everyone must favour everybody else more than all the others. What meaning do you attach to the expression yourself?

MR. G. TROTTER.—Since you ask my opinion, I think that Universal Brotherhood is—is—a brotherhood which is—which is—one might say, universal. The fact is, however, that I have not given the subject very deep attention.

HERMAN.—A nephew is not so near and dear as a brother, and if Universal Brotherhood be too utopian for a cold and selfish world, how would it do to form the "Nucleus of Universal Nephewhood"? As to the paradox that Eastun mentions, Theosophy bristles with worse ones already; besides, if you know how to split open a paradox, you always find a truth inside.

A. K.—The point seems to me to be: How a person whom you would recognize as of ~~par~~ brother ought to be treated; for that question certainly remains ~~un~~ one in the premises. Should he be more privileged than anyone else? If *No*,—as seems inevitable if the injunction against favouritism be observed,—it is evident there is only a nominal advantage in being a brother.

MAJOR TAMARIND.—My brother Tom borrowed a hundred pounds of me once, and never paid me back. I think if I had caught the young scamp then, he would not have found his brotherhood much to his advantage! When I heard afterwards that the poor fellow had died miserably of fever in South Africa, I only wished that I had lent him two hundred instead of one; the extra hundred might have made all the difference with him.

ONE OF THE STAFF.—The Major puts an equal weight in each scale and therefore only feeds the paradox. A. K. has told us that there is no advantage in being a brother if no favouritism be shown. I should like to ask him what he thinks would be the result if favouritism *were* shown.

A. K.—I was going on to say: If *Yes*, the advantage only lasts as long as there is some one worse treated than those who are brothers, and it would vanish altogether when brotherhood became universal. If everyone were ten feet tall there would be no giants, just because everyone would be a giant.

WESTUN.—I don't see how you can help showing favouritism so long as you have any such division as the term brotherhood implies.

The Trade Unions are "brotherhoods" in the now generally or conventionally accepted meaning of that word, and look how all Union men hate a non-Union one! Theosophists are not yet strong enough to show, or perhaps even feel, dislike of those who will not join them, but who knows that the fervent wish to make every-one belong to their Theosophical Union may not, by and by, operate with them as it has done in all religions, and is doing in the Trade Unions, whose sole desire is to make their brotherhoods "universal" in their respective spheres, and which are willing to use pressure, not always gentle, for that purpose.

A. K.—At that rate, Brotherhood, like everything else, has a good and a bad side, *necessarily*. The very term connotes the making of a distinction between those in the brotherhood and those outside of it.

ONE OF THE STAFF.—And the very fact of their joining the brotherhood is the thing that proves they are worthy of being treated like brothers. If you made no distinction you would destroy the value and very meaning of brotherhood. The weak point, practically, of the rule to "love our neighbours," is that it seems to necessitate the obliteration of the distinction one now instinctively observes in one's treatment of good neighbours and bad ones. Confucius said, "Love the good man and be just to the bad one," why not say, "Love the good brother and be just to the bad one?"

HERMAN.—Justice to a bad man invariably means hanging him or otherwise harming him with malice aforethought. So long as you could expel a brother for misconduct your "sense of justice" might be satisfied by doing him that injury; but what would you do with him if the Brotherhood became Universal? Would you have a super-universal class of outcasts like the wretched Kurumbers? Or would you have recourse to the good old method of expulsion—showing him politely the door into the next world?

EASTON.—Real Brotherhood is only possible for those who have become more than ordinary men. So long as people behave unlike brothers, brotherhood cannot be universal. There will always be such persons; therefore Universal Brotherhood is an ideal that will always be in the process, more and more approximate, of realization, and still never be actually realized.

HERMAN.—We have wandered away from our original question: What kind of conduct or treatment is implied by the name "brother"? Is there not a saying in some countries, when two men quarrel more furiously than usual, that they "fight like brothers"? And watch a family of children in a nursery,—how the little darlings scratch and thump and bite each other, and pull each others hair, when the nurse's back is turned; and,—“of such is the kingdom of heaven!”

MR. G. TROTTER.—Let me tell you this: The other day in London I saw two half-drunken fellows fighting in front of a low public house, and I wanted to separate them, but the crowd would not let me. They positively told me that I had no right to interfere, *because the men were brothers*. Pretty kind of brotherhood that!

HERMAN.—The Brotherhood of the Rosy Nose, I should say; a very ancient and honorable fraternity, my dear sir, which has had its

poets and minstrels in all ages, and even a "Jolly God" of its own; a god, moreover, who, when he was sober, stood very high indeed in the Pantheon.

MISS PANNIKIN.—Well, I am not so wise as you gentlemen are, but there never seemed to me any difficulty in understanding what is meant by "Universal Brotherhood." I think it means that we should be patient and unselfish and generous and good natured, with everyone, as we naturally would be with a brother of whom we were fond.

HERMAN.—You are quite right, Miss Pannikin, that is the true idea precisely. But if you settle vexed questions in that summary manner, what is to become of the philosophers and metaphysicians, to say nothing of the moralists and the economists? Their occupation will be gone, their sport entirely spoiled! It is like thoughtlessly killing the fox that your "hunt" has carefully brought ten miles in a basket to the "meet," and which you expected to give you a splendid run over fine open country.

WESTUN.—Excellent as Miss Pannikin's definition is, it does not cover all the ground, I fear. She presumes that you love the brother, and that in turn presupposes that he is worthy of love; otherwise you would be guilty of the weakest kind of "nepotism." Now there are cases in which a very good man has a villain for a brother, and should the good man "love" his villainous brother? Is it natural that he should do so, any more than a sheep should love a tiger? If he is unable to love his brother because he is unworthy of love,—because, in fact, by a law of nature as certain as that of gravitation, his brother excites quite other sentiments in his mind—how can any one expect me, a stranger, to love that individual?

HERMAN.—Hurrah! the tiger is not killed after all! Tallyho!

MR. TAMARIND.—Let me say this: perhaps I am very stupid, but I do not see why you should not be just as forgiving and generous and patient and unselfish in the case of a villain even, as in that of a virtuous man, but of course in an appropriate way; and I think that is what Jesus meant when he said that those who are sick need the physician, not those that are whole. I know that when Hannah, my maid, stole a brooch of mine once, and I spoke quietly to her, and showed her how stupid and ungrateful she was, I thought he would never stop crying. She lived with me for three years afterwards,—till she got married,—and was the best of girls all the time. If I had sent for a policeman, and had her put in prison, where would she probably be now?

P. S. R.—It is remarkable that so many languages use a similar word for brother,—Anglo-Saxon, brôdher; Icelandic brôðir; Persian, brata; Irish, brathair; French, frère; Latin, frater; Greek, phrater; German, bruder; Russian, brat; Bohemian, bratr, and so on, all of which are derived from the Sanscrit, *Bhratra*. *Bhratra* has a very distinct derivative meaning in Sanskrit, while in no other language that I know of has the word for "brother" any meaning: It is derived from the Sanscrit *Bhṛm*, to support and protect, and *Bhratara* is one who supports and protects; which I think fully justifies Mrs. Tamarind's view.

MRS. TAMARIND.—Why, that gives *brother* a “universal” meaning at once and explains the whole idea!

P. S. R.—Moreover; the fact that when it is desired to denote a true or uterine brother the compound *Bharâta-Sahodarah* which expresses the fact is employed, shows that in olden times men took a much wide view of their duties of protecting and supporting one another than at present;—man’s fellow man was then his “brother.” The idea is also derived from the Sanscrit that “brother” in this general sense includes both sexes. (*Bhrâtru Bhaginyau, Bhrâtara Wubhau*).

WESTUN.—That might do very well for primitive times, but now people must learn to protect themselves, and help themselves. Self-reliance is the virtue of adult mankind.

EASTUN.—No; not entirely. Man is helpless from birth to death without what you may call the *brotherly* help of others,—given at present generally “for a consideration.” No one can be really self-reliant except in a very narrow circle. To do for others out of goodness of heart the services we now render to each other for payment would be “brotherhood.”

P. S. R.—Looking at the subject from another standpoint, that is to say dropping the name, and considering the thing itself, we may say that the most sacred Hindu works declare that the highest rule of man’s conduct is *Ahimsa*, “non-injury,”—which the *Mahâbhârata* explains to mean, not simply supineness or abstinence from evil, but active benevolence,—and that in its turn is defined to be the treatment of others as one wishes oneself to be treated; which signifies, abstinence from evil, and performance of good, without reference to any particular persons or particular times. And what is this universal and ~~radiating~~ kindness and helpfulness but the realization of Universal Brotherhood?

ONE OF THE STAFF.—Ah, my dear Judge! Were all that only possible, what a happy world it would be; but surely your own daily experiences on the Bench must show you that you might as well expect people to fly as to treat each other as you depict.

P. S. R.—It is a mistake to suppose that brotherly love always means indulgence and pardon; it would then be frequently anything but a blessing. A genuine love is one that promotes virtue and consequently happiness; and if we directly or indirectly suffer any violation of duty by our fellow subjects to go unnoticed and uncorrected, at a proper time and in a proper manner, we promote no virtue, but vice; we secure no happiness, but misery, not only in reference to the individual concerned, but to the whole society in which he is moving about.

EASTUN.—That is the particular kind of brotherly love that some of us overflow with to a remarkable extent!—Eh, Herman?

(Enter PANDIT B. C. and BABU X. They salaam and take seats.)

WESTUN.—It is a pity you were not here a little earlier, Gentlemen, for we have been discussing Universal Brotherhood, which, it is said in the West, you know, the Hindu caste system makes impossible in India.

BABU X.—On the contrary; Universal Brotherhood is the essence of our caste system.

WESTUN.—Oh come, I say, X. Babu, that is a little *too strong*!

BABU X.—Are not brothers of different ages?

WESTUN.—Certainly,—except in case of twins!

BABU X.—Would a young man of 20 ask his little brother of 5 years old to go to a ball with him, or allow him to smoke his cigars, pull down his books, or play with his razors?

WESTUN.—I hardly fancy he would, in a well regulated family!

BABU X.—Exactly! and it is because we Hindus are a well regulated family that we make the distinctions we do between the castes. One of your poets speaks, I think, of “the Elder brothers of the race;” if there are Elder brothers there must be younger ones; and as a matter of fact there are a good many gradations in age, or what in this case is equivalent to age, in knowledge, force of character, ability and, in general terms, what you Westerners are so fond of talking about,—development. Those gradations are acknowledged and provided for by our caste system.

EASTUN.—You had better surrender at discretion, Westun!

WESTUN.—Not at all! To make the simile correct it would need that brothers remained for ever at the same age. A child of five grows successively into a boy of ten, a youth of fifteen, and young man of twenty; whereas the Sudra does not grow up into a Vaishya, and then develop into a Kshatriya, and finally blossom into a Brahman. But even a Sudra may ~~and~~ sometimes does develop all the qualities which you Hindus say distinguish the Brahman, and still he is treated just as if he were a typical Sudra. When your little brother grows up to manhood you certainly do not continue to treat him as if he were still five years old. There is a very big hole in your argument, X. Babu.

BABU X.—Brother ~~Westun~~ has struck upon a point which is at present a moot one with Hindus themselves, and he would find many learned men among us to agree with him, that there ought to be some method by which promotion to a higher caste might be possible in cases of exceptional love of learning, intelligence or spirituality. Those who favor this idea declare it to be no innovation, but a return to the original Vedic or perhaps pre-Vedic practice. Our learned friend, the Pandit over there, could, however, tell you more about this than I can.

PANDIT B. C.—Caste, I think, is a misnomer. It is a European word. When the Aryans came into India, they were, like every other people, divided into classes for the sake of convenience;—soldiers, who were the rulers; priests, who were the literary class; and traders. “Sudra,” from its most probable derivation, means laborer or mechanic. “Sudra” was also the ancient name of a district near the Punjab, which was one of the early conquests of the Aryan invaders, and the term may have afterwards been applied to all subjugated peoples. The Aryan conquerors seem thus to have made a regular “lower class” out of the aboriginal races and tribes they subdued, which class they kept in semi-servitude, but recognizing it as belonging to the community, since its members, the Sudras, embraced the Aryan religion. The tribes that were not conquered, and which kept their old religion, were *outcastes*,—outside the castes,—and not

admitted into the community; therefore they ranked much below the Sudras.

WESTUN.—But that does not touch the question: Whether they could pass from a lower to a higher caste?

PANDIT B. C.—There is no doubt in my mind, after careful study of the whole question, that before the castes, or Varnas, became religious institutions, the transfer from one caste to another was possible. The Kshatriyas were the rulers, and there are recorded instances of the sons of a Kshatriya becoming both Brahmins and Vaishyas, very much as the son of a military man among you might become a clergyman or a merchant. A high casteman sometimes even became a Sudra, probably because he was degraded for having committed some great crime. The children of a Brahman by a Sudra woman were formerly reckoned as Brahmins, now they would be Sudras; the great Vyasa himself, the compiler of the Vedas, had such a parentage.

A. K.—Have you any particulars now as to the circumstances of these transfers from one caste to another, or of the ceremonies attending them?

PANDIT B. C.—No; but the wonder to me is that so much has been allowed to remain in our old books showing that castes were not originally so exclusive as they are now. I believe that the castes were purely social distinctions at first, very like your various classes,—upper, middle, and lower,—and that there was probably about the same kind of difficulty for a man to pass from one caste to another as there is in Europe at present, but much more disinclination to do so on the part of our caste-men. It is not likely in that case that the promotion or degradation of a caste Hindu would be provided for by any particular rules or elaborate ceremonies; these belong rather to religious than to social matters, and caste had not then as yet become a religious institution such as it is at present.

EASTUN.—We must not forget that the promotion in question and corresponding degradation are firmly believed by the Hindus to be going on all the time, but not in the manner Westun means. They are believed to take place during succeeding incarnations; and this belief is at the present day a very strong incentive for them to good conduct; this, indeed is one of the reasons why many far-sighted men defend the caste system, even though they see its evils, and do not themselves believe in the theory in question.

MR. TAMARIND.—What is that theory, Mr. Eastun?

EASTUN.—Why, that if a Sudra, even, behaves virtuously and religiously during this life, he will be reborn in a higher caste—perhaps even a Brahman; and that a Brahman who behaves in the opposite way will be re-born in a lower, or even in the lowest caste. You can imagine how strong an incentive to a good life that belief must be.

MISS PANNIKIN.—Is that *really true*, do you think?

HERMAN.—Oh, Miss Pannikin! In the name of all that is ideal and spiritual, let me entreat of you not to be so terribly matter-of-fact! To ask a philosopher point blank at short range like that to tell you in confidence whether his ideas are "*really true*," is

cruelly—almost brutally—disconcerting. It is the prick of a pin that depletes him at once! Be content to know that "*si non è vero è ben trovato*," which is the most that we somewhat ignorant and very ordinary mortals are justified in saying in this universe of Maya about any of our theories. When you have developed your higher faculties and larger consciousness, it will be time enough to talk of the "really true."

PANDIT B. C.—Whether it be true or not true in Brother Herman's estimation that this graded system of re-incarnation according to merit is a fact in nature, that doctrine seems to have been believed in by the Rishis and Sages who have left us our sacred books, and who are universally credited by us with having possessed the deeper sources of knowledge he alludes to. There are many passages in our scriptures that support the belief mentioned by Mr. Eastun. For instance, a sloka in Manu recurs to my memory: "Age by age men ascend by virtue of austerity and lofty seed to a higher position here among men; or descend by the opposite to a low position, all being in accordance with their birth." Again, Gautama says: "In the seventh generation men obtain a change of caste, either being raised to a higher one or degraded to a lower one;" the word "generation" has no sense here, I think, unless it be understood to mean *incarnation*.

WESTUN—It would be much better, I fancy, to settle the account, if possible, here and now, in one incarnation. Ready cash is a far better basis to go upon than credit: and to tell you the truth, although I believe firmly in re-incarnation, as the only logical solution of the riddle of life, still I feel the extreme difficulty of ever getting the world seriously to regard our mundane existence from that point of view.

PANDIT B. C.—The ~~Western~~ world, perhaps; and I am not quite sure of even that. Would ~~any~~ one have believed 2,000 years ago that the West could ever be got to believe in the Christian "Scheme of Salvation?" Still it would seem that promotion by re-incarnation is really one of the cases in which, when the Eastern mind meets the Western in friendly contest, a point is reached, beyond which the latter cannot follow the arguments of the former; for the Western reasoning, other than purely theological, is wholly confined to this one life on earth. We absolutely refuse to judge of things from that very limited standpoint. To do so, seems to us the very acme of irrationality,—nay, of childishness of intellect. It seems to us like taking into account only the present day, in matters that concern our earthly life, and leaving out of consideration our yesterdays and our tomorrows which constitute twenty or thirty thousand times as much of our whole lives as any given twenty-four hours. It is in fact a refusal to apply to man's case a universal law of nature,—namely, conservation of energy with progressive development, by means of successive periods of activity and repose.

ONE OF THE STAFF.—I fear our learned brother underestimates the subtlety of the Western mind. He forgets that our scientists are now agreed that even if men are perishable, *types* develop and survive. Anyone can understand how an individual or conscious

Ego could very easily pass through a series of developing processes or re-incarnations, just as a steel pen goes through some twenty or thirty different stages of manufacture before it is ready for the market; but it requires a deeply metaphysical intellect to understand how a *type* survives and progresses, since a "type," in the sense in which the word is here used, is a pure abstraction, born of the scientific mind, and without the smallest claim to any existence,—of a kind at least that science would recognize as existence at all.

(Enter R. R. R. AND HINDU KOOSH, ESQ., M. A.—They exchange salutes with those present and take seats).

MISS PANNIKIN.—Oh, Gentlemen! Do let us talk of something else now; my poor head is actually swimming!

R. R. R.—Has any one read Mr. Besant's pamphlet, "Why I became a Theosophist?"

EASTUN.—Every one here has, I should think. It is magnificent.

R. R. R.—I don't call that statement of hers magnificent: that a Theosophist must be a Pantheist. In that case I am no Theosophist, for, like a very large number of other Fellows of the Society, I am a Theist.

EASTUN.—The pamphlet is perhaps a little bit crude in parts, and wastes time and space over a local preacher named Foote.

WESTUN.—My dear fellow, he is a free-thought martyr! He got locked up for some silly talk, which the magistrates very kindly considered "blasphemy," and thereby he became a hero in his little circle.

EASTUN.—He belongs to the type of local preacher all the same. With regard to Mrs. Besant it seems to me that, like a good many older Theosophists, she confounds Theosophy with Occultism. The Secret Doctrine is certainly pantheistic, and a doctrine which many would call a polytheistic atheism seems to be the necessary basis of practical as well as of theoretical Occultism. But surely it is not necessary to be a proficient in the profoundest religious metaphysics in order to become truthful, unselfish, tolerant and forgiving, or, indeed, to possess all the other qualities which, as high authorities tell us, distinguish the "true Theosophist." Were that the case, there would not be many Theosophists in the world, for very few have studied Nature in all her aspects, visible and invisible, sufficiently deeply to be warranted in expressing an opinion about the existence or non-existence of a personal element in "God;" and even then their opinion is no evidence of the fact. As to those who have made no profound study of Eastern philosophy and metaphysics, they simply do not know what they are talking about. One can scarcely keep from laughing when one hears these respectable mediocrities pompously delivering off-hand, dogmatic judgments on such questions as the personality of the Supreme Power!

HERMAN.—Just name a few of the prominent Theosophists who, according to that ruling of yours, Eastun, would be allowed to express any opinion at all on those subjects. Are there three "pole-faces" in the whole Society who would fill the bill? Go ahead, Eastun, you are challenged;—I call for names!

EASTUN.—I vote that Brother Herman be suppressed !
(Cries of "hear, hear" and "agreed," and laughter.)

HERMAN.—Well ! am I suppressed yet ?

EASTUN.—Yes,—unanimously,—old man !

HERMAN.—How strange it is that I feel no different ! My pulse still beats with its usual calmness ; the sun still shines,—at least the moon does at this particular moment. I wonder whether death will be a similar kind of suppression ! You know, I suppose, that the " Spirits " which visit séance rooms are sometimes quite unaware that they have been disembodied, and indignantly refuse to believe it at first.

MISS PANNIKIN.—Oh, Mr. Herman ! Do make all them be quiet. The Judge is telling such a nice story.

P. S. R.—I was just saying that I lately visited a sacred mountain called Nandidrug in the Mysore Province. A Brahman and his family live in a village on its side. I asked this Brahman why he remained in such an out-of-the-way place. He told me that ten years previously he and two others, relatives, ascended the mountain one day, and when they got near the top they found a cave, which tradition says was once occupied by a Sadhu, or holy man. Just in front of the cave they saw what surprised them very much. A piece of ground, a few feet square, had been levelled, and rubbed over with cow-dung, as every sacred place is in India. In the centre a fire was burning, and all round, at the corners, were flowers and rice, but no human being could be seen.

MISS PANNIKIN.—Was it an astral fire ?

P. S. R.—Oh no ; a fire made with sticks. Well, they went near, and noticed two fruits such as they had never seen before, lying just outside the square. These fruits were like plantains or bananas in shape and size, but bright blue in colour. Not seeing any owner they broke out of the fruits in two, and found it had no separate skin or rind like a banana, but was eatable throughout, like an apple. It tasted delicious, so all three ate some, and they carried a piece away with them, which they afterwards gave to a relative to eat.

MAJOR TAMARIND.—Precious fools they must have been ! They might have been poisoned. I remember once when we were stationed at———.

MRS. TAMARIND.—Tell us about it afterwards, dear. Go on please, Judge.

P. S. R.—The Major's intuition is good, but not quite correct. When supper time came none of those who had eaten of the fruit felt in the least hungry. The idea of food disgusted them. Next morning they wanted no breakfast. Dinner time came but they could not touch it ; the same with supper and with breakfast next day.

MR. G. TROTTER.—They must have been terribly weak by that time !

P. S. R.—Quite the contrary : they went about their business as usual, and never felt better in their lives. Nevertheless, their families became alarmed about them, and they got frightened themselves, so all four forced themselves to " take nourishment,"—

one on the second day, two on the third, and one on the fourth,—although it required a painful effort to do so. Well, my Brahman, who had held out the longest, was sitting on his pandal the evening he broke his fast, when an old man approached. He was weeping and wringing his hands, and could hardly speak for some minutes. Then he said: "Oh, what have you gentlemen done! You have ruined me altogether. I spent 12 years wishing for this fruit, and just when I get it, you and your friends come and eat it up without being benefited yourselves. And now my heart is broken!"

MR. G. TROTTER.—Why on earth was he so anxious about these fruits? What benefit did he expect?

P. S. R.—The Brahman asked the old man those questions, to which he replied: "Any one who eats one of those fruits, and fasts for seven days, will never feel hungry again, but can go without food for the rest of his life, and feel well and strong all the time."

EASTUN.—I wish some one would send a few of those fruits to Head-quarters! They would simplify matters exceedingly.

MAJOR TAMARIND.—I would not thank you for one! What on earth would one do during meal times? I should like to see myself moping outside while the others were enjoying their dinners! By Jove, it would be——

MRS. TAMARIND.—Yes, my dear, I can imagine what a life we would have of it! The Major, I must tell you, gets dreadfully frightened about himself if he gets "off his feed" as he calls it. He thinks he is going to die of starvation at once.

MISS PANNIKIN.—Then it was this old man who had lit the fire and put the flowers there?

P. S. R.—Yes; and he explained that he was just coming to see if the fruit was there, when he saw the strangers eating it; and as it was too late to save it he said nothing, hoping that it would benefit them who ate it. He had learned, however, that they had not fasted for seven days, as they ought to have done, and hence his lamentations.

MISS PANNIKIN.—Where did the fruits come from?

P. S. R.—That is what I should like to know myself. He got them, he said, by wishing for them. By the bye, the Brahman told me that even as it was, the fruit had produced some effect, for that all those who had eaten of it found ever afterwards that they could go for days without food, and feel very little inconvenience;—a slight appetite came at meal times, but soon went away again.

EASTUN.—I have several times heard stories in India about similar fruits, procurable by constant meditation and devotion. The idea undoubtedly is that they grow in no earthly garden, but are brought from another sphere to the person who earns them,—by a process which in the West would be called "materialisation." Am I not right, Judge?

P. S. R.—That is one explanation; another is that they are brought by elementals from as yet unknown regions of our earth; there are many regions of which our geographers know nothing;—the Himalayas, for instance, are full of mysteries.

MR. HINDY KOOSH.—The partition between this world and another, or between this state of consciousness and another, seems to be very thin, and easily broken through. A friend of mine the other day, who is experimenting in hypnotism, sent a boy who was in the clairvoyant state to look for a treasure, said to be concealed in a certain mountain. The boy said he saw the treasure, but was afraid to go near it, as it was guarded by a fierce-looking man with a big club. My friend commanded the boy to approach it, and presently he cried out, "Oh, the man is coming to attack me," and thereon he fell down insensible, as if heavily struck. On immediately examining the boy a great bruise was found on the side of his head and face, where he declared the man had struck him with his club. I heard of another very similar case that occurred lately, in which a grown man, who was practising concentration inadvisedly, received a severe contusion from a man who appeared to his inner senses while in a condition similar, no doubt, to the hypnotic.

MR. G. TROTTER.—It certainly does seem to me like going back to childhood's days to listen seriously to such extraordinary stories. You will not think me rude, I hope, if, I ask whether there is the smallest scientific evidence for these beliefs?

EASTON.—That depends upon what you call "scientific evidence." If you mean the testimony of "scientific men," as the expression is generally understood, you must look for it where men of science are chiefly to be found,—in the West. Since, however, men of science almost invariably refuse to occupy themselves with these things, further than occasionally getting up ingenious but rough and fraudulent imitations of some of those they read of, you certainly would not get much satisfaction in that quarter. If you mean the testimony of an expert who has thoroughly studied these subjects, you must search in the East; but it is doubtful whether you, a sceptic and stranger, would find a teacher,—for a witness of that kind would necessarily be a teacher. It is not very encouraging for an expert in these things to find that those who profess loudly their "anxiety to be convinced" scout everything he says and laugh at him to his face; or else misunderstand and misreport all he tells them. What do you yourself mean, Mr. Trotter, by "scientific evidence?"

MR. G. TROTTER.—Well, if these strange things took place under test conditions in the presence of a committee of trained observers, I should call it scientific evidence.

ONE OF THE STAFF.—Don't forget that there are two kinds of evidence, equally "scientific," and each governed by its own canons,—the legal and the physical; which respectively have to do with matters of observation and matters of experiment. The latter is not applicable to these phenomena in more than a slight degree, for we do not know the laws that govern either their production or their manifestation; but by means of the former, people could come as near to certainty in these matters as in most of the affairs of life, if they could only manage to be honest with themselves, and to lay aside prejudice and conceit.

EASTON.—I think, moreover, that all lawyers will concede that as regards legal evidence, or even a knowledge of what constitutes proof by means of it, men of science are very often complete boobies. What asses they frequently make of themselves in the witness box! And yet the inconsiderate cry of the general public is for a jury of scientific men, to sit upon matters of which they are notoriously and even boastfully ignorant.

WESTON.—I don't quite see that, Easton. These things, after all, are phenomena, and as such are amenable to *scientific observation*, if not always to experiment. If you happened to find a cow's egg, would it not be more conclusive to lay it on the table for examination, than to hide it away and bring fifty people to swear they had seen it?

BABU X.—A cow's egg would require no witnesses, because it would remain as evidence of its own existence. Occult phenomena are ephemeral, and can no more be laid upon the table than a rainbow can be hung upon the wall.

R. R. R.—The tendency of modern science is, I think, to allow more weight than formerly to what you name "legal evidence." I read the other day that most medical men now concede the occurrence of spontaneous combustion of the human body, which all but a few of them declared an impossibility half a century ago, although the evidence is about the same now as then; for they have neither been able to observe scientifically a case of this extraordinary death, nor to produce it experimentally, and can have come to believe in it by only attaching more weight to the recorded testimony of witnesses.

HERMAN.—I fancy Dickens' description of Mr. Krook's death had more effect on the stony mind of ~~modern~~ science than anything else. Doctors are human after all, and are not proof against the persuasive power of plausibility; moreover once they get started they will go on till they believe anything. Look how they have lately gone in for mesmerism and electro-biology under the names of hypnotism, telepathy, and so forth, after having covered those very same phenomena with ignorant ridicule for a hundred years. All that a scientific man apparently requires as a condition of belief is to be allowed to call an old thing by a new name, his own preferred, and to be permitted to pretend that he has discovered it himself.

WESTON.—You forget, Herman, that the intense credulity of even the learned a few hundred years ago has necessarily made our scientific men laudably cautious. The essence of the scientific method consists in provisionally denying the existence of anything that cannot be explained, and provisionally conceding the possibility of what can be explained.

HERMAN.—I like that word "provisionally"! Look here Easton, if a traveller informed the British Association that he had discovered a tribe in the centre of Africa, the members of which suddenly exploded when they had reached the age of about 30 years, would he be believed?

EASTON.—Hardly!

HERMAN.—Suppose, however, he laid on the table some Seidlitz powders, labelled "*Sediment from the wells of the exploding people,*" would not the men of science, finding on analysis that this sediment consisted of tartaric acid and carbonate of lime, most probably formulate a highly scientific explanation for the explosions:—Saturation of the tissues by cumulative doses of an effervescing mixture, causing after a certain time a tension which required only a slight shock, a sneeze perhaps, to start sudden and general effervescence which the unscientific observer would call an explosion. And, honor bright, would not the men of science, having thus found an explanation for the phenomenon, regard anyone who denied the existence of the exploding tribe as an unscientific ignoramus?

R. R. R.—Brother Herman's supposition is, of course, a burlesque; but it points to a certain narrow tendency in modern science, which I fancy is an unfortunate fact. We Hindus, however, have acquired a great respect and admiration for the *patient industry and careful accuracy* of modern scientific research, and the thorough-going nature of its investigations in matters which it does investigate seriously. Those large volumes on the "*Phantasms of the Living*" are to me a perfect marvel. I admire the minute way in which every incident of every story is verified in an elaborate manner; but I marvel also at the fact that such minute verification should be deemed necessary, especially as the outcome of it all in the way of any light thrown upon the subject is practically nil. It seems to me that when thousands of similar instances occur, one gains nothing by a monotonous verification of them all. Their value as evidence cannot be measured by the thousand, any more than by the mile or by the ton. A few well authenticated instances ought to be as good as hundreds for anyone with the slightest intuition. People do not analyse every bit of ore in a mine in order to estimate how much gold the whole mine contains.

BABU X.—It is because we admire the Western patience and thoroughness that we regret that Western men of science are blind to the marvellous phenomena which many people here believe in, no doubt, too readily, and therefore superstitiously. If Western views of nature, and of the legitimate field of science, were wider and broader, your men of science might not only teach us much, but also learn much from us in return.

R. R. R.—To put the matter in a nutshell:—The East needs to have its "*standard of probability*" lowered, and the West needs to have its "*standard of possibility*" raised.

MRS. TAMARIND.—Do listen! Does it not sound as if some one were asleep? I have heard it, off and on, for the last hour.

They all listen; and in the silence they hear the beating of the surf on the sea shore, which acts as a melodious accompaniment to a distinct and rhythmical "Snugggrrrrr—Snugggrrrrr".

MRS. TAMARIND.—Why, I declare it is the little Acting Editor! Do wake him up Mr. Weston.

HERMAN.—Let the poor fellow sleep! Perchance he is dreaming of the happy days of innocence, ere ever he heard of the *Theosophist*.

(Westun shakes the sleeper).

ED. OF THE T. (speaking indistinctly).—I assure you I had not the least intention of saying anything disrespectful of our beloved and revered Madame Blavatsky.

WESTUN (shaking him violently).—Wake up, old man! Wake up!

ED. OF THE T.—Eh? What? I haven't been to sleep, I assure you. I heard every word you said.

HERMAN.—What were we talking about?

ED. OF THE T.—About Universal Brotherhood of course. It is a subject of paramount importance, but it is the most extraordinary thing that it always makes me feel a little drowsy. I don't see anything to laugh at I'm sure, Herman.

MAJOR TAMARIND (Smiling).—Well, I suppose it is about time we all were feeling a little drowsy. Get your hats, my dears, and say good night and *au revoir*.

(*Exeunt omnes.*)

SANDILLYA-UPANISHAD OF ATHARVANA-VEDA.

[Translated by the Kumbakonam T. S.]

(Continued from Vol. X, p. 550.)

BY the repression of the breath (Pranayama) through inhalation, &c., by continual practice therein which does not cause pain to one's self, and by meditating in a secluded place, the fluctuations of the mind are arrested. Through the right realisation of the true nature of the sound which is at the end of the pronunciation of the syllable *Om* (viz., *Ardhamatra*), and when *Sushupti* (dreamless sleeping state) is rightly cognised through consciousness, the fluctuations of Prana are repressed. When the hole at the root of the palate is closed by the tongue with effort, and when the breath goes up through it (the hole), then the fluctuations of Prana are stopped. When the consciousness (*Samvit*) is merged in Prana, and when through practice the Prana goes through the upper hole into the *Dwathasantha* (the 12th centre), then the fluctuations of Prana are stopped. When the eye of consciousness (the spiritual or third eye) becomes calm and clear so as to be able to distinctly see in the transparent *ākāśa* at a distance of 12 digits from the tip of his nose, then the fluctuations of Prana are stopped. When the thoughts arising in the mind are bound up in the calm contemplation of the stellar world between one's eye-brows and are (thus) destroyed, then the fluctuations cease. When the knowledge which is of the form of the knowable, which is beneficent and which is untouched by any modifications arises in one and is known as *Om* only and no other, then the fluctuations cease. By the contemplation for a long time of the *ākāśa* which is in the heart, and by the contemplation of the mind as free from affinities (*Vāsanās*), (or a mind free from them), then the fluctuations of Prana cease. By these methods and various others suggested by (one's) thoughts, and by means of the many (spiritual) guides, the fluctuations cease.

Having by contraction opened the door of Kundalini, one should force open the door of Moksha. Closing with her mouth the door through which one ought to go, the Kundalini sleeps crooked in form and coiled up like a serpent. He who causes this Kundalini to move,—he is an emancipated person. If this Kundalini were to sleep in the upper part of the neck of any Yogi, it goes towards his emancipation. If it were to sleep in the lower part (of the body), it is for the bondage of the ignorant. Leaving the two nadis, Ida and Pingala, it (Prana) should move in Sushumna. That is the supreme seat of Vishnu. One should practise (Pranayama) repression of the breath with the concentration of the mind. The mind should not be allowed by a clever man to rest on any other thing. One should not worship Vishnu during the day. One should not worship Vishnu during the night. One should always worship him, and one should not worship him, during day and night. The wisdom-producing hole (viz., Khechari-mudra) has five channels (or holes). Oh Sandillya! this is the Khechari-mudra; practise it. With one who sits in the Khechari-mudra, the air which was flowing before through the left and right nadis now flows through the middle one (Sushumna). There is no doubt about it. You should swallow the empty air through the way (viz., Sushumna, that is) between Ida and Pingala. In that place is Khechari-mudra situated, and that is the seat of Truth. That is Khechari-mudra which is situated in the Akasachakra (in the head) in the seat called Niralamba (lit: without support) between the sun and moon (viz., Ida and Pingala). When the tongue has been lengthened to the length of a Kala (a digit) by the incision (of the Frænum lingum) and by rubbing and milking it (the tongue), fix the gaze between the two eyebrows and close the hole in the skull with the tongue. This is Khechari-mudra. When the tongue and the Chitta (mind) are both in the Akas (Khecharathi), then the person with his tongue raised up becomes immortal. Firmly pressing the yoni (perinæum) by the left heel, stretching out the right leg, grasping the feet with both hands and inhaling the air through the nostrils, practise the *Kandha—Bandha* retaining the air upward. By that all afflictions are destroyed; then poison is digested as if it were nectar. Asthma, splenetic disease, the turning up of the anus and the numbness of the skin are removed. This is the means of conquering Prana and destroying death. Pressing the yoni by the left heel, place the other foot over the left thigh: inhale the air, rest the chin on the chest, contract the yoni and contemplate as far as possible your atma as situated within your mind. Thus is the direct perception (of Truth) attained.

Inhaling the Prana from outside and filling the stomach with it, centre the Prana with the mind in the middle of the navel, at the tip of the nose and at the toes during the Sandhyas (sunset and sunrise) or at all times. (Thus) the Yogi is freed from all diseases and fatigue. By centering his Prana at the tip of his nose, he obtains mastery over the element of air; by centering it at the middle of his navel, all diseases are destroyed; by centering it at the toes, his body becomes light. He who drinks the air (drawn)

through the tongue destroys fatigue, thirst and diseases. He who drinks the air with his mouth during the two Sandhyas (sunrise and sunset) and the last two hours of the night, within three months, Saraswati (the goddess of speech) is present in his vak (speech) (viz., he becomes eloquent in his speech). In six months he is free from all diseases. Drawing the air by the tongue retain the air at the root of the tongue. The wise man thus drinking nectar enjoys all prosperity. Fixing the Atma in the Atma itself in the middle of the eyebrows (having inhaled) through Ida and breaking through that (centre) thirty times, even a sick man is freed from disease. He who draws the air through the nadis and retains it for half an hour in the navel and in its sides, becomes freed from disease. He who for the space of a month during the three Sandhyas (sunset, sunrise and midnight or noon) draws the air through the tongue, pierces 30 times and retains his breath in the middle of his navel, becomes freed from all fevers and poisons. He who retains the Prana together with the mind at the tip of his nose even for the space of a Muhurta (48 minutes), destroys all sins that were committed by him during 100 births. By the conquest of *Tharam* (Om. Sound) he knows all things.

By retaining the mind at the tip of his nose he acquires a knowledge of the Indra² world : below that he acquires a knowledge of Agni³ (fire) world. By retaining the mind at the eye he gets a knowledge of all worlds : in the ear, a knowledge of Yama (the god of death) world : in the sides of the ear, a knowledge of Niriti⁶ world : in the back of it (the ear), a knowledge of Varuna⁵ (god of rain) world : in the left ear, a knowledge of Vayu (air) world : in the throat, a knowledge of Soma⁸ (moon) world : in the left eye, a knowledge of Siva⁹ world : in the head, a knowledge of Brahma world : in the soles of the feet, a knowledge of Athala¹⁰ world : in the feet, a knowledge of Vithala world : in the ankles, a knowledge of Nithala world : in the calves, a knowledge of Suthala world : in the knees, a knowledge of Mahathala world : in the thighs, a knowledge of Rasathala world : in the loins, a knowledge of Thalathala world : in the navel, a knowledge of Bhuloka (earth world) : in the stomach, a knowledge of Bhuvar (world) : in the heart, a knowledge of Suvar (world) : in the place above the heart, a knowledge of Mahar world : in the throat, a knowledge of Jano world : in the middle of the brows, a knowledge of Thapo world : in the head, a knowledge of Satya world.

By conquering Dharma (virtue) and Adharma (non-virtue), one knows the past and the future. By centering it on the sound of every creature a knowledge of the cry (language) of the beast is produced. By centering it on the Sanchitakarma¹¹ a knowledge of one's previous births arises in him. By centering it on the mind of another, a knowledge of the mind (thoughts) of others is induced. By fixing it on Bala (the strength), the strength of persons like Hanuman¹² is obtained. By fixing it on the sun, a knowledge of the worlds arises. By fixing it on the moon, a knowledge of the constellation is produced. By fixing it on Dhruva (Polar star), a perception of its motion is induced. By fixing it on his own (self), one acquires the knowledge of Purusha : on the navel, he

attains a knowledge of *Kayavuha* (the mystical arrangement of all the particles of the body so as to enable a person to wear out his whole Karma in one life) : on the well of the throat, freedom from hunger and thirst arises : on the *Kurmanadi* (which is situated below the well of the throat), a firmness (of concentration) takes place. By fixing it on the pupil of the eye he obtains the sight of the *Siddhas* (spiritual personages). By conquering the *Akas* in the body he is able to soar in the *Akas* : (in short) by centering the mind in any place, he conquers the *Siddhis* (psychical powers) appertaining to that place.

V. A person possessed of *Yama* and *Nyama*, avoiding all company, having finished his course of study, delighting in truth and virtue, having conquered¹¹ (his) anger, being engaged in the service of his spiritual instructor, being obedient to his parents and well instructed in all the religious practices and knowledge of his *Asrama* (order of life), should go to a sacred grove abounding in fruits, roots and water. There he should select a pleasant spot always resounding with the chanting of the *Vedas*, frequented by *Brahmavits* (knowers of *Brahm*), who persevere in the duties of their order of life and filled with fruits, roots, flower and water. (Else) either in a temple or on the banks of a river, or in a village or in a town he should build a beautiful monastery. It should be neither too long nor too high, should have a small door, should be besmeared well with cowdung and should have every sort of protection.¹³ There listening to the exposition of *Vedanta*, he should begin to practise *Yoga*. In the beginning having worshipped *Vinayaka* (*Ganesa*)¹⁴ he should salute his *Ishta-devata* (tutelary divinity); and sitting in any of the abovementioned postures on a soft seat facing either the east or the north and having conquered them, the learned man keeping his head and neck erect and fixing his gaze on the tip of his nose, should see the sphere of the moon between his eyebrows and drink the nectar (flowing therefrom) with his eyes.

Inhaling the air through *Ida*¹⁵ for the space of 12 matras¹⁶, he should contemplate on the sphere of fire¹⁷ situated in the belly as surrounded with flames, and having as its bindu (seed) *ṛ* (*ra*) ; then he should exhale it through *Pingala*¹⁸. Again inhaling it through *Pingala* and retaining it (within), he should exhale it through *Ida*. For the space of 28 months¹⁹ he should practice six times at every sitting during the three *Sandhyas* (morning, evening and noon) and during the intervals. By this, the *nadis* become purified. Then the body becomes light and bright, the (gastric) fire is increased (within) and he begins to hear distinctly (the spiritual sounds).

VI. *Prāṇayāma* is said to be the union of *Prana* and *Apana*. It is of three kinds—expiration, inspiration and cessation. They are associated with the letters of the (Sanskrit)²⁰ alphabet (for the right performance of *Prāṇayāma*). Therefore *Pranava* (*Om*) only is said to be *Prāṇayāma*. Sitting in the *Padmasana* (posture), the person should imagine that there is at the tip of his nose *Gayatri*²¹, a girl of red complexion, surrounded by the rays of the moon and mounted on a *Hamsa* (swan), having a mace in her

hand. She is the visible symbol of the letter A. The letter U has as its visible symbol Savitri², a young woman of white color having a disc in her hand and riding on a Garuda (eagle). The letter M. has as its visible symbol Saraswati³, an aged woman of black color riding on a bull, having a trident in her hand. He should meditate that the single letter—the supreme light—the Pranava (Om)—is the origin or source of these three letters A, U, and M. Drawing up the air through Ida for the space of 16 matras, he should meditate on the letter A during that time; retaining the inspired air for the space of 64 matras, he should meditate on the letter U during the time; he should then exhale the inspired air for the space of 32 matras, meditating on the letter M during that time. He should practise this in the above order over and over again.

(To be continued.)

NOTES.

(1). Lit. binding the air (up) the throat similar to Mahamudra (page 29, Siva Samhita).

(2 to 9). These correspond to the several directions and the gods presiding over them corresponding respectively to east, south-east, south, south-west, west, north-west, north and north-east.

(10). Of the 14 worlds there are 7 from earth beginning with Bhnloka and ending with Satyaloka, and 7 underneath the earth beginning with Athala world and ending with Thalathala. As the microcosm is after the macrocosm, so there are worlds situated in our body as in the universe. For fuller explanation vide notes on Nadabindu Upanishad, *Theosophist*, May 1889.

(11). This is that portion of our past Karma which is yet in store for us to be enjoyed in our future lives.

(12). He is son of Vayu, and incarnated as the monkey-god and lieutenant of Rama (god). He is the personification of strength.

(13). Both by physical protection and that of Mantras as to scare away evil spirits.

(14). He is the son of Siva (god) 'having an elephant's face,' symbolical of wisdom. He is considered as the remover of all obstacles, and as such he is invoked and worshipped in the beginning of every religious rite.

(15 and 18). Ida and Pingala are the 2 nadis upon which our breath alternate from the left nostril to the right and vice versa and between which is Sushumna. Hence these two terms are applied to and mean the left and right nostrils.

(16). According to Yoga Tatwa Upanishad, a Matra is the time occupied in circling the knee once with the palm of the hand and flipping the fingers.

(17). According to Varaha Upanishad the seat of fire is the Muladhara (sacral plexus).

(19). The original is not clear. It says, "For the space of 3, 4, 3, 4, 7, 3 and 4 months" which, when added, becomes 28.

(20). According to the Mantra Shastra Pranáyama is performed through the letters of the Sanscrit alphabet, the vowels corresponding to inspiration, &c.

(21, 22 and 23). These are the goddesses representing Sakte, and being the wives of Brahma, Vishnu and Rudra.

CRITICS OF CHRISTIANITY.

(HISTORICAL AND OTHER.)

IN answer to enquiries about books which *critically* examine the foundations of Christianity from a liberal or freethinking point of view (the only really critical one), we give herewith a list of some of the best recent works in English and French on the subject. When our readers have mastered their contents, we shall be happy to name others if these are found insufficient "to produce the desired effect." For our part, however, we should recommend the study of Eastern philosophy, and the attentive perusal of works on Theosophy, especially of Mme. Blavatsky's splendid books, "Isis Unveiled" and the "Secret Doctrine," rather than works of criticism on any religion; except, of course, in the case of someone whose "ancestral religion" sticks so close to his skin, that he can only rid himself of his prejudices by getting critical writers to tear them off of him in strips. Why should an unprejudiced mind need that one religion should be "disproved" any more than another? And if every one were impartial, and had to critically examine every religion that claimed infallibility, before he could commence to study Theosophy, most people would never begin that study at all. Still, there are many who take a vivid interest in the early history of the Christian faith, and to those the following list of works, which is far from being complete, will be both interesting and instructive.*

English.

RENAN'S History of the Origin of Christianity. Trans. from the French. 7 Vols. 2s. 6d. each.

STUART (J.).—Principles of Christianity. 8vo. 1889. 12s.

ANTIQUA MATER. A Study of Christian Origins. Cr. 8vo. 1889. 7s. 6d.

THE PRACTICAL VALUE OF CHRISTIANITY. Two Prize Essays. By the Rev. J. Broadhurst Nichols & Chas. W. Dymond, F. S. A. Cr. 8vo. 1889. 3s. 6d.

This volume contains the Prize Essays on the subject "Assuming the Tenets of Christianity to be Disproved, what would be the Social and Moral Effects of the discontinuance of its Teachings and the abolition of its Institution?"—One Essay being from the orthodox and one from the sceptical stand-point.

CRANBROOK (REV. JAS.).—The Founders of Christianity; or Discourses upon the Origin of the Christian Religion. P. 8vo. 1868. 6s.

GREG (W.R.).—The Creed of Christendom; its Foundations contrasted with Superstructure. 8th edition. 2 Vols. P. 8vo. 1883. 15s.

FEUERBACH (LUDWIG).—The Essence of Christianity. Translated from the German by Morian Evans. P. 8vo. 1881. 7s. 6d.

RENAN (E.).—Life of Jesus. Cr. 8vo. New Ed. 1887. 1s. 6d. Trans. from French.

STONE (G.).—Christianity before Christ, or Prototypes of our Faith and Culture. Cr. 8vo. 7s. 6d.

STRANGE (T. L.).—The Sources and Development of Christianity. 8vo. 1875. 5s.

* We are indebted to Messrs. Trübner for this list.—Ed.

- STRANGE (T. L.).—What is Christianity? An Historical Sketch. Fcp. 8vo. 1880. 2s. 6d.
- BRADLAUGH (CHAS.).—Theological Essays ; containing, Who was Jesus? What did Jesus Teach? When were our Gospels written, &c. &c. 8s.
- BESANT (ANNIE).—On Christianity, &c. 1 Vol. 3s. 6d.
Do. Theological Essays. 1 vol. 2s. 6d.
- FURLONG (MAJOR GEN.).—Rulers of Life, or Sources of Streams of the Faiths of Man in all lands, showing the Evolution of Faiths from the rudest symbolisms to the latest spiritual developments. With Maps, Illustrations and a Chart. 2 Vols. 4to. £6-6-0.
- SOURY (JULES).—Jesus and the Gospels of the Religion of Israel. 4s.
- GILES (REV. DR.).—Apostolic Records of Early Christianity, from the date of the Crucifixion to the Middle of the 2nd Century. 8vo. 8s.
- MACKAY (R. W.), M. A.—Rise and Progress of Christianity, 8vo. 10s. 6d.
- SCOTT (THOS.) English. Life of Jesus. 2s. 6d.
- BAUR (F. C.).—Church History of the First 3 Centuries. Translated from the 3rd German Edition. 2 Vols. 1878-79. 8vo. 21s.
Do. Paul, the Apostle of Jesus Christ: his Epistles and Doctrine. A contribution to a Critical History of Primitive Christianity. Trans. from the 2nd Edition. Edited by Rev. A. Menzes. 2 Vols 1873-75. 8vo. 2s. 1d.
- STRAUSS (DR. D. F.).—Life of Jesus for the People. Authorized English Edition. 2 Vols. 1879. 24s.
- SUPERNATURAL RELIGION, an Inquiry into the Reality of Divine Revelation. 3 Vols. 8vo. 36s.

French.

- RENAN, E., Histoire des Origines du Christianisme. 7 Vols. d an Index ; each vol. f. 7-50.
- CAHAGNET, A., La Bible et ses idiots Defenseurs au Tribunal de la Philosophie modern. 1885, f. 1.
- MONTEIL, E., Catechisme du libre-penseur. 1877. f. 3-50.
- DUNN, H., Le Christianisme sans eglises, 1878. f. 2-50.
- GUICHARD, V., La Liberté du Penseur ; fin du pouvoir spirituel 1878. f. 3-50.
- * Voltaire Rousseau, d'Alembert, Diderot, Helvetius, Baron d'Houlbach, etc.

Many criticisms of Christianity are also to be found throughout the works of Fenerbach, Moleschott, Büchner, Vogt and Strauss.

It is a curious thing to think that, as late as the year 1799, a book by a Mr. Houston, which criticised Christianity in what would now be considered a very quiet way, was seized by the English authorities and burned by the common hangman, and its publisher prosecuted. This book was called "Ecce Homo, or a Critical Inquiry into the History of Jesus Christ: being an Analysis of the Gospels." This work must not be confounded with another

* There are numerous well-known works by these authors bearing on this subject.

of the same name published a few years ago. Very soon works to disprove the divine origin of Christianity will have as much *serious* or "live" interest for the world (as distinguished from a literary or historical interest) as treatises on the ancient Greek or Roman gods and goddesses. Who now would read a learned work to prove seriously that Minerva did or did not *really* come out of Jupiter's head?

Correspondence.

"THE SORCEROR'S SCIENCE."

TO THE EDITOR.

I was a little surprised to have my attention called to an article, page 632, July No. of *Theosophist*, and find there an account as above headed, written by _____ as no one else know the facts therein referred to except myself and those concerned. I should pay no attention to it had he not pointed me out so plainly by giving my peculiarities, and then put me forward as doing injustice to Christian science of which he is so ignorant, that he mistakes the name for *Mind-cure*, the teachers of which it was who attempted to play white magic on me,—the said teachers being in antagonism to the teachers of Christian science. Some people need to learn that exaggeration is often as far from truth as lying, and that statement answers most of the letter. Though it is a fact that mind influence was used to cause me to give up edmic living and failed, it never produced any desire for meat or any suffering, only a temporary appetite for ordinary cooked food, that nothing but a review and realization of the advantages of edmic diet saved me from, and I only got free from the tiresome struggle by going to a distant part of the country for a month from whence I returned strengthened in the truth, and the battle was over. I then made a very thorough practical study of *Mind-cure* and healed by it with marked success. Afterward studied Christian science, which has two sides according to the character of the practitioner; the dark psychologic side, by which people are healed in sin, and loose spiritually more than they gain physically, and the beautiful bright side where, through the awakened grace of their God within, they are led to so live that they are free from all physical and mental troubles. Let people learn to spend their time in spreading the light, and the darkness will pass away, but if their light is darkness, how great is that darkness of some of the would-be teachers? That there is a power of mind in the world by which two or three united minds may change the desires, opinions, religion, &c., of any individual who is not centered in truth I have enough evidence, and that it is the "Vrill" by which the struggle that the world is entered into will principally be carried on there is no room to question, but condemnation in a wholesale way of a science we do not understand, or in fact of any science will not help. Fill the world with light and the darkness will be a back ground to make the light more beautiful by contrast.

Yours for the brotherhood of all science and of all men.

Aug. 26th 1889, }
SANTA CRUZ,
CAL., U. S. A. }

EDMIC DIET.

[Our worthy brother, the writer of the above letter, is perfectly justified in denouncing ignorant judgments on the part of would be teachers. But surely no more striking testimony to the DANGER of Christian Science and *Mind-cure* could be given than his contained the admissions he makes in his own letter.—Ed.]

SUPPLEMENT TO THE THEOSOPHIST

NOVEMBER 1889.

THE PRESIDENT IN GREAT BRITAIN.

It is really surprising to see how vivid an interest there is in Theosophy throughout the United Kingdom. The Hodgson Report, so far from crushing the movement, seems to have only stimulated public curiosity. On the evening of 17th September Col. Olcott lectured on "The Theosophical Society and its Work" in South Place Institute, Finsbury, Moncure F. Conway's old preaching place. The house was crowded and the quality of the audience may be inferred from the *Pall Mall Gazette's* report, as follows:—

"It is no unusual thing to see an array of thoughtful faces at South-place Chapel, yet it may be questioned whether the walls of that simple, unpretending building have hitherto looked down upon an assemblage bespeaking more respect, by reason of its high mental capacity and ability, than that which occupied the chapel's sitting and standing room last night. The occasion was Colonel Olcott's theosophical lecture, Mrs. Bunt presiding. There were present bronzed Anglo-Indians, Easterns in fez and goggles, medical, theological and science students and teachers, representative South-place people, agnostics, freethinkers and spiritualists—how many different "ists" were really in evidence it is scarcely possible to set down. To this heterogeneous gathering Mrs. Beasant introduced the lecturer. Colonel Olcott is—as already mentioned in your columns—a man of striking and commanding personality. His hair is silvery, his flowing beard white and soft, his forehead massive, and his whole aspect venerable. He neither makes any pretension to eloquence nor strives after effect. He says what he has to say in the plainest possible way. His manner is certainly sincere and his method convincing. Beginning last night with the formation of the Theosophical Society at New York in 1875, he brought its history step by step up to date. Theosophy aimed at uniting in the bonds of closest brotherhood men of every shade of opinion and belief. Buddhists, Brahmins, spiritualists, clergymen of the Established Church, all sects and all creeds—except the narrow-minded, orthodox people whom Theosophy always repelled—might become Associates. It had for its purpose the elimination of such truths from the intricate paths of science, past and present, as might be best fitted to advance the highest interests of the whole human race. Its attitude to the religions of the world was neutral but sympathetic. Its members, who numbered several thousands, and might now be found in nearly all parts of the habitable globe, were the friends of all scientific research, and brothers of humanity. The society was supported wholly by voluntary contributions, had no salaried officials, and was not in the remotest sense a theological association. Theosophists believed that the essence of religion and the essence of science were one and the same thing, and that the spirit of every religion was identical—there being but one absolute Truth. Colonel Olcott concluded his lecture by stating that he hoped at an early date to issue in cheap book form some excerpts from the works of the best Oriental masters, which would have a decidedly practical bearing on the family and commercial life of today."

There are in London, among a host of ways of making a living, offices called "Newspaper Cutting Agencies," which supply subscribers with cuttings upon any desired subject from the newspapers of Great Britain and the Colonies. From such an agency we have received already nearly one hundred excerpts from British journals which speak about Col. Olcott's opening lecture and theosophy in general. The prevailing tone is one of chaff or bitterness, though there are instances of sober interest in and respect for the themes we preach. What is conspicuously shown is the existence of

popular interest in us and our doings and sayings. Another striking proof is, that at one and the same time Madame Blavatsky was writing an article on Theosophy bespoken by the *North American Review*, the leading review of the United States, and Colonel Olcott, one on the "Genesis of Theosophy," for the (Conservative) *National Review*, of London. The latter article in reply to one on the same subject by Mr. Legge in the same periodical. On the 29th September Col. Olcott was to lecture before the Hatcham Liberal Club (London), and on the 30th start for Wales, in which country he is booked for lectures at Tenby and Merthyr Tydfil. He is to address the public at Liverpool, Birmingham and other English firms, and on the 12th to cross over to Ireland, where he is engaged for Dublin, Belfast, Cork and Limerick. What a contrast. Buddhist and Shinto Japan in the first, Buddhist Ceylon in the second, and Roman Catholic and Protestant Ireland, Wales and England in the last, quarter of one and the same year! Soon after his arrival in London the Editor of the *Pall Mall Gazette* "interviewed" him, and now we have a surprisingly unbiased report of an editorial interview in a Church of England paper, the *Kensington Churchman*. Such fair-mindedness is as pleasing as unexpected from that quarter. The article is as follows:—

KENSINGTON CHURCHMAN THEOSOPHY.

(An Interview).

Everybody who reads has heard of Theosophy, but very few know anything about it, or what it means. For the purpose of being enlightened we recently paid a visit to Colonel Olcott, who, with Madame Blavatsky, is staying in Kensington. We were shown into a room which possessed nothing of a mystic character, but which was, in fact, altogether ordinary. Several small tables, and a couple of writing desks, with chairs and book shelves, formed the chief items of furniture. Papers were strewn pretty profusely everywhere. On one table was a file, on another a pile of books, while on another, covered up, was what appeared, from the shape of the cover, to be a phonograph. We were offered a chair, which was evidently made for comfort, and on the wall over our head was hung a painting in several divisions, something like a triptych, in which the central object was the adoration of the infant Christ. Col. Olcott, a man above middle age, with a rather intellectual countenance and long white beard, was correcting some manuscripts as we entered and made known the reason of our visit. He was very ready to give us any information, and we noticed that he was not above the use of the "fragrant weed," while listening to the queries we addressed to him.

Our first desire was to have some definition of Theosophy, which we were told is the science of Divine things, but not in connection with a personal or a particular God. It deals with all knowledge which pertains to the spiritual side of nature, including the higher self in man. The individual is the *ego*; personality is the clothing which the individual uses in his earth life.

"Is not that individual what we imply by the word soul?" we asked.

"No. There is much confusion on this point. St. Paul speaks of man as a trinity. He speaks in one place of the rending of the soul and the body. The body is that which the individual wears in this world. The soul is a more sublimated form of the bodily entity. As the spirit is infinite, eternal, it has no finite form, the soul is the vehicle which it wears in the spiritual world. Wherever man exists he must occupy a body of some kind."

"Then you must have a creed if you hold this."

"No. The society, as such, has no creed, the members may hold creeds, but the society, as a whole, has none. To give you a parallel, there is the Asiatic Society. The members of it hold different views of the origin of our race. Some claim a Scandinavian origin and some an Asiatic one, but no one holds the Society responsible for the views of the President, or of individual members. Now, I am a Buddhist, because I am better satisfied in Buddhism than any other religion, but it does not satisfy other members. We are perfectly free to hold what views we please as individuals."

"Then the members may not agree in their views respecting the next world?"

"No; we have Christians, Hindoos, and Buddhists among our members. We have those who believe in a next world in the Biblical sense, and we have those who believe in a new birth into this world."

"But all the members do believe in a next world?"

"Oh, no! There are materialists among us, who are attracted by our desire to bring about an universal brotherhood of man, and our attempt to find a basis on which men of every religion can meet."

We then asked about the "tea-cup trick," which has been mentioned in connection with Madame Blavatsky. Colonel Olcott said—

"That is nothing which need be brought up now; that is years old."

"Yes," we said, "but that had something to do with the Society."

"Madame Blavatsky when in Asia performed some feats of Oriental magic with which she was acquainted, and the phenomena were said to be only tricks—did they not attack Jesus in the same way?—but that was a matter personal to herself, and has no connection with the Society."

"How are these phenomena brought about?"

"By a knowledge of the laws of nature, and the utilisation of them, which is done by the trained physical powers which are latent in all of us. The *Yogi*, by his power of using the laws of nature, can disintegrate a leaf in a distant place and put it in front of you. Your chemist can conduct his destructive analysis, and give you the component parts of that leaf in many saucers and bottles, but the *Yogi* can do more. He cannot take those parts and recombine them, but he can cause a leaf to disintegrate, and recombine at any place he may choose. And that is only a step farther than your scientists can go in the matter of water. They apply heat and turn it into steam, then into an invisible vapour, and finally, into its component parts. They withdraw heat, the parts recombine, cool down to dew point and even eventually, to a frozen mass. In this instance they employed the mechanical power of heat. Now let us imagine a power more potent than brute heat; the *Yogi* knows of this power, and uses it, so that the phenomenon of cohesion is overcome in one place and reasserted in another. We suppose that throughout the cosmos there is this divine power, which may be employed either in a centrifugal or a centripetal manner by those who have acquired the necessary knowledge."

"Then you do not acknowledge miracles?"

"No. This does not involve miracle, it is merely a knowledge of natural laws."

"Do all the members of the society believe in these phenomena?"

"No. Because they have not, many of them, the opportunity of verifying them. They may see the scientific reasonableness of them, but yet not have the means to verify them for themselves."

"Madame Blavatsky can do other things besides the one I have mentioned, I suppose?"

"I have seen her do many things. But the society does not stand or fall by anything which Madame Blavatsky may do, or anyone else. Its philosophy is the result of philosophical researches in other times, which has been handed down to us from them. This philosophy is found in all times, and all religions are but variations of it."

"But concerning the next world; what becomes of us when this body is cast off?"

"The Society simply tries to find out what it can, without interfering with the opinions of any of its members, whose views depend upon their religious training. If you ask me what are my views, they are those of the Esoteric Buddhist. I am not orthodox; I am too much of an eclectic for that. In Christianity you have the doctrine of a new birth. With us the doctrine of *Karma*, the literal translation of which word is 'doing, action,' tells us of the responsibility of each individual for his own condition of weal or woe. It teaches that a man's re-birth into the world is the result of his own clinging to earth, and earthly pleasures and passions, and his blindness to the superiority of the spiritual state, the *summum bonum* of which is the separation of the entity from the entanglement of matter, and the resumption of its primitive state of purity, wisdom and power. This is a highly moral creed, as it makes a man believe that he will himself have to suffer in a subsequent earth life for every evil thing he does, or *vice versa*."

"What is the cause of the attraction which the Society has for so many men and women of keen intellect?"

"People who have cultivated a high moral condition turn with aversion from a doctrine of annihilation, so that the great popularity of the society marks a rebound against the iconoclasm of the Freethinker. The instinct of a higher development is towards spirituality. Its ideal is a spiritual one, and not a physical one. It marks a very low stage in humanity when it regards brute strength as the measure of kingship. The secularists, or those who believe only in this world's existence, have had a tendency to undermine the faith of this generation, and to destroy the hierarchical power of the Church. Now Theosophy comes in, and says this life is a reality, but the future one is one also. We take our stand on scientific grounds, and by scientific means show the untenableness of the secularist position. We do not compete with any real discoveries in science, as they all tend to show the intimate relations between science and religion, and the kinship of all the various cults. People have been drawn to us, and the Society has thus grown rapidly. During the

present year seventeen new branches have been formed in various parts of the world—in America, Ceylon, India, Japan, and a couple in England."

"How is this done?"

"Without any propaganda on our part. Simply by people reading our works."

"How was Mrs. Besant converted, and whom by?"

"By no one. She read Madame Blavatsky's 'Secret Doctrine,' in which her objections to a future life were proved to be groundless. She then came here and joined our Society."

"Have you any publications of the Society?"

"Madame Blavatsky and Mrs. Besant edit 'Lucifer.' The Society's organ is 'The Theosophist,' which I edit, and we have 'The Path,' edited by Mr. W. Q. Judge, and other papers in Paris, New Zealand, Germany, &c. Every year, too, we issue from thirty to forty new works."

"Do you publish any works of merit by your members?"

"Only so far as the funds of the Society allow, but it is miserably poor. We give our support to volumes published *sometimes* at the members' own expense. But the individual is responsible for his own work, we simply say the book is a good one to read."

"Why did the Government dog you so much in India?"

"Simply because Madame Blavatsky was a Russian, and the police were told off to watch us, as they do all Russians, from fear of a Russian attempt to stir up trouble."

"Would 'Humanitarian' do as the name of your Society's object?"

"No. Because that would include Socialism, &c. We do not want to drag in all sorts of side issues. Mrs. Besant has her match girls and other good works, but that is her individual work, and is not done by her as a Theosophist."

After a few other questions of more or less importance to ourselves, but not particularly interesting to our readers, we rose and took our leave, thinking that after all we had not wasted any time as a result of our interview with a Theosophist."

After all, the Church of England clergy are far more liberal-minded than the dissenters. Our scurviest calumniators have ever been of the latter sects. This makes all the more surprising the fact that among the notices of Col. Olcott's first London lecture, was one of a column in length in the *Baptist*, which contained not one word of abuse.

ORDER BY THE PRESIDENT.

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I. The desire to amend certain portions of the Rules of the Theosophical Society, adopted in the Convention which met at Adyar in December, 1888, having been notified to me officially by the representatives of three Sections, I hereby, and in accordance with Paragraph II of Section E, summon a Special Session of the General Council to meet at Adyar on the 27th of May, 1890, at noon, to consider and vote upon such amendments as may be offered.

II. The Councils of organized Sections shall select one or more Delegates or Proxies to represent them in the Special Session aforesaid.

III. For this reason and because of my necessary absence in Europe upon official business, the Convention will not meet this year as usual. But permission is hereby given to the President's Commissioners to invite all Fellows and Officers of the Society to meet socially at the Head-quarters on the 27th of December, for mutual conference, and to listen to lectures upon theosophical topics, if, upon inquiry, they find that such a social gathering would be desired by a reasonable number of Fellows and Branches.* Sections and Branches will be expected to make the usual annual returns not later than December 1st, so that they may be included in the President's Annual Address and Report.

IV. The Councils of Sections and Fellows generally are earnestly requested to draw up and notify to the President at Adyar, not later than the 1st of February, whatever changes they recommend to be made in the latest revised code of Rules, so that he may intimate the same to all other Sections in ample time for them to instruct their representatives in the Special Session herein provided for.

* The meeting of Fellows at Christmas at Bombay, at the call of the four Indian General Secretaries, would seem to make any gathering at the same time at Head-quarters impossible.—Ed.

V. The British Sections having misapprehended the intended effect of the new Rules upon the autonomous powers conceded to it in the Constitution granted by me in the month of November last, I hereby declare that the said Section is authorized, pending the final decision of the General Council in the Special Session above summoned, to collect the moneys and apply the other provisions of its Constitution as adopted and by me officially ratified.

VI. Should it hereafter appear that another date than the one I have designated would be more convenient for the Indian and Ceylon Sections, the President's Commissioners are hereby instructed to announce the change in the *Theosophist* and specially notify the General Secretaries of Sections at least three months in advance.

VII. The President's Commissioners will furnish copies of the present Order to all whom it may officially concern. Copies have already been sent to the General Secretaries of the British and American Sections.

H. S. OLCOTT,
President, Theosophical Society.

LONDON, 27th September, 1889.

THE BOMBAY CONFERENCE.

It is an excellent sign of reawakened energy that the four Indian General Secretaries have so unanimously and warmly taken up the idea of a Convention of Theosophists at Bombay next Christmas, when so many of our Fellows will be in that city for other reasons.

There seems to be very little chance of Colonel Olcott's return in time to be present at the meeting, as he has engagements to lecture in the United Kingdom which will fully occupy him till the end of the year. Although there will be very few if any Fellows present who will not regret the President's absence, it is certain that on the other hand the fact of his not being there to advise and suggest will tend to bring out the qualities of self-reliance and self-guidance on the part of those present, which it is the President's earnest desire to see more awakened and which the Fellows themselves are anxious to develop.

The programme of the Convention or Conference has not yet been finally arranged, but will be ready for publication in the next *Theosophist*. In the meantime the General Secretaries will be glad to receive any suggestion from Fellows as to the meeting generally.

The credit of starting the idea of this meeting belongs to the Bombay Branch, which laid the matter before the Sections, very wisely opining that the best way to bring it about was by the concerted action of the Sections through their respective General Secretaries.

THE PERMANENT FUND.

(Communicated).

The President of the Theosophical Society has pleasure in acknowledging on behalf of the Treasurer the donation of the sum of Rs. 10,000 in Government Promissory Notes, to the Permanent Fund, by an old friend of Col. Olcott's, who desires to be known in this connection only as "Adumbara." The gift is made with the reservation that Col. Olcott shall be free to withdraw it and appropriate the money to any other Society he chooses if, by any extraordinary chance now unforeseen, he should feel himself obliged to leave the Theosophical Society. The gentleman's faith is, in a word, implicit in Col. Olcott's management. He need not worry himself about his (Col. Olcott's) leaving the Society; he will never desert his post. The sum above named has been actually handed in by the donor; which is more than can be said about the Maharajah of Durbungha's promise of Rs. 25,000.

REPORT OF THE RECORDING SECRETARY.

For October 1889.

Received to the extent of £15-4-6 in way of donation, diploma and charter fees from America, United Kingdom, and the Continent.

Issued a Charter for a Branch Theosophical Society in Ranchi, and also many diplomas to new candidates.

From letters, &c., received, a growing interest in the Theosophical Society is evinced. Orders for books and magazines are the encouraging signs which show a progressing tendency towards the study of the Theosophical Literature.

Papers and applications relating to the formation of nine new Branches in the Island of Ceylon have been received, though some details are still wanting. Requested the General Secretary of the Ceylon Section to issue necessary Diplomas and Charters for them, and report the date of their issue for registry in the books kept at the Head-quarters for that purpose.

Several interesting letters were received, of which one is from Manila, Philippine Islands, showing how the Theosophical movement is spreading like leaven even in the remotest corners of the globe. Theosophical books are earnestly sought for, and the formation of several new branches is under proposal.

A special tour has been undertaken by Mr. Charles F. Powell, F. T. S., in the Island of Ceylon, and letters received from him show clearly that the Tamilians and Sinhalese of that country take interest in our movement and new branches are now being formed by Mr. Powell as he goes along. If there were more men like Mr. C. F. Powell to visit branches and give plain instructions, the world would become wiser and better in a generation or two.

T. VIJIA RAGHAVA CHARLU,
Rec. Secretary.

Mr. CHAS. F. POWELL.

Mr. Powell continues to do good work in Ceylon. He has started in a two months' tour to the south of the Island; after which he will probably come back to Adyar, as he will then have completed the work which the President put into his hands before he left for Europe. Travelling from place to place, and being all the time under heavy fire of questions and interviews, and himself engaged in banging away with his own guns, he does not send very full information to his friends of his doings. From private letters he does not seem to think that true Theosophy has made or is making at present much progress among the Buddhists of Ceylon,—the whole or nearly the whole efforts of the Fellows there being directed to the revival and propagation of ceremonial Buddhism of a very exoteric character. This is exactly what has been reported more than once before. An explanation from Mr. Leadbeater, the General Secretary of the Ceylon Section, would be in order, and the *Theosophist* will gladly insert it.

The following is from the Buddhist.

Mr. Powell writes to us as follows:—

On Monday an address was delivered at Panaduré, after which, with the invaluable assistance of some earnest friends of our cause, the Branch was once more placed on a working basis.

On Tuesday we went to Kalutara. The only hope for this place is in the Young Men's Buddhist Association, which is composed of good materials and is anxious to do some useful work. The other association, *Gnanodaya Samagama*, is name alone—"vox et preterea nihil." With men of ample means in it, the school started by them has been permitted to go to ruin, whilst their money has been expended on a temple, the place already having more than would be sufficient for Colombo. Four addresses were delivered here.

On Saturday evening we went to Beruwala. Here we found a little girls' school started and taught by Mrs. Joselina Sophia Fernando, who deserves more credit than the high-titled Kalutara Association will ever gain unless they greatly change their course. On Sunday afternoon an address was delivered to a large gathering, and some kind friend called for a contribution to help to defray our travelling expenses. The appeal was liberally responded to. We then drove to Bentota, and in the evening addressed the Branch on Society work.

On Monday morning a public address was delivered, and in the afternoon a short tour laid out by the Bentota Branch is before us.

A letter from Trincomalee informs me that the missionary in charge of the Wesleyan school at the place has been caning Hindu boys for refusing to learn the Christian Catechism. Most of the parents of pupils attending this school have taken their children away. Quite right, let all do so at once, so that this school shall lose its grant. I here beg of the Tamil community to express their disapprobation of this brutal act by laying the matter before the Director of Public Instruction and by helping their brothers in Trincomalee to get a good teacher and establish a school of their own. To the Trincomalee people I would say let each one give a handful of rice daily for this cause and they will succeed in having a school of their own. To the Buddhists of that place I say, help our brothers to withstand the common enemy.



MRS. ILANGAKOON'S DEATH.

I have had to bear from time to time the loss of some dear and devoted colleagues in our Society since 1879, but never one I have regretted more than Mrs. Cecilia Dias-Ilangakoon, F. T. S., of Matara, Ceylon. A loving heart, a nature full of tenderest compassion for the ignorant and the suffering, a Buddhist, whose whole life had reflected the Buddhistic virtues, a member of our Society, who has ever felt the deepest interest in its welfare, a friend who loved me like a sister—why should I not grieve for her departure at this early period of our activity, when we most need friends and helpers! Only a few weeks ago, I was a guest in her house, and received from her hands the collection of Pali Scriptures, which she had been having prepared as a gift to the Adyar Library during the previous two or three years. I am glad I obeyed the premonitory impulse to postpone my sailings from Colombo until I could go to Matara and see her once more. I felt it would be for the last time, and so it has proved. The little I can now do for her is to place in the Library a brass plate to her memory, so that her name may be remembered while the Library itself lasts. 'This I shall do.

H. S. OLCOTT.



NEW BRANCH IN AMERICA.

Secretary, Theosophical Society.

DEAR SIR AND BROTHER,—On August 21st, 1889, a Charter was issued to the new "Gautama Lodge Theosophical Society," San Diego, California.

Yours fraternally,

WILLIAM Q. JUDGE.

NEW YORK, 28th August.

ANOTHER NEW BRANCH.

KANSAS CITY, MO.—A New Branch of the Theosophical Society has been formed in this City under Charter just issued with the name of THE KANSAS CITY THEOSOPHICAL SOCIETY.

Kansas City is a very busy and growing town, and the prospects are good for the Branch.

WILLIAM Q. JUDGE,

General Secretary.

September 30, 1889.

NEW ZEALAND.

Mr. E. T. Sturdy, of New Zealand, who has up to now been the foster father of Theosophy in that colony, writes to say that he is leaving for England, where he expects to remain for a year or more. During his absence Mr. J. Sinclair, Solicitor, Wellington, N. Z., may be addressed by those who are desirous of information about Theosophy or the Theosophical Society.

ACKNOWLEDGMENT.

The Recording Secretary of the Theosophical Society has received a letter from Mr. Bertram Keyightly, informing him that he has paid £5 from "A Friend" to Col. Olcott's account at his London Bank, which donation he (Colonel Olcott) desires carried to the General Headquarters Fund. An acknowledgment in the *Theosophist* was requested.

OBITUARY.

Babu Upendra Nath Basu, Secretary of Kasi Tatwa Sabha Theosophical Society, reports as follows:—

"I request very much to announce the lamented death of one of our staunchest brethren, Babu Kanailal Das, B. A., of Kasi Tatwa Sabha, Benares. He was a young man in the very prime of his youth, just 26 years old, in whom our good Col. Olcott has found a 'champion,' we use his own expression, and all of us had great hopes. I therefore request that you will be good enough to notice the sad event in the columns of the November number of the *Theosophist*. He died from cholera after a struggle of barely ten hours, and met with his doom most peacefully and courageously. No one present on the occasion could help being deeply affected in soul by the solemn and ennobling sight which he then presented."

INCORPORATION IN AMERICA.

In the pamphlet "Why I became a Theosophist," Mrs. Besant says:—

"While this pamphlet is passing through the press a curious judicial decision on the status of the Society reaches me from America. A branch Society at St. Louis applied for a decree of incorporation, and in ordinary course the report based upon a sworn testimony was delivered to the court by its own officer, and on this a decree was issued. The report found that the Society was not a religious but an educational body; 'it has no religious creed and practices no worship.' The report then proceeded to deal with the Third Object of the Society, and found that among the phenomena investigated were 'Spiritualism, Mesmerism, Clairvoyance, mind healing, mind reading, and the like. I took testimony on this question, and found that while a belief in any one of the sorts of manifestations and phenomena is not required, while each member of the Society is at liberty to hold his own opinions, yet such questions form topics of discussion and enquiry, and the members as a mass are probably believers individually in phenomena that are abnormal and in powers that are superhuman as far as science now knows.'

"The report proceeds: 'The objects of this Society, whether attainable or not, are undeniably laudable. Assuming that there are physical or psychical phenomena unexplained, Theosophy seeks to explain them. Assuming that there are human powers yet latent, it seeks to discover them. It may be that absurdities and impostures are in fact incident to the nascent stage of its development. As to an undertaking like Occultism, which asserts powers commonly thought superhuman, and phenomena commonly thought supernatural, it seemed to me that the Court, though not assuming to determine judicially the question of their verity, would, before granting to occultism a franchise inquiry at least whether it had gained the position of being reputable, or whether its adherents were merely men of narrow intelligence, mean intellect and omnivorous credulity. I accordingly took testimony on that point, and find that a number of gentlemen in different countries of Europe, and also in this country, eminent in science, are believers in Occultism..... The late President Wayland of Brown University, writing of abnormal mental operations as shown in Clairvoyance, says: 'The subject seems to me well worthy of the most searching and candid examination. It is by no means deserving of ridicule, but demands the attention of the most philosophical enquiry.' Sir William Hamilton, probably the most acute, and undeniably the most learned of English metaphysicians that ever lived, said at least 30 years ago, 'However astonishing, it is now proved beyond all rational doubt, that in certain abnormal states of the nervous organism perceptions are possible through

other than the ordinary channels of the senses.' By such testimony Theosophy is at least placed upon the footing of respectability. Whether by further labour it can make partial truth, complete truth, whether it can eliminate extravagances and purge itself of impurities, if there are any, are probably questions upon which the Court will not feel called upon to pass."

"On this official report the Charter of incorporation was granted, and it may be that some reading this gravely recorded opinion will pause ere they join in the ignorant out cry of 'superstition' raised against me for joining the Theosophical Society. Every new truth is born into the world amid yells of hatred, but it is not Freethinkers who should swell the outburst or ally themselves with the forces of obscurantism to revile investigation into Nature."

FELLOWS AND BRANCHES.

[An energetic and prominent member of the American Section writes as follows. It was not intended for publication, but its substance is so applicable to India that the writer will probably pardon us for taking the liberty of printing it.—*Ed.*]

"The T. S. is precisely what the individuals make it who compose the general body. I know some members at large who, to all appearance, are doing more single-handed than ten branches. Much energy is expended in work for a branch that is without any return. Only one who has long and devotedly worked with a large body of men and women knows what an enormous expenditure of power there is in the endeavour to balance inharmonious natures and make a society *in fact*, just as good as it *pretends* to be. The few sincere and sensitive ones suffer the constant pain of adjustment, and part with their own very 'life principle' in the effort at establishing cohesion among discordant elements. Much too of branch work is mere egoism, and the petty bickerings that I have heard over trifles are enough to make one sick at heart. If each one who entered a branch could leave mean ambitions and vanity behind him, these meetings might prove profitable, but there is always a Judas or a Jackass somewhere. This period of branch life, however, is probably necessary to round out individual natures and prepare them for concentrated and telling action under the direction of their own consciousness. It is a school. The most enduring power is vested in the Fellows themselves, and they alone properly constitute our Fraternity. The branch is only the garment they wear,—*they are the substance of the T. S.*"

STUDY THE VEDAS!

It is curious how very, very slowly ideas soak into the public mind. It is a good many years since Prof. Max Müller published his "Chips from a German Workshop," yet it is only now that the meaning of what that book says is beginning to be understood. For instance, the passage:—

"As the language of the Vêda, the Sanscrit is the most ancient type of the English of the present day (Sanskrit and English are but the varieties of one and the same language), so its thoughts and feelings contain in reality the first roots and germs of that intellectual growth, which by an unbroken chain connects our own generation with the ancestors of the Aryan race,—with those very people who at the rising and setting of the sun, listen with trembling hearts to the songs of the Vêda, that told them of bright powers above, and of a life to come after the sun of their own lives had set in the clouds of the evening. Those men were true ancestors of our race; and the Vêda is the oldest book we have in which to study the first beginnings of our language and of all that is embodied in language. We are by nature Aryan, India European, not Semetic: our spiritual kith and kin are to be found in India, Persia, Greece, Italy, Germany; not in Mesopotamia, Egypt, or Palestine. This is a fact that ought to be clearly perceived and constantly kept in view, in order to understand the importance which the Vêda has for us, after the lapse of more than three thousand years, and after over so many changes in our language, thought and religion."

LET IN THE LIGHT.

I maintain, then, that the Freethinker is bound over ever to keep open a window towards new light, and to refuse to pull down his mental blinds. Freethought, in fact, is an intellectual state, not a creed; a mental attitude, not a series of dogmas. No one turns his back on Freethought who subjects every new doctrine to the light of reason, who weighs its claims without prejudice, and accepts or rejects it out of loyalty to the truth alone.—Mrs. Besant.

OUR "TEACHERS."

I have spoken of its (the Theosophical Society's) "teachers," and it will be well to explain the phrase at the outset. These teachers belong to a Brotherhood, composed of men of various nationalities, who have devoted their lives to the study of occultism and have developed certain faculties which are still latent in ordinary human beings. On such subjects as the constitution of man, they claim to speak with knowledge; as Huxley would speak of man's anatomy, and for the same reason, that they have analysed it. So again as to the existence of various types of living things, unknown to us: they allege that they see and know them, as we see and know the types by which we are surrounded. They say further that they can train other men and women, and show them how to acquire similar powers: they cannot *give* the powers, but can only help others in developing them, for they are a part of human nature, and must be evolved from within and not bestowed from without.

Now it is obvious that, while the teachings of Theosophy might simply stand before the world on their own feet, to meet with acceptance or rejection on their inherent merits or demerits, as they deal largely with questions of fact, they must depend on the evidence whereby they are supported, and, at the outset, very largely on the competence of the persons who give them to the world. The existence of these teachers, and their possession of powers beyond those exercised by ordinary persons, became then of crucial importance. Were the powers to be taken as miraculous, and were they apart from the subject-matter of their teachings, I cannot see that they would be of any value as evidence in support of those teachings; but if they depend on the accuracy of the views enunciated, and demonstrate those views, then they become relevant and evidential, as the experiments of a skilled electrician elucidate his views and demonstrate his theory.—*Mrs. Besant.*

THE OLD-NEW SCIENCE.

It is somewhat comical and rather humiliating when one reads the accounts of the "discoveries" in hypnotism which medical men are now making, to remember that in 1822,—67 years ago,—Shelley, who had satisfied himself of the reality of mesmerism, wrote a poem entitled "The Magnetic Lady to her Patient," which begins :

"Sleep on! sleep on! forget thy pain :
 My hand is on thy brow,
 My spirit on thy brain ;
 My pity on thy heart, poor friend ; and from my fingers flow
 The powers of life, and like a sign,
 Seal thee from thine hour of woe ;
 And brood on thee, but may not blend
 With thine."

A writer in the *Zoist* for July 1850,—more than 39 years ago,—quoted this poem and remarked in a foot-note: "How strange and humiliating to reflect that Shelley wrote these sweet lines in 1822, on witnessing mesmeric effects, having no idea of doubting the evidence of his senses, and that in 1850 the medical world, the attendants of royalty and aristocracy, no less than of the cottage, cellar, and garret; the president, fellow, examiner, lecturer, the journalist and medical penny-a-liner, consider it the height of philosophic sagacity to toss up their heads with contempt when the name of mesmerism is mentioned, and exert themselves to the utmost to keep mankind from its blessed powers of healing and assuaging."

The doctors are a long way behind the old mesmerizers as yet, but they are on the same road now, and by and by will know as much as the mesmerizers knew half or three quarters of a century ago. In the meantime, it is a remarkable fact that "the blessed powers of healing and assuaging" are precisely what the doctors are *not* studying in "hypnotism"; but only the curiosity exciting phenomena.

THE HIDDEN PLAYER.

It is with great pleasure that we find anything in the words or writings of Professor Huxley that we can quote approvingly. His words on life, which we here present, are so truthful and well-put that they are entitled to more than a passing notice. Though he does not mention the word Karma, he yet describes the action of its law with perfect clearness.

"It is a very plain and elementary ~~theory~~ that the life, the fortune and the happiness of every one of us, and more or less of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess.

"The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid with that sort of overflowing generosity with which the strong show delight in strength; and one who plays ill is checkmated, without haste, but without remorse."—*The Buddhist*.

WHY MRS BESANT JOINED THE THEOSOPHICAL SOCIETY.

The answer to the enquiry, "Why did you join the Society," is very simple. There is sore need, it seems to me, in our unbrotherly antisocial civilization of this distinct affirmation of a brotherhood as broad as humanity itself. Granted that it is yet but a beautiful ideal, it is well that such an ideal should be lifted up before the eyes of man. Not only so, but each who affirms that idea and tries to conform thereto his own life, does something, however little, to lift mankind towards its realization, to hasten the coming of the day of man. Again, the third object is one that much attracts me. The desire for knowledge is wrought deep into the heart of every earnest student, and for many years a desire to search out the forces that lie latent in and around us has been very pleasant to me.—*Mrs. Besant*.

INTELLECTUAL GROWTH.

Growth necessarily implies change, and, provided the change be sequential and of the nature of development, it is but the sign of intellectual life. No one blames the child because it has outgrown its baby clothes, nor the man when his lad's raiment becomes too narrow for him; but if the mind grows as well as the body, and the intellectual garment of one decade is outgrown in the following, cries are raised of rebuke and of reproach by those who regard fossilization as a proof of mental strength.—*Mrs. Besant*.

NIRVANA.

The doctrine of Pan-ni-hou-an, Nirvāna, or Nibān, has been more sedulously misrepresented than any other of the tenets of the Third Messenger, Fo. Nibān truly means liberation from the necessity of repeated births, deaths, and transmigrations. It is commemorated in the Apocalyptic Waters of Liberation; and has the same meaning. Those who deny Buddhism to be a revelation from God say that it means utter and complete annihilation of the individual; and hence they argue that the creed of Buddha is Nihilism or Atheism. But this annihilation does not relate to the spirit, but only to that of the passions; when these are totally extinguished in the soul, it becomes perfect, and akin to God, and never again comes under the law of

transmigration, or as Spiritists say, of re-incarnation. All the Petro-Paulite writers, however, pretend that it means absolute annihilation of the individual existence, so that it no more is, or exists. This is false: the true meaning is that which I have given. I believe that Nirvāna had a different root and meaning altogether from that which is popularly assigned to it; and that it is a corruption of Narayana, or absorption into the Holy Spirit, or into the Beatific Vision.—*From the Introduction to "The Book of Fo," by the late Dr. KENEALLY.*

[The above was written before the Theosophical Society was heard of. Since then it has been repeated about 999 times that Nirvana does not, never did, and could not by any possibility, mean complete annihilation; and still the notion that it does so obtains credence. It is probable that this false statement will be authoritatively denied another 99,999 times, and that even then some Bishop, or Christian Orientalist, will bob up serenely, and solemnly proceed to inform the long-suffering world that "Nirvana is a soul-crushing doctrine, for it means complete annihilation." It really seems as if there are a great many very learned, pious and highly respectable people who are actually unable to perceive any distinction between the annihilation of their passions and of themselves.—*Ed.*]

HOW CHENGERENGACHEH WAS CONVERTED.

The Nadi Granthams of India are a great puzzle to those who have investigated their pretensions. They are manuscript books, supposed to be very ancient, which are in the possession of a few ascetics. These books are believed to have been prepared by certain ancient sages, so that a person consulting them (of course through their owners) will find in them full and detailed information on the subject of his enquiry. This information is not given out orally by the owner of book after examining its pages, but is read off by him, and others can verify that the sentences thus read off are really written there. Of course the story is utterly absurd on the face of it, and no man of science with the least respect for his knowledge of the laws and limitations of nature would seriously consider the possibility of such a thing for a moment; still many thousands of persons have verified the facts for themselves without the aid of scientific spectacles, and the phenomenon still asks for an explanation. Now it is curious to find in the Desatir that a similar thing was done at least in one case in ancient Iran. In the commentary to the "Book of the Prophet Zirtusht" (Zoroaster),—a commentary by one of the 15 prophets whose "Books" compose the Desatir,—we read:—

"Chengerengacheh was a sage renowned for his acuteness and wisdom, and the mobeds (wise-men) of the earth gloried in being his scholars. When he heard of the greatness of the prophet of Yezdān Zertusht, the son of Isfenteman, he came to Iran with the intention of overturning the good religion. When he reached Balkh, before he had dropped a single word from his tongue, and before he had asked a single question, the prophet of Yezdān Zertusht said to him; Commit not to your tongue what you have in your heart, but keep it secret. He then addressed a sage who was his disciple saying; Read to him one section (Nisk) of the Avesta. In this blessed section of the Avesta were found the question of Chengerengacheh with the answers, which He (God) himself had communicated to the prophet; forewarning him, that such a person, of such a name, would come; that his first question would be *this*, and that the answer was to be *so*. When Chengerengacheh saw this miracle, he was converted to the good faith, and returning to the land of Hind remained steady in this blessed religion."

This same Chengerengacheh is also called Sānkerakās in the text; some people suppose Sankaracharya is meant, but he certainly does not seem to have been a Zoroastrian. If he be meant, the legend seems to show that to those who understand the esotericism of religion, all religions are alike.

THE INCOMPLETENESS OF ATHEISM.

Like Mr. Foote and the most of the rest of us I have passed from Christianity into Atheism. After 15 years I have passed into Pantheism. The first change I need not here defend; but I desire to say that in all I have written and said, as Atheist, against supernaturalism, I have nothing to regret,

nothing to unsay. On the negative side Atheism seems to me to be unanswerable; its case against supernaturalism is complete. And for some years I found this enough: I was satisfied and I have remained satisfied, that the universe is not explicable on supernatural lines. But I turned then to scientific work, and for ten years of patient and steadfast study, I sought along the lines of materialistic science for answer to the questions of life and mind to which Atheism, as such, gave no answer. During those ten years I learned both at second hand from books and at first hand from nature, something of what was known of living organisms, of their evolution and their functions. Building on a sound knowledge of Biology, I went on to Psychology, still striving to follow nature into her recesses, and to ring some answer from the Eternal sphinx. Everywhere I found collecting of facts, systematizing of knowledge, tracing of sequences; nowhere, one gleam of light on the question of questions: "What is Life? and, what is Thought?" Not only was materialism unable to answer ~~the~~ question, but it declared positively that no answer could ever be given. While claiming its own methods as the only sound ones, it declared that those methods could not solve the mystery.

Under those circumstances it was no longer a matter of suspending judgment until knowledge made the judgment possible, but the positive assurance that no knowledge could be attained on the problem posited. The instrument was confessedly unsuitable, and it became a question of resigning all search into the essence of things, or finding some new road. It may be said: "Why seek to solve the insoluble?" But such phrase begs the question. Is it insoluble because one method will not solve it? Is light incomprehensible because instruments suitable for acoustics do not reveal its nature? If from the blind clash of atoms and the hurtling of forces there comes no explanation of life and of mind, if these remain *sui generis*, if they loom larger and larger as causes rather than as effects, who shall blame the searcher after truth, when failing to find how life has sprung from force and matter, he seeks whether life be not itself the centre, and whether every form of matter may not be the garment wherewith veils itself an Eternal and Universal Life,—*Mrs. Besant.*

"SEEN THROUGH A GLASS, DARKLY."

The "Missionaries in Madras" have been writing an "Open Letter to the Churches." It is interesting as giving a fair idea of the situation in India as seen from a Missionary point of view. The writers are a good deal "mixed" in many of the subjects they treat, and it is not easy always to disentangle their statements and pick out fancy from fact. The following about contemporary thought in South India is a case in point:—

"We may affirm indeed that here all thought is contemporary, that in South India we have an epitome of the thinking of the world both ancient and modern, for the thought of the West is here side by side with Indian thought of 2,000 years ago. Upon the English-knowing section of Hindoos, Western science and thought exert a distinct influence,—an influence which has done much to awaken a spirit of enquiry and of earnest thought, but which has also added agnosticism, atheism, and theosophy to the already strangely tangled mass. To Hindoos native science, which is chiefly empirical, is comparatively void of interest, their thinking being wholly connected with religion and philosophy. 'God,' 'man' and 'the universe,' these are the subjects around which the popular mind revolves, and though the masses cannot read, it is surprising how much they know concerning these subjects. But the prevailing thought is different from that of the West. It is all more or less pantheistic; creation is but the sport of God. All souls are eternal. All living creatures and things are souls. Man is not a unity; the self is not the soul; soul can do neither good nor evil; the mind is material. The destiny of souls is fixed by Karma. Salvation consists in being liberated from birth and death. Our Western Christian idea of personality and individual responsibility is practically unknown and unfelt. The task of knowing the exact meaning and value of terms which are the current coin of Hindoo thought, though not easy, is imperative. The few particulars here given will serve to indicate the difference between West and

East, and it should be added that Hindoo thought is fed by an extensive literature in the vernaculars, and books on religious and philosophical subjects can be obtained the bazaars from one farthing and upwards. The relation of Hindoo thinking to conduct is an important subject, but this we cannot refer, except to say that though duties are enjoined upon various classes, these are arbitrary, and rest upon no worthy basis or sanction. Hindoo ethics cannot be called a system, and they are divorced from religion."

ANOTHER PEEP THROUGH THE DARK GLASS.

The following from the same source,—the Madras Missionaries' "Open Letter,"—deals with the present intellectual and spiritual fermentation in India. Again, this judgment contains an interesting and instructive mixture of fact and fiction:—

"To understand the present condition of the people of South India, it should be noted first that the old social order has been infracted and changed by the new forces which have come into play during British rule. The effect of these forces though still limited, is already deeper than that produced by Moslim influences, and by means of education the area of their operation is continually widening. The first and most visible effect is disturbance and disintegration, both social and religious. Authority of many kinds, hitherto venerated, is visibly weakened. Rigidity in caste observance now appears limited to partaking of food and to marriage, and therefore men cling more desperately to what remains. An increase of social freedom, not regulated by the adoption of any internal standard, is tending to produce moral evils which we deplore. The present transition is most apparent in cities like Madras, where movements of many kinds—political, social, and religious, are now active. As might be expected, the change is most marked among the Brahmin community. Their separation from the priestly office becomes more and more manifest, and in the large towns they grow more and more estranged from their ancient customs and mode of living. Religious endowments and an easy life tempt some to linger in the temples, but the strongest and most intelligent are not to be found there. For Hindooism as a religion they show no enthusiasm, and their influence on other castes is decreasing. Illustrations of this are found in town and country. The Sudras are also moving, though more slowly, since Western influences have not stirred them so deeply, and the Pariahs in many villages show much anxiety for the education of their children. An effort more or less vehement has been made to secure a revived interest in Hindooism by a vulgar ignorant abuse of Christianity, but it has not gained the sympathy of the more intelligent Hindoos. Its promoters have only been able to produce a superficial irritation. Their preaching cannot deeply move, still less enlighten any one. They are grossly ignorant of Hindooism. A time of disintegration like the present, with uncertainty and unrest everywhere, and life unregulated by any law which men regard as divine and authoritative, is not one in which religious feeling can be expected to be deep or prevalent. A destructive process is hastening towards its climax, thence confusion is now widespread, and a spirit of irreligion and worldliness abounds. The destructive forces are undoubtedly strong, as they are numerous; the constructive forces are all too weak, and if dangers, already growing imminent, are to be averted, renewing moral and spiritual forces alone can turn them aside and in very nature of the case these renewing forces must long work concealed—nay in some ways add to the disturbance and evil of the whole seething mass."

THE MYSTERY OF CLAIRVOYANCE.

Is mesmeric clairvoyance a loosening of the soul from its prison of clay? If so, surely the ego must during its temporary liberation visit the region where it will go permanently after death. The following description is exceedingly significant in view of the teachings of occultism with regard to inner senses and the subjective existence of Devachan; it is taken from the *Zoist* of June 1850, and was given by a clairvoyant to her mesmeriser Mr. H. S. Thompson.

"How happy you have made me! What is it that gives me such pleasurable feelings? Every thing I think of is immediately realized. If I think of *music*, mute music (as it were) falls upon my ears; if of flowers, I see the most beautiful, and smell the most delicious *scents*. I seem surrounded by a glorious *light*. I now view every thing differently. There is nothing to regret in the past, and the present is delightful, for it seems as if sickness and sorrow could touch me no more. If you do not see and feel all this how can I feel it? Or am I really in another state of existence?"

When this Clairvoyant went into "the extatic state," a still deeper "sleep," she expressed the greatest happiness; the writer says:—

"She thought she was surrounded by those who had long been dead: she fancied she saw her own friends, and described them to me most accurately as well as some of mine, though *S.* had never seen these when alive, and said they looked most bright and happy. However, I found these happy phantoms would generally communicate what I wished them; that is, whatever I strongly thought of, she told me they had communicated to her."

The Clairvoyante herself seemed to be puzzled to determine whether these appearances were "real" or not; she said, "They seem real to me now, but I think you have made me see them; and they must be merely the effect of an excited imagination." As, however, this was the magnetisers own view, and as he states that his subject frequently reflected his own thoughts, very little importance can be attached to this expression of opinion by the Clairvoyante. Mr. Thompson examined into this matter carefully, and thus expresses his deliberate opinion:—

"All the extatics who have been my patients, or have come under my own notice, have expressed themselves pretty nearly alike; and, from my observations upon the ecstastic patients of other mesmerisers, I have come to the conclusion that they all, from sympathy, adopt more or less the thoughts and opinions of their mesmerisers or of those by whom they are surrounded; and that this, in addition to the ecstastic delusion they are in, will in a great measure account for the extraordinary revelations of a future state of existence that some sleep-wakers have professed to make."

All this, it must be remembered, was written nearly 40 years ago, when Spiritualism was in its infancy and mesmerism, under any alias or in any form, was a subject of sceptical ridicule for the knights of the scalpel.

PEDANTIC SYSTEM-MONGERS.

An article in the September PATH by E. Aldred Williams, called "A Survey of Sanskrit," contains the following very sensible remarks on the transliteration of that language, which the pedantry of European Orientalists has rendered confusing and ridiculous:—

"We have now to consider systems of transliterating Sanskrit. In some of these everything is arranged with the most scholarly precision, but one all-important canon is quite overlooked, viz., that the sign used must not suggest the wrong sound. For instance, the Sanskrit word for *if*, pronounced "chate" (to rhyme with *hate*), is represented in one system by using an italic *k*, *ket*. In the same system *janma* (birth) is given as "ganma" with an italic *g*. How this system may suit a German is another question; but the learned professor who devised the system was not in sympathy with the English-speaking nations. The pretext for using the italic *k* and *g* is that the Sanskrit consonants so represented are etymologically akin to the hard *k* and *g*. That may be; but it is scarcely the duty of an Alphabet to teach us the past history of written forms and words.

"Then again, an American Professor has adopted a plain *c* instead of an italic *k* and writes *cet* to signify *chet*; accordingly *cha* (and) would be written *ca*. But unfortunately *ca* does not spell "cha," it spells "ka." We might as well agree at once to spell the English word "chart" without the *k*; whatever persons of special training might see in it, every plain man would read the word *cart*."

CEREMONIAL BRANDING.

The following letter lately appeared in the *Hindu* :—

"SIR,—Some time ago a correspondent signing himself 'An Earnest Iyengar Enquirer,' put some questions in connection with the branding ceremony among Sri Vaishnavas and Madhwas. Branding on the two shoulders of a worshipper of Vishnu is sanctioned by Vishnavagamas (otherwise called Pancharatra), and some of the Vaishnava Puranas, as a chief preparatory ceremony, for initiation, or as the means of purification of the body to enable him to worship Vishnu, and follow the principles of Vaishnava faith. This practice is not only observed among the Sri Vaishnavas, Madhwas, and Vallabhas, but also among the several other Vaishnavas who are generally called Byragees, and are the followers of Ramananda. This practice is not a modern one, but appears to have been followed by several sects, even during the time of Sri Sankaracharya, i. e., 14 centuries ago, as we learn from Sankaravijayas. The Vaishnavas, including the Madhwas, trace this ceremony to the Vedic times, and quote various passages from the Vedas and Smritis, and interpret those passages in several ways. The followers of Sri Sankaracharya (generally called Smarthas), and Shivas, dispute the originality of the passages, and the Vedic and Smrithi sanctions to this ceremony. Hemadri, in his well known digest of Hindu Law, says in the Prayaschittakanda (the portion on expiation) that branding of the shoulders is a sin (pathaka) and provides for its expiation. (Vide Hemadri Prayaschittakanda, Mysore edition, p. 317-8.) Judging by common sense, and without entering into the question of shastriac authority, this ceremony may appear as a 'relic of barbarism,' and even cruel to a certain extent; but so long as one remains a follower of the sects of Sri Ramanujacharya or Sri Madwacharya, and wishes to act up to the principles of those sects, he has no other alternative but to bind himself to it.

"A Brahmin has the right to use his own discretion, like any one else, in such matters, as eating, associating with others, crossing the sea, &c.; but he cannot escape undergoing expiations sanctioned by Sastras, such as drinking, *panchagavya*, &c., if he transgresses the rules.

"To conclude, it must also be said that this course of branding was not adopted by the Vaishnava Acharyas 'to identify men who were converted to Vaishnavism,' nor was it adopted in 'mutinous times' as your correspondent thinks.

N. BHASHYA CHARYA."

AMENDING OPINIONS.

When all the available evidence for a doctrine has been examined, and the doctrine thereupon has been rejected, it shows a mental fault somewhere if that doctrine be again accepted, the evidence remaining the same. It does not, on the other hand, imply any mental weakness, if, on the bringing forward of new evidence which supplies the lacking demonstration, the doctrine previously rejected for lack of such evidence, be accepted. Nor does it imply mental weakness if a doctrine accepted on certain given evidence, be later given up on additions being made to knowledge. Only in this way is intellectual progress made; only thus, step by step, do we approach the far-off truth.—*Mrs. Besant.*

MARRIAGE LAWS.

The *Pioneer* lately said :—

"An admirable judgment, which may be taken as settling once for all how much, or rather how little, has yet been done by the Western reformer for the millions of Hindu widows throughout India, was delivered the other day by Mr. Justice Muthuswami Aiyar, in the Madras High Court. The case was one where a Brahmin, who had married a widow, brought a suit against the priests of a Hindu temple for damages in respect of their having forcibly debarred him from fulfilling his vows on the ground of loss of caste. The

District Munsiff before whom the dispute was first brought, decided for the plaintiff. Hindu widow re-marriage, he said, had received the sanction of the Hindus of ancient days, and was not opposed to the general usage of the people. This is, perhaps, the most interesting feature of the case, inasmuch as it seems to show that the primitive Aryanism which Raghunath Rao and his disciples have been fervently and assiduously preaching for years back, has not been altogether barren; but if the spirit of the Munsiff's judgment was excellent, there is very little room for doubt that his law was bad. The Acts of 1850 and 1856, the learned Justice of the High Court pointed out, save a widow who marries again from the forfeiture of rights of property or inheritance, but "were not intended to repel the usage of Hindu temples or of religious or quasi-religious institutions;" since otherwise outcasts of all sorts and religions, for whom Hindu temples were neither founded nor kept up, might be introduced. As to the general question the state of the law was no less clear. If the Courts were at liberty to travel back to distant ages and examine into ancient Hindu law and usage, texts could, no doubt, be found in the Vedas and Smrities sanctioning the re-marriage of widows; but this was altogether inadmissible. The business of the judiciary was simply to see what was the Hindu law as received and practised by the Hindu community in general, and to enforce it when so ascertained; and there is no question that the predominant usage with the Brahmins prohibits re-marriage. The opposition between the Judge and the reformer, between the law and the gospel, was never more clearly put, nor can the force of the reasoning be disputed. It is no part of a Judge's business to improve the law: nay, unless prevented by public opinion acting on the Legislature, his judgments, as Sir Henry Maine constantly insisted, tend to retard reform. The moral is obvious. If silly customs, such as that which outcasts a woman for re-marrying, who was never in any commonsense view of the term been married at all, are to be abolished, and their abolition sanctioned by statute, the outcry against them in the Hindu community must become more general and more emphatic: there must be more men like the Munsiff at Rajahmundry, whose perception of the necessity of reform was so strong as to warp his judicial acumen. Then only it may be practicable for the Legislature to step in and give the help which every friend of progress and humanity so earnestly desires to see recorded."

This is curious. The *Pioneer* virtually says: "We," the rulers, "wont do anything unless you force us to do it." This is the legitimate position of a Republican Government, but dangerous for any other; for the head of a Republic is a Chief Magistrate whose whole duty is to carry out the will of the people. Rulers in the monarchical sense have a different and important function,—to provide good government for the people, the mass of whom are ignorant and helpless, and quite dependent on the wisdom and justice of their rulers. The *Pall Mall Gazette* not long ago remarked that it would be well enough to introduce certain reforms into India if a million of Ragoonath Rows demanded them. If there were even a thousand courageous large-minded statesmen like Ragoonath Row in India, nothing could prevent it from soon becoming a great and powerful Native Empire (we hope the *Mirror* will pardon us the word!)—a staunch friend and ally of its present "conqueror," and England would undoubtedly be the first to rejoice thereat. Just fancy if there were a million of *Pall Mall Gazette* editors in England! Would not its dominion very soon extend beyond the pole star! And just fancy some wiseacre of an Indian editor gravely writing that it will be time enough to introduce social and political reforms into England when a million of Mr. Steads clamour for them! Let us be honest! England has introduced excellent reforms into India, which not only were not asked for, but were resisted by the mass of the people, for example, the abolition of suttee, infanticide, and a certain description of sacrifice. There are many natives of India who think that there are still a few matters that would bear being dealt within a similar way,—matters in which justice, reason, common sense and the opinion and wishes of the more enlightened are on one side, and the multitudinous, ignorant, inert, stupid, superstitious masses on the other. For an intelligent Government to wait for the latter to force it to provide good laws, is surely a farce!

LUCUS A NON LUCENDO!

London "*Truth*" lately contained a highly intelligent and appreciative notice of Theosophy and Madame Blavatsky, of which the following is a specimen:—

"The woman is an erratic Russian, respecting whose early life no more is known than that of Melchisedek. She, and a Colonel Olcott, an American formerly connected with spiritualism, started a sort of religion called theosophy. They betook themselves to India, where their toomfooleries were exposed by a Madame Colomb, and the exposure put an end to their career there. Madame Blavatsky is now in England, and she has a considerable following, who subscribe money to clothe, feed, and lodge the body in which she still condescends to dwell. She has published a book called The 'Secret Doctrine,' in which the doctrine is made public. Madame B. was initiated into the knowledge, which is at the bottom of everything, by a Lama in Tibet, who showed her writings on palm leaves which could not be destroyed by fire, water, or air, and she now, armed with this knowledge, is engaged on a mission to conquer the world. Her book was dictated to her by a spirit, which flew to her from Asia, and dropped scraps of paper from the ceiling of her room. And, this is what was on the scraps. Nature is illusion. Believers enter the condition of Karma. Having done so, they will gradually become Devachan, because in each person there is an Atma, which is striving to unite itself with the Atma. If a person becomes Devachan he will have (more or less) disconnected himself with his body even during this life, and will enter some other body after death. That Madame Blavatsky manages to live comfortably in London by inculcating these revelations of the paper-dropping eastern spirit will, I greatly fear, lead many other foreign females, who find it difficult to make a living elsewhere, to take up their abode amongst us."

The article in question has been attributed to the "simple, cynical editor of *Truth*" by one of our exchanges.

The editor of *Truth* is Mr. Labouchere, the friend of the people, the champion of the oppressed, the chivalrous, large-minded gentleman, well-read and philosophical, who is one of the hopes of the radical party in England, careful in his statements and reliable in his assertions;—not a mutton-headed and malicious ignoramus and clown, such as the writer of the above precious nonsense must necessarily be. The only probable explanation of the mistake which has been made in attributing its authorship to Mr. Labouchere is that that gentleman may have recently, and without advertising the fact, resigned the editorship of *Truth*, and been succeeded in that office by the "FATHER OF LIES," and the readers of that Weekly have not yet noticed the change.

BULLY FOR HIM!

The following is from the *Hindu*:—

"From Bareilly a correspondent writes to a contemporary:—

"The magisterial courts which have now opened after the vacation will shortly be engaged in hearing a case in which the young Raja of Tehri is the defendant and Surgeon Hanley, the complainant. As far as I have been able to gather, the following are the circumstances which have given occasion to the complainant to resort to the criminal courts. A few evenings ago Surgeon Hanley was driving down the Mall and the defendant was coming up from the city. He kept driving steadily in the centre of the road, with the result that he all but collided with Dr. Hanley's trap. In passing the latter struck out with his whip at the Raja's coachman. The stroke unfortunately and quite unintentionally fell on the young Raja. Then ensued a scene. The young Raja and his followers got down from their carriage and started abusing Dr. Hanley. Nor was this all. The Raja immediately despatched his conveyance to the city for some more of his armed followers. These men soon arrived on the scene, but confined their loyalty to their Chief to brandishing lathies and pouring forth volleys of abuse. All this

occurred near the Police chauki (civil station). Surgeon Hanley bore the ordeal without a murmur. I believe he even apologised and told the Raja that the stroke was *quite unintentional* and meant for his coachman as a gentle rebuke to keep on the right side of the road. But his remonstrance was of no avail, and seeing the threatening attitude of the Raja and his followers, he had no option but to enter the Police chauki and there lodge a complaint against the former for abuse, intimidation, assault and use of language calculated to provoke a breach of the peace."

It is an abominable custom in India for coachmen to drive in the middle of the road like tram-cars and make everyone else get out of their way; and of course the Raja of Tehri could not be aware that it is the habit of English gentlemen when at home to hit other people's coachmen with their whips when they wont get out of the road, as only jutka drivers do that kind of thing to each other here; so every excuse must be made for the young Raja getting a little angry when he found himself struck instead of his coachman. This sentence in the above report of the occurrence is significant: "I believe he even apologized and told the Raja that the stroke was *quite unintentional* and meant for his coachman." It contains a whole volume of information about the customs of a certain class of Europeans in India, for those at least who can read between the lines. The story has a comical element in it, too. A young Raja sitting peacefully in his carriage gets assaulted by an "English gentleman," and because that does not satisfy him he is summoned for "abuse, intimidation, assault and the use of language calculated to provoke a breach of the peace," by the very man who, if the report is correct, struck him gratuitously with his whip. "What do you mean, sir, by muddying the water that I drink" said Aesop's up-stream wolf to the down-stream sheep.

TEACHING BLACK MAGIC.

The *New York World* lately gave a long description of what a few years ago would have been called an "Electro-biological Entertainment," but which now goes by the name of a "Lecture on Hypnotism." The *World* describes how the professor in a New York Medical School gives his class instruction in the art of hypnotising. How to take away a man's or woman's moral sense; how to make people commit crimes which but for the operator's suggestion would never enter their heads, and other nice little bits of devilry, such as it behoves young men entering on the medical career to learn. Here is how, according to the reporter, this Professor showed the students how to make a man commit a murder, and a forgery. The doctor says:—

"But I have a terrible piece of news for you. Come over near me. No one must hear it."

"What is it?" whispered the subject.

"You see that man leaning against the wall near the door? Look at him well. He is the murderer of your father."

"Yes, you are right. Oh, I'll settle him," hissed the subject, as he stealthily fastened his distended eyes on the man pointed out to him. An expression of hate flashed over his face, and with a cry he rushed forward.

"Be careful," whispered Dr. Hammond, dragging him back. "Take him unawares." After an effort he became calm, and his expression changed to one of intense cunning. He knelt down in a corner, took a lead pencil from his pocket and commenced to sharpen it upon the sole of his boot as if it were a knife. The students held their breath and watched his every movement with excited eyes. "What will he do next?" was the thought in every mind. He rose to his feet without making any sound, and drew the pencil along his finger as if testing the edge. It was evidently sharp enough to suit him, for he drew back his fingers with an exclamation as if the pencil had drawn blood and commenced sucking his thumb. Keeping close to the wall he crept up behind the supposed murderer, who had purposely turned his back. There was a moment's pause on the part of the subject, then a glare came into his eyes, the pencil flashed through the air three times and the deed was done. Absurd though it may appear, a shiver ran through the on-lookers as the pencil struck.

The subject did not wait to see the effect of his stabbing, but bounded to the door and would have rushed bare-headed into the street but that he was stopped by a couple of men. He struggled like a madman until Dr. Hammond's voice subdued him.

"The police are coming that way. Hide here under this table." His teeth chattered and his limbs shook as he crept into the hiding-place, his wild eyes fixed upon the door. "Look at that man's face," said Dr. Hammond to the class; "guilt and terror are stamped upon it. You see a murderer haunted by the fear of detection and the remembrance of his crime."

"Poor devil," whispered one of the students, "he's almost fainting from fright. I feel as if I had just finished one of Stevenson's stories. Makes one think of 'Markheim,' doesn't it?"

"You may come out now," whispered Dr. Hammond; "the police have gone."

"Oh, are you sure?" he faltered, thrusting out his head and then drawing it back. At length he was convinced that there was nothing to fear, and he crept out, his face ghastly and beads of perspiration on his forehead. When he had recovered his composure Dr. Hammond touched him on the arm, and whispered insinuatingly:

"You're a poor man. I can show you a way to make plenty of money just by the stroke of a pen. Will you do it?"

"Yes, I'll do it, whatever it is," he exclaimed.

"I want you to forge a cheque for 20,000 dollars. Just copy this signature and you shall have half of it."

"Give it to me. Give me a pen. There you are. Mum's the word, remember," and the check was forged.

THE REV. ROBINSON'S "CHRISTA BHAKTA"

The Rev. D. Robinson, a missionary of Dacca, must be laughing in his sleeve at the joke he has got off upon certain editors. He has written a little romance of the romanciest kind, called "Srimanta Swami the Mystic; or the Romance of an Indian Jogi," which is simply a cunning advertisement for Christianity of the same kind, as the stories which begin in a very interesting way and end with a shattering puff of "St. Jacob's oil," or some other quack or "proprietary" medicine. If the Rev. gentleman has no objection to employing the "advertising sell" to make known the virtues of the "Blood of the Lamb," Theosophists have no right to object; on the contrary they may well be a little amused to see the poor padris reduced to these wretched shifts; but Mr. Robinson, after the manner of his cloth, takes every opportunity as he goes along not only to slyly squirt all the dirty stuff he can concoct at the Hindu religion, but also to bring against the followers of that religion underhand and indirect accusations of crimes and horrors of the most serious kind. It is indeed almost impossible to conceive how journals of the high standing of the *Hindu*, for instance, could insert this Reverend gentleman's malicious lucubrations, unless they are well paid for it, as they or other journals may be, for "The Interesting Letter from a Veteran," and their other standing advertisement sells. The story is that of a young man, of apparently a rather weak intellect, who wanders round India in search of truth, and finally falls in with a Christian Missionary thinly disguised as a Yogi, who manages to persuade the poor young man that Crishna and Christ are one and the same, and the following is the conclusion he arrives at:—

"I am a 'Christa Bhakta,' and I believe in the 'Christ' of the New Testament as (1) the greatest of Jogis and Mahatmas. (2) The 'Christa' of miracles. (3) The 'Christa' of the poor—the only Mahatma who ever succeeded in bringing the masses of the common people to the gates of heaven.

"As I said before, I am just now only gazing on the first streaks of the dawn, and the angel has not yet rolled away the stone from the grave of the dead Christa, but something tells me that I have not long to wait."

It is evident that the conversion of the young man is not yet consummated. The Reverend gentleman has not quite succeeded in seducing him in one sitting, but like the libertine in the story, he may flatter himself that he has considerably "lowered his moral tone." We shall be treated, no doubt, by

and by, to the particulars of the unreserved conversion, the whole interesting details of the final "ruin" of this curious specimen of a Bruzmagem Yogi.

Now we accuse this missionary of two crimes against Hindu ideas and the Hindu religion, and incidentally against ordinary morality, by this absurd story of his; and we shall give a sample of each of these "crimes."

In the first place he takes a Sanscrit word and gives a false equivalent in English for it, or if not a completely false equivalent, one, which is unusual, and false in the circumstances in which it is employed by him. That word is *Bhakti*, which he makes his principle bait to catch his Hindu gudgeon. Now surely the Reverend gentleman, if he has any pretensions at all to the most elementary knowledge of Hindu ideas, must know that *Bhakti* is employed in two senses,—“devotion” to persons, and “devotion” to principles, or ideas; and that it is— the latter sense that it is used almost invariably in Hindu philosophy. His chief argument is that *Bhakti* to *Crishna* is the same thing as devotion to Christ, but surely he can either never have read the 12th chapter of the *Bhavagad Gita*, or else he has even more audacity than most of his profession. *Bhakti*, in fact, is a “devotion” in the sense of *universal sympathy*, not the valet-like feeling for a person, even if that person be the reputed son of a God. This is how the Reverend author makes his precious specimen of a “Yogi” talk:—

“Starting with the supposition that the *Krishna* of the *Bhagayata Gita* and the *Christa* of the New Testament, were names for one and the same historic person (a truth which first impressed itself upon my mind on the occasion of a pilgrimage to the grave of Saint Thomas in South India, when I also visited the Syrian churches and conversed with the Christians), I saw further that ‘*Bhakti*’ held the same supreme position in the teachings of *Khrishna*, as ‘Faith’ in the teaching of *Christa*, for *Arjuna*, whom I regard as the St. Peter of the ‘*Gita*,’ is exhorted by *Krishna* to overcome life’s difficulties by exercise of that same quality of *obedient trust* which upheld St. Peter on the Galilean waves. By such comparison, and after prolonged meditation, I arrived at the doctrine of *Justification by Bhakti*, a doctrine which is destined to be preached throughout the length and breadth of India. Thus it was that ‘*Bhakti*’ burnt itself like a fire into my soul, and subsequent events gave me abundant opportunity for testing the strength of my new conviction. I resolved from that day not to identify myself with any religious sect, party, or set of opinions. If I might describe myself as anything, my position would be that of a ‘*Christa-Bhakta*’ (one who professes loyalty to Christ), although I generally described myself to the people with whom I conversed in the course of my peregrinations, as a ‘*Truth-seeker*.’”

The other “crime” against morality and Hindu doctrines and practices of this double dyed young hypocrite,—for “*Truth-seeker*” is by right of usage the name for a Freethinker,—consists of a slanderous insinuation which, under the circumstances of its introduction, appears to be a direct accusation, that human sacrifices are a recognized and common rite of the Hindu religion. That queer nondescript, the “*Christa-Bhakta*,” goes wandering in search of “the Truth” and meets with the following adventure:—

“In this way I arrived at an out-of-the way village, and thinking to rest awhile, I drew near to one of the principal huts; when, to my horror, my eyes fell on the headless trunk of a man lying besides a block of wood, and, affixed to an image of the goddess *Kali* close by the head itself, which had evidently just been severed and was streaming with blood. Faint with the sight, I sank upon the ground, and begged a drink of water of a man who had just issued from the hut. After drinking the water, I was enabled to collect my senses, and I found myself surrounded by a group of villagers, who began to question me closely as to who I was, where I had come from, and for what purpose I was there. I asked them in turn, how they could dare to murder a man in this open fashion. They replied that they were perfectly safe, so far as Nepalese law was concerned. ‘But,’ said I, ‘were you in British territory and this event came to my knowledge, I should not hesitate to deliver you over to justice,’ to which they replied,—‘Until a week ago we were living under British rule, but we left British territory in order that we might observe this sacrificial rite unmolested, and so be true to our principles and our religion.’ On further enquiry I found that these men were Hindoos

of the lowest type—ignorant, superstitious, and fanatical, although their Guru (spiritual preceptor) could read Sanskrit, and showed me a copy of the *Atharva Veda*, from which these infatuated men drew their authority for the practice of the '*Nara Med*' or *Human Sacrifice*. My curiosity would have led me to question these people further, but human nature could no longer endure the spectacle before me, and I must confess to certain misgivings which led me to regard 'discretion the better part of valour.' Weary and footsore as I was, I nevertheless bade farewell to my blood-thirsty friends and went my way. Three days after, at another village, I witnessed a similar sight, only in this case the victim was a woman. Who can describe my feelings as I thus came into almost daily contact with the vilest, most inhuman, most brutal murderers that ever disgraced the Hindu Religion."

He goes off in disgust, but jumps out of the frying pan into the fire:—

"The next village I rested at, was evidently a religious centre, for I noticed a good sized temple to Kali and also an image of the goddess, close to which lay a heavy block of wood, which I shuddered as I recognised to be the executioner's block. Squatting on the grounds near by, were a man and a woman, whom I rightly guessed to be the priest and priestess of the temple. I had half a mind to turn and hide myself, but seeing that I had been noticed, I put a bold face on it and seated myself in front of the sacerdotal pair. Our conversation opened with the usual string of questions and answers—'Where do you come from?' 'Bengal.' 'Are you a Hindoo?' 'No.' 'A Mahomedan?' 'No.' 'Then what religion do you belong to?' 'I am a seeker after Truth.' 'What have you come here for?' 'To converse with the Gurus (spiritual teachers) and Mahatmas (religious leaders) of this country?' It was enough! had I denied Hindooism alone, it would have been sufficient to prove me a traitor and a heretic worthy of death, but I had, in addition, called myself a '*Seeker after Truth*'—an unknown phrase, which to this unspeakable pair was only synonymous with infidel or atheist. They conversed together one awful moment, and then, looking at me with hungry eyes, said, 'You are a heretic, you must be sacrificed to Kali! But,' added the man, 'you must first circle round the temple seven times.' They took me, half dead as I was with fright and weariness, and supported me round the temple, for I had not strength to walk alone. After that they laid me flat upon a board, my head resting upon the block, and proceeded to make the final preparations, the woman sharpening a long knife or *kookri* (for the executioners in these cases are always women) and the priest seated by devoutly reading passages in Sanskrit from the *Atharva Veda*."

Now, of course, a Western reader, ignorant alike of India and of the Vedas, would at once conclude that human sacrifice is a current and ordinary way of praising the Lord in India; that, in fact, the Hindu really washes away his sins in rivers of innocent blood, instead of merely singing and preaching about that pious operation as Christians do. If any Hindu thought it worth while to indite Mr. Robinson for slander at the bar of public opinion, no doubt the Reverend gentleman would smilingly plead that the story is a work of fiction. Fiction it certainly is, fiction in every sense of the word, but that does not make it less of a slander, for the story has no *raison d'être* except as a picture of actual life in India, and as portraying adventures similar to, and representative of, those which an enthusiastic young Hindu of extra religious temperament might encounter at the present day.

One is tempted to ask, in conclusion, is it gross ignorance, or cool impudence, that induces the reverend author to utterly misrepresent the philosophical or metaphysical term *gnyana*, or as he calls it, "'Gyan' (wisdom)"? He says:—

"He who chooses 'Gyan' (wisdom) will have to revise his reasoning endlessly, changing from one opinion to another, but he who chooses '*Bhakti*' has chosen the 'better part,' which shall not be taken from him. He who chooses 'Gyan,' will wonder long and lonely on the dark mountains of scepticism, a miserable wretch, at odds with all creation; but he who chooses '*Bhakti*,' will have not only his opinions, but his whole life set right."

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE DWELLER OF THE THRESHOLD.

A CHAPTER ON ALCHEMY.

IT will perhaps be asked, why in this enlightened century we desire to call attention to *Alchemy*, which, by the majority of mankind, is looked upon as an array of vagaries, extravagancies and superstitions, having been repeatedly *ex-cathedra* declared to be such by modern scientific authorities. To those who put implicit faith in the infallibility of modern science we have no apology to offer; but to the unprejudiced investigator we answer that Alchemy—if properly understood—is a science embodying the highest truths, which a spiritually enlightened mortal may possibly attain, and that a practical knowledge of them is of the highest importance for his own eternal welfare and for the progression of mankind. Being a *spiritual science* it is also a *religion*; for “science” means *knowledge* of facts, and there can be no higher facts than those which relate to the highest state, which a man may possibly attain, and with which religion deals.

The word “religion” has a threefold meaning. In its highest aspect it means the practical application of wisdom, by which the divine element, germinally contained in the constitution of man, is awakened to self-consciousness and reunited as a conscious power to the divine source, from which it emanated in the beginning. This process is taught by those who are spiritually illuminated, but is beyond the full comprehension of those in whom the inner life has not yet awakened; for theoretical knowledge can never become, real knowledge without practical experience.

In its second signification the word “religion” means a theoretical knowledge of the essential constitution of man, of the relation existing between man and the source from which he and everything else in nature originated, of his final destiny, etc. Here is the battle ground of the philosophers, theologians and other

speculative minds; the realm of various and contradictory opinions, caused by a reflection and distortion of the truth in the minds of individual men.

In its third signification "religion" is a system of forms, ceremonies and usages; by which some supposed external deity is worshipped or propitiated. Here is the realm of sectarian differences, of bigotry, superstition and ignorance. Here the form is adored and kept sacred and the principle neglected. The followers of this kind of religion appeal to the passions of men and cause conflicts and quarrels. It can have nothing to do with true religion; but is evidently opposed to it.*

There can be no higher religion and no higher science than that of the truth, relating to the highest mysteries of the divine element in nature, and these truths are taught in our system of Alchemy. But it will naturally be asked: "Why then do our philosophers, theologians and scientists know nothing about it?" The answer is that the *Dweller of the Threshold* guards the door to the temple of truth and must be conquered before we can enter.

Who is this Dweller of the Threshold?

Probably all of our readers have heard of him. They may have read his description in Lord Lytton, *Bulwer's "Zanoni,"* where Glyndon during the temporary absence of the Adept, impelled by his own curiosity to learn the forbidden mysteries of the latter, invaded the laboratory and is frightened out of his wits by the appearance of the horrible spectre, which is henceforth his unwelcome companion for life. When he submits to the demands of his lower self, and revels in sensual pleasures, the "hag" disappears; but whenever he attempts to rise above that level, then she steps forth with her hateful eyes and seeks to drag him with her long fingers into her cold embrace. This Dweller of the Threshold meets us in many shapes. It is the *Cerberus* guarding the entrance to Hades; the *Dragon* which "St. Michael" (spiritual will-power) is going to kill; the *Snake* which tempted Eve, and whose head will be crushed by the heel of the woman; the *Hobgoblin* watching the place, where the treasure is buried, etc. He is the king of evil, who will not permit that within his kingdom a child should grow up, which might surpass him in power; the *Herod* before whose wrath the divine child *Christ* has to flee into a foreign country, and is not permitted to return to its home (the soul) until the king (Ambition, Pride, Vanity, Self-righteousness, etc.) is dethroned or dead. Many times Christ flees before Herod and cannot return at all; because Herod lives and rules until the house of life—the temple of the divine Christ—is destroyed by death.†

* This mistaking of the form for the principle on the part of the keepers of religion is, to a great extent, the cause of the materialism of this age; for the intellectual classes are wise enough to see that the forms are empty; but not wise enough to grasp the principle without the form.

† Many people celebrate the birth of an external Christ, as an event said to have taken place some eighteen centuries ago; while they continually drive away the living Christ from their hearts by the power of Herod. Few only recognise the true Christ and permit him to enter. The former flatter themselves for having the right belief; the latter enjoy the true faith.

All such accounts are allegories, representing a real truth, whose knowledge is of the greatest importance; for it is the beginning of the *Great Work*; and he who does not know how to begin will not accomplish much.

The Dweller of the Threshold, the *Dragon*, of mediæval symbolism, is nothing else but our own lower semi-animal, animal or perhaps brutish self, that combination of material and semi-material principles which form the lower *ego*, which the great majority of men blindly and lovingly hug and caress, because they love themselves. Man does not see its true qualities as long as he clings to it, else he would perhaps be disgusted with it; but when he attempts to penetrate within the portals of the paradise of the soul; when his self-consciousness begins to become centred in his higher self, the Dweller of the Threshold becomes objective to him and he may be terrified at its (his own) ugliness and deformity.

Let us examine the attributes of that semi-animal self: First of all we see that it is the residence of animal instincts and passions, which represent themselves to the interior eye in semi-animal and animal forms; for external forms on the astral plane are the external expressions of internal principles; a psychic activity will produce a corresponding form. In it reside the animal sensations and the calculating intellect with all its cunning, sophistry and craftiness, personal will and the love of illusions.

According to the doctrines of the Rosicrucians the personal intellect and will of man is merely a reflex of the eternal and universal spiritual Sun of Wisdom (spiritual consciousness) acting within the sphere of self; in throwing—so to say—a ray into the mirrors of the minds of men and women. As the light of the terrestrial sun by being thrown upon the moon becomes reflected and modified, and the earth during night time,—instead of the warm life-giving sunshine—receives merely the cold and illusive light of the moon; likewise the material and superficial reasoner, during the night of his ignorance, sees only the cold moonshine of his own perverted intellect, and mistakes it for the sun of eternal truth. Proud of his supposed possession of the true light, he neglects to seek deeper. He rests self satisfied in his acquired false learning and falls a prey to the dragon. He cannot conquer the Dweller of the Threshold, nor does he wish to do so, because he is himself that Dweller and is in love with himself. He does not want to enter the temple, and does perhaps not even know that the temple exists.

To be better understood, we will call the light coming directly from the great spiritual Sun of Wisdom, "*Intuition*"; that coming to our consciousness through the intellectual working of the brain "*Reason*." They are originally caused by only one ray; but the former represents that ray in its purity, the latter as having become coloured, distorted, or reverted within the individual sphere of self. In the day time, when the sun shines, we do not require the light of the moon. If it were continually day in our soul, if its atmosphere were not clouded, if we were living in that pure ether-

real state, in which one is able to see the light of wisdom in its fulness and without a doubt, we would not need to exert our own individual intellect for the purpose of knowing the truth. The voice of intuition would be heard so plain, that it could not possibly be misunderstood and we would know all we desired to know, for we would perceive it directly and not need to speculate about it. But man has become immersed in matter. A part of that divine man-forming ray has become so much differentiated, as to be grossly material, and has lost the capability to see the pure light of the spiritual sun. The consequence is that we must necessarily have recourse to the feeble moon-light of our own material reason, to help us to grope along in our darkness. A part of ourselves; that part which has not yet become grossly material, our *higher self*, still sees the light of the sun and hears the voice of the "Word" and may communicate it to the lower self, if the latter will listen; but the more the lower self clings to the sphere of phenomena and sensuality, the more will it become separated from the higher self; the more will the light of Intuition become indistinct and uncertain, and the more will the superficial reasoner become dependent on his individual reasoning intellect and proud of its illusive power, until he falls a prey to the dragon.*

The same line of reasoning may be applied to the *Will*. Man imagines he has a will of his own; but his life and will are merely a ray of the eternal and universal life and will-power, acting within his sphere of self, becoming coloured, distorted and perhaps perverted by personal and selfish desires. The ray of the eternal will acting within the entirely unselfish soul of man is the *legitimate son* produced by the power of *Abram*, shining into the womb of *Sarah* (meaning the pure and unadulterated living well of truth); but the same ray acting within *Hagar* and becoming tainted by selfish desires, produces the son of the *concubine*, the *Ishmael* who must be sent away into the wilderness to starve and to perish.†

Man's selfish love, will, thought, imagination, etc., are all only temporal and illusory possessions; which would cease if the eternal sun of the spirit would cease to shine. Likewise in perfect darkness, all objects are of the same colour; only when the light shines forth, each of them will appear in its proper hue by reflecting the universal light, according to the peculiar attributes belonging to their constitutions. But if we conquer the Dweller of the Threshold, the lower self, what will we obtain? When *Adam*, the material man, with all his passions and desires and animal instincts has died

* Modern material science can therefore never become spiritual science; for the former is bound to the sphere of phenomena and deals only with them. To become practically acquainted with spiritual science, men must develop their own inner senses. Without the ability to perceive interior things, such a science would be a matter of mere speculation and theory.

† Little indeed would be the value of the Bible or any other "Holy Scripture," if the stories contained therein were merely accounts of events having taken place in the lives of certain persons unknown to us and said to have been living some thousands of years ago. The biblical personages are allegories, representing certain occult powers, and their history represents certain mysterious processes. The book of *Genesis*, if properly understood, is a history of spiritual evolution.

and disappeared during physical life upon the earth : the spiritual man, the *Christ*, arises in his glory.* In this spiritual principle rests spiritual consciousness, spiritual life, spiritual knowledge and spiritual power. Its will and imagination are one with the will and imagination of the all-penetrating universal power, which created all the forms of the universe out of its own substance.† Being one with the divine power in nature and knowing itself, it knows all the mysteries of nature by direct perception and without the slow process of intellectual theoretical speculation. Being one with the "carpenter of the universe," it may create forms or destroy them by the power of its spiritual will.

Man is a *Microcosm*, in which are potentially or germinally contained all the powers, essences, principles and substances contained in the *Macrocosm* of the universe; heaven and hell, god, angels, elementals and devils are within him; and whatever is in his constitution may become developed and grow.‡ A man who thoroughly knows himself, knows all nature, a man who can govern himself with divine wisdom is subject to no other power. He is a god within his own realm, and being one with the ruling power of the universe, his power extends as far as the latter.§

It will therefore be seen, that the true science of Alchemy does not require for its practice an array of costly chemicals, retorts, stones, bottles and pots; but the materials with which it deals may be had everywhere for nothing and are within the reach of everyone, even within that of the poorest. The power used in practical Alchemy is the power of the spirit, and only those who possess this power can practice the art; or those who do not possess it, its study will be a matter of mere speculation. There are three distinct kinds of manifestation of energy known : 1. *Mechanical force*, acting merely upon the surface of things, and being the slowest of all. Everyone who is not paralyzed possesses that power; if he did not possess it, he could not know it, neither could it be satisfactorily described to him; 2. *Chemical action*, being far more powerful, because it penetrates into the interior of objects and produces molecular disintegration. Bodies which resist mechanical force can be dissolved by it. It is a power known in its effects to the chemist, while those who are not acquainted with chemistry know little about it, and the opinions of

* This event is not to be expected to take place after physical death, but must take place during life. Spirit needs the lower life as a ladder to climb up and attain the higher life.

† The word "Creation" meaning, a something coming into existence out of nothing, can only refer to form. Form is nothing, it is a mere shape of something which existed before the form was created, it is nothing *per se* but an illusion.

‡ The science of Alchemy teaches the spiritually enlightened man how to deal with these unseen principles and powers; which, although they are invisible, are nevertheless substantial; for *Matter* and *Spirit* are one. They are both the manifestations of one original power. The manifestation of that power in its external and visible effects is called *Matter*; in its invisible and causative activity it may be called *Spirit*.

§ Man can know nothing except that which exists within himself. We cannot see a house, before its image has entered our sphere of consciousness.

the latter in regard to the facts of chemistry are of no practical value ; 3. *Spiritual activity* ; the most powerful of all ; because it penetrates into the very centre—the spiritual essence—of things, and changes their substance and infuses them with life. Like the preceding ones it is a force well known to those who possess it, but unknown to those who do not possess it, however learned in other departments of science the latter may be. Those, however, who possess it, are at present—in our material age—very few ; because they are the spiritually illuminated ones, the *Adepts*, or men who have passed through the process of *spiritual regeneration*.

They are people, in whom the spiritual soul has grown and developed, penetrating the whole physical body with its power, enabling them to cure diseases by the touch of their hands and communicate life to them, to sink their own consciousness into the minds of other men and read their thoughts, to perceive with the interior eye things which are hidden to the external sight, and to perform other things, which the ignorant call *miracles* ; because they are miraculous to them and beyond the power of their understanding.

Do you know, what the expression “spiritual regeneration” means ? If you do not know it, ask some modern scientist, and he will probably answer like Nicodemus of old : “How can a man be born when he is old ? Can he enter the womb a second time ?” You may ask your clergyman, and if he has not passed himself through that process and become an Adept, the probability is that he will have only a very vague idea about it. If he belongs to a “Christian church,” he will probably say that spiritual regeneration takes place if the ceremonies of “baptism” and “confirmation” are administered ; that thereby a spiritual power descends through his hands upon the candidate, who thereupon becomes regenerated. He will say that the power to confer this spirit has been given to him by having been made a clergyman. But he does not himself know that power, neither have we ever seen a case in which a person, after having submitted to such ceremonies, has become an Adept and endowed with the power to heal and to work “miracles ;” nor is it reasonable to suppose that the *Universal Spirit*, the *Holy Ghost*, could be monopolized by any class of people or by a church, and be made an article of trade, or that one man’s spiritual evolution could be made to depend on the will and pleasure of another human being. Everything in nature takes place according to natural laws. Trees and animals grow when the necessary conditions are given ; intellectual development requires intellectual food ; spiritual development requires the growth of the spirit. Grapes do not grow on thistles and men are not born from cows. No one can give to another that which he does not himself possess. A truly *divine* person must be in possession of divine powers, and he cannot possess and use such powers without being conscious of it. Oh, for a clergyman who is really a *divine* ! He would be a real spiritual guide. But to be a true spiritual guide requires more than mere talk about spiritual

things, which one has merely learned from hearsay and knows practically nothing about.*

There are however—even in this age of materialism—men who have passed or are passing through this spiritual regeneration, of which the Bible says, that no one can (consciously) enter the Kingdom of God, except he be reborn of the Spirit. They say that spiritual regeneration or “initiation” has three stages: With the first spark of an interior thought, penetrating to the centre of the soul and awakening the *spiritual consciousness* of man, the germ is laid for the development of the inner spiritual man. If the new born Christ is continually fed with the proper nutriment (of the soul) and not driven away by Herod, it will grow, a new and inner life (unknown before) will come into action and penetrate all the parts of the physical body. Certain mysterious processes, which are not communicated to the uninitiated, take place, and in this consists the true *Baptism with the water of truth* or the attainment of *spiritual consciousness*, having nothing to do with any external ceremony or administration of water by sprinkling, dipping or otherwise. It consists in the unnatural man becoming natural, in bringing his will and imagination (thought) into harmony with that of the Universal Spirit and becoming able to recognize the truth by direct interior perception.

The second is the fastening of the spirit, the *Baptism of blood*, when the inner life becomes fixed through the power of the “Word”—a process, during which certain physiological changes take place within the organization of the physical body. The third is the *Baptism with the living fire of the Spirit*; whereby the candidate for immortality attains spiritual power and becomes able to exercise it according to his will. Then will he be able to control the organic functions of his body (“involuntary functions”), because he will be master over the functions of his soul, on the physical organism being merely an external expression of the former. He will be able to act from the interior to the exterior, from the centre to the periphery; while the inexperienced waste their strength in useless attempts to reverse that process. To practice Alchemy and to exercise spiritual power, one must be spiritually developed. The first step to this development is the conquering

* Paracelsus says: “The wearing of a black coat, or the possession of a piece of paper signed by some human authority, does not make a man divine. Those are divine, who act wisely, because wisdom comes from God. The knowledge which our clergymen possess is not obtained by them from the Father, but they learn it from each other. He who desires to know the truth, must be able to see it, and not be satisfied with descriptions of it received from others. The highest power of the intellect, if it is not illuminated by wisdom, is only a high grade of animal intellect and will perish in time; but the intellect animated by the love of the Supreme is the intellect of the angels and will live in eternity.” (*See Fundamento Sapientie*.)

Jacob Boehme, the great Christian mystic, says: “Feign and dissemble, shout, sing, preach and teach as much as you please; but if the spirit within you is not alive all the noise you make will amount to nothing. A Christ belongs to no sect, and needs no artificial church. He carries his church within his soul; he does not quarrel or dispute with others about any difference of opinion, he desires nothing else but the God.” (*Regeneration*.)

of the *Dweller of the Threshold*, and the key to the position is the displacement of the love of self by the love of eternal *Good*, which finds its expression in the *Universal Brotherhood of Humanity*, the fundamental principle upon which the *Theosophical Society* rests.

F. HARTMANN, M. D.

PARAM KALYAN GITA.

UNDER the patronage of Babu Norendro Nath Sen, President of the Bengal Branch of the Theosophical Society, a work entitled *Param Kalyan Gita*, by *Paramhansa* (ascetic) Shiva Narayan Swami, has been published in Hindi and translated into Bengali. I beg to make some extracts from it and place them before the readers of the *Theosophist*, so that they may judge for themselves the merits and demerits of the new publication, as far as a translation will enable them to do so.

1. Unless immersed in the ocean of meditation nobody can reach the Mother of Pearl (God).

2. The difference between man and the lower animals—the boar and the dog—is that he, thinking beneficence a part and parcel of his own existence, devotes himself to it; and having succeeded in it and attained his noble objects, he enjoys supreme bliss; while in lower animals the accomplishment of selfish objects is the highest aim; and having accomplished them, their desire becomes stronger and stronger. This is why they suffer a good deal.

3. As there are froth and bubble on the surface of the ocean, but no change comes over it by their presence, so God is a mighty ocean, a flood of light without any sort of change.

4. As, when awake, we are in possession of full sense, in dreams we have it but partially, and in deep sleep we have it not; but in these three states the physical frame undergoes no change, so from a state of ignorance we are led to a conscious belief in the existence of God, and from a conscious belief in the existence of God, we are translated to the Blessed Region of the Science of Religion.

5. According to the precepts of some religion there is no transmigration of the soul; while, according to those of the other, there is a transmigration of the soul. In short, an exposition of this is to be given this way. Those, who do not believe in transmigration, say that the earth can produce a thing earthy. Those who do believe in transmigration, say that the earth on producing a thing earthy, gives it a shape altogether different from it and ideas intimately connected with it. It is necessary that a wise man should maintain the two theories. The essence remains the same all the time. No change whatever is made. By earth the First Cause, *Parabrahma*, is meant, and by things earthy the Universe is meant.

6. God is All Power. Nobody should take a pride in thinking or saying that he is a learned and a great man; that he knows all, and the rest are all ignorant and foolish.

7. A study of the *Shastras* is no learning. That which leads to the Throne of God is real learning.

8. God is Truth ; and Truth is Religion, *ergo* God is Religion. From Him the whole Universe has sprung. Honor thy father and mother, who alone are looked upon as the Light of God.

9. Shouldst thou wish to be happy, love God with all thy heart ; pour out libation to *Agni Brahma*, and perform *Homa* with sweet scents, sweet meats and sweet fruits, and help the lame, the withered-limbed, the hungry, and the widows with rice and clothing.

10. Who is *Guru* ? He, who is always cheerful and expels internal and external darkness.

11. God is visible only to the mind's eye, that is to say, by self-intuition, when He shows himself both internally and externally at the one and the same time, when you get rid of the idea of duality, and speak ill of none and show kindness to all as if they were your own self.

12. Judge in your mind that happiness is not to be dreamt of in a state of dependence. To serve others is not to be dependent. There are foes in your mind—foes, such as desire, thirst (for pleasure), sensual indulgence, anger and an idea of duality—these are the greatest foes.

13. It is said in the *Shastras* that the *Mukti*—salvation—of a woman lies in her undivided attention and devotion to her husband. While he is living there is no need of her praying to God or otherwise administering herself to her spiritual wants. All this is true. But a wise man should profoundly think that a wife's appetite is not gratified, when her lord has done his ; that, when taken ill, she is not cured, if he takes medicines. It will be thus seen that in things spiritual one enjoys the benefits of his or her own spiritual culture. It is no worldly treasure that one makes a free gift of it to another.

14. Hindus and Mahomedans, the English and the natives, the sovereign and the subjects, you all should consider that all animals equally feel with you. The poor cow feeds you all with her milk and ploughs your field, which produces your staple food. Her products nourish the body ; her ordure serves as a substitute for fuel. It is the duty of you all to protect the bovine species.

15. A piece of wood, buried under the ground, would, after a few days, be reduced to earth. And a piece of wood, coming in contact with fire, would take fire. Bad company, which grows into ignorance, dullness and weakness, both of mind and body, is here compared with the earth. *Agni*, which is but the light of God, is compared with the company of a *Guru* or spiritual teacher, who contributes much to our energy and strength.

16. Keep clean the whole country, town, village, house, road and lane. Unclean things should be removed and buried under the ground. Food articles—cereals, *ghee* and milk—should not be adulterated with unwholesome stuff by tradesmen simply for lucre.

17. The sovereign should inflict punishment on the delinquent, so that the repetition of the crime might be put a stop to, just as fire is applied to a curved staff to make it straight.

18. It is a virtue befitting a king that he should pay for the work done by his subject. If he be truthful, his subjects will, as a rule, be truthful.

19. An honest man, a poor man, and all should live by the sweat of their brow.

20. Brahmins, Kshatriyas, Vaishyas, Sudras, what are they? Nothing but the different appellations of the same thing like to the juice expressed from sugarcane and made into molasses, sugar and sugarcandy.

21. On the little world of a family are centred the four *Ashrams*—*Grihastha*, *Brahmacharya*, *Banprasta*, and *Sannyas*—which are but different stages of spiritual preparations.

22. There are three kinds of debt. The debt we owe to God; the debt we owe to the *Rishis* or sages; the debt we owe to our parents. To sift good from evil and to love God, who is Truth, with all our heart, is the debt we owe to God. To read the *Shastras*, to teach all—male and female,—to give instructions on true religion, to look after the hungry guests to the best of our might, is what we call our obligations to the *Rishis*. To obey parents as long as they are living, to serve them, to tell and practise truth and true religion, is what we owe to our parents.

23. Happiness and salvation consist in love of God, good-naturedness, patience, forbearance, want of desire and an equal esteem for all.

24. You set too much value upon your own selves as great and good, learned and wise, look down upon others as mean sneaks. The great are like the mighty oceans, into which fall the rivers of the world, having sweet and drinkable or saline and undrinkable, or otherwise good or bad water, whereas they themselves undergo no change whatever.

25. Eat wholesome food. Do not eat what brings on disease and a dulness of intellect. In a state of utter destitution eat whatever you can provide yourself with. Do not take fish, meat and intoxicating liquor, as they weaken the powers of the mind and strengthen the body and the senses, increase the desire for sensual gratifications, whet passion and emotion of the mind, and lessen the capacity to properly understand the attributes of God.

26. Why are you not educating the women? Why are you not giving them religious and moral instructions to them? Why are you placing them on the same level with the brute-creation?

27. Those who during mourning abstain from doing good and moral deeds, giving alms, feeding the hungry, and attending to spiritual concerns, are as silly as ignorant boys who are nothing more or less than the inferior animals. They ought, on the contrary, to practise more virtue than they do in their less troublous days.

NAKUR CHANDRA BISVAS.

ELOHISTIC TEACHINGS.

II.

ONTOLOGICAL.—A FUNCTIONING UNIVERSE.

THE mystery of mysteries in all ages has been the mystery of life. The ancients believed that life could only spring from life. In man they held that the highest form of terrestrial life had been gained. But they saw in this highest form only a difference in degree and not in kind from that of the lower orders. To them the life of the world was a gradual unfolding. Under it a progressive advance in form was associated with the manifestation of higher attributes, as the needed agency through which these were utilized, developed and matured. But even the highest of these attributes were, as they conceived, shared in a lesser degree by the lower orders: each order in succession having, in its duly allotted measure, a certain susceptibility and adaptability—a capacity for expressing its desires as well as the power of proceeding to their gratification. Hence they affirmed a faculty of intercommunication between animals, maintained that the members of either order could communicate with each other. That those of the lower orders did so by signs, which in the higher were instinctively transformed into speech. That the speech thus initiated was of a kind limited to the needs which called it forth, and therefore increased in copiousness and significance as order rose above order in the ascending scale of nature. To them the necessary procession of life from life at once accounted for and explained the phenomena submitted to their observation.

To the moderns was reserved the ignoble conception of degrading the view accepted by their predecessors—by assuming that life is, as to its origin, due to, and the result of the interaction of ordinary molecular forces, which, beginning by transforming the inorganic into the organic, slowly educes active from incipient, manifested from unmanifested life; and thus, through the instrumentality of organizing processes brings forth living beings from hitherto inert and otherwise non-viable matter.

Among the earliest of the ancient teachers whose doctrines are recoverable was the Elohist. His views on the origin and evolution of life on the earth were precise, clear and significant. What he sought, as the outcome of research, was practical knowledge—knowledge that could be applied to the uses of life, and be thus made to conduce to, and promote the welfare of, its recipient.

But, that knowledge might be practical, the result to be obtained through it must be certain and definite; the end, to reach which should be its aim, beyond the possibility of misconception. Hence the meaning of life was the problem to which the attention of the Elohist was first turned; and to the solution of this problem his energies were, from the beginning, wholly directed, his efforts ceaselessly applied.

What first attracted his attention was the startling disparity between the aspirations and realizations of man. He saw that,

under whatever aspect it might be considered, the human everywhere displayed itself as an essentially dissatisfied state. Life was, as it still continues to be, a constant struggle from desire to attainment—with this peculiarity, that the seeming satisfaction derived from the attainment of a desired end, was the actual arousing of a further desire and consequent initiation of a renewed struggle.

The recognition of the universality of this perpetual longing for the unattainable, of this hardly interrupted, unsatisfied and unsatisfying struggle, could but suggest the lesson—that the aspirations of man, for a something which the conditions under which his life was necessarily passed rendered unattainable, were intended to suggest to him the possibility of a beyond, where unsatisfied longing would find full assuagement.

This thus suggested expectation led to the view that the life of man was an unconscious probation, during and through the life uses of which a selection was functionally made between those who prepared and fitted themselves for the life to be entered in the beyond and those who had failed to make this due and needful preparation.

Then came the idea that man had the option submitted to him by nature of leading a good or a bad life, that the outcome of the life might be the result of the use made of it; and thereupon a knowledge of good and evil became the subject of research.

The first and simplest conception of evil was—as the loss of good. From this sprang the earliest realization of the doing of evil—as the being deprived of one's own good by another. And this other, so depriving one of one's own good—whether merely for his own good or from any other motive—was regarded as the doer of evil, and leader of a bad life. In this way the knowledge of evil, the experience of evil doing and the realization of the evil doer were gained.

But then evil doing, so viewed, was found to pervade the whole field of animated life—so to pervade it as to be an innate and apparently indispensable condition thereof, and therefore inseparable therefrom; and even to prevail throughout, and produce analogous results in the vegetable kingdom, its influence over which was of like import.

From this stand-point it became evident that the working of evil was inherent in nature—was a necessary adjunct of the natural function of collective life; and thence the conclusion was arrived at that there was a meaning in this working, and that this meaning could only be learnt through the discovery of its origin and aim.

But to learn the origin and aim of the working of evil, it was necessary to form a just conception of the origin and intent of life.

Viewing life as a gradual unfolding, in which form had proceeded from and succeeded form, and attribute been derived from and added to attribute, until in man the highest expression of either had become possible; perceiving further that organized life was invariably associated with, and depended upon, a circulation

of fluids in the organized form—which were indeed a sustaining menstruum for and medium for the conveyance of cells; and recognizing that in organic life a constant interchange of fluids and gases was taking place in the individual cell (which was a simple transmuting and transmitting organ of these fluids and gases)—under which, receiving them in one state, it subjected them to processes which fitted them to subserve the life uses of the being of which it was a circulating organ, and removed them again from the tissues of that being when exhausted by use—the Elohist realized that the circulating cell was the functioning factor of life.

From this realization, once reached, it was but a step to the recognition of the fact that the heavenly bodies were in reality circulating cells, performing functions in regard to space analogous to the functions discharged by cells in the organized life of the world.

By this process of reasoning the Elohist was led to the conclusion that space was the transparent veil of an unmanifested, a Divine life—holding relations to that life analogous to those which the bodies of manifested life bear to the individual beings they individualize and embody; and therefore held:—

1. That an unknown, a hidden life was carried on in space.
2. That the heavenly bodies were the cellular organs of this unmanifested life, discharging functions in the veil thereof like unto those of the cells of organized bodies.
3. That the earth was a subordinate cell in this circulating system.

Belief in the unmanifested life of space was the basis of the Elohist's science of life.

Guided in his judgment by the observed workings of manifested life, in his efforts to make the possible conditions of this hidden life in a measure intelligible, he was led to the conclusion that action in the unmanifested life of space would produce changes in the condition of space, and cause such of its elements as were exhausted by use to be separated therefrom while remaining therein; and that the collective function of the heavenly bodies was to remove those exhausted and separated elements from the space in which they were diffused, pass them through revitalizing processes, and then restore them to space in a revived and renewed condition, once more fitted for the uses of the hidden life carried on therein and veiled thereby.

As a consequence of this, in virtue of their separation from space, the exhausted elements were separated from the Divine Energy veiled thereby; and could not be reunited therewith in the hidden life until renewed and fitted for that reunion.

This renewing process was carried on by the organs of space, operating functionally outside the hidden life on that which was outside the hidden life, and constituted the functional or manifested and knowable life of the universe.

The direct action of the Divine Energy veiled in space was excluded from this life, which was carried on by the organs of

space. Hence the Elohist aphorism—The Kosmos is in Space (*Ha-Makom*—a rabbinical name for the Divine Source of the Universe); not Space in the Kosmos. This aphorism expressed the Elohist view of the fundamental condition of the relations between the hidden life of space and the manifested life of the universe—that though all are in God, God is not in all.

According to the Elohist this absolute withdrawal of the hidden from the manifested life—of the divine energy of the one from the energized and energizing forces which actuated the other—while flowing from the diverse nature of the two, was otherwise necessary that manifested life might possess the spontaneity of action required for its due development.

Considered from this point of view, manifested life, regarded as an outcome of the functional life of space, was simply an elaboration of the process by which the functional action of that life was carried on, and therefore merely an agency by whose instrumentality some of the exhausted elements of the hidden life were fitted for restoration to that life.

The origin of manifested from unmanifested life was accounted for and explained by the Elohist in a clear and precise manner.

According to him in addition to their collective function each separate organ of space had its own special and proper function. That of the earth was to produce manifested life. That of the solar bodies associated therewith, to enable the earth to produce, maintain and sustain that life—with which other and higher functional activities were probably combined.

Under this view the central sun, by the agency of a force continuously radiating from itself, maintained the circulation of the Kosmos, and with this the needful mutual relations of its associated solar bodies with the earth.

These suns in due succession fertilized the earth, and enabled it,—by the instrumentality of cells to produce, develop and mature the life of the world.

This development commencing from the germ state passed through the several successive stages of evolution, from the inorganic condition through the organic and animated orders, by alternate embodiment, dis embodiment and re-embodiment, to the human.

The forces which incited, produced and promoted this evolutionary development were the consecutively combined electrical energies of the inducing solar bodies, acting on and through the electro-magnetism of the earth.

The instruments which carried it on were the cell-engendered, by generation advanced, and through the uses of successive lives progressively advancing selves.

The incentive to the advance of these germinating selves was—Appetite.

Under the influence of this incentive the progressing self greedily appropriated all for the gratification of self, and recklessly sacrificed others in pursuit of its own enjoyment.

By so doing it improved the condition of the organized body in which its life was passing, and enabled that body to produce im-

proved and improvable counterparts of its organism, while fitting itself for more developed uses.

These it sought through a higher bodily form and organization ; gaining thus by generation through a parentage suited to its purposes.

The form to be derived from its adopted parents it moulded and modified—within the limits permitted by that parentage—during embryonic evolution ; and adapted to the advancing uses of renewed active life.

Thus evolution of form was produced during embryonic or formative and depended existence, while improvement of bodily condition was gained, and evolution of the self advanced by the uses of independent and active or actual life.

By this means, constituting a process whose instrumentality was admirably suited to the end in view, the original germ passed—as a potential energizing “Breath,” whose potencies increased with each progressive re-embodiment—from incipient existence to the possible enjoyment of the highest attributes of terrestrial life.

But the incentive to advance and method by which advance was attained, caused the advancing self to become increasingly self-seeking and selfish—ever seeking what was good for self, at the cost of others ; ever sacrificing others to self—so that the self-seeking uses of life made the advancing self a self-seeker.

Now this self-seeking was the necessary incentive to and producer and promoter of advance in form and improvement of condition—was the unavoidable adjunct of evolution, in fact.

Hence, viewed from the evolutionary standpoint, self-seeking was the indispensable agency of advance ; and it was evidently so used, because, though the unquestionable originator of great evil, it was the actual and concurrent producer of yet greater good ; while the evil inevitably associated with it was susceptible of and might not be without compensating advantages.

The distinctive consequence of self-seeking was a primary division of the advancing life of the world into two classes—the sacrificers and the sacrificed ; the victims of evolution and their evolutionary victors.

This division was a primary expression of a functional though unrecognized selective process—in which self-seeking was the agency ; by which aggressive was separated from submissive life. It is true the submissiveness thus induced was involuntary—enforced by the conditions of the respective lives : but its effects were none the less real and produced a marked difference between the two, which, when the advancing self entered the human form, displayed its influence in the individual through the predominant tendency of its uses of life—and it is in this predisposing influence that compensation for antecedent evil is gained.

In the human form the advancing self was brought into conditions and relations which, though apparently identical, invited a new departure.

Observation now taught the self—through the power of reasoning on the consequences of its actions which it had at length acquired—that what had hitherto and in the lower orders of life been

the source of good (even though that good were qualified by concurrent evil) was the source of unqualified evil in man.

The gratification of self-seeking appetite was that source. Progressive evolutionary advance of embodied life was the good it had produced. The suffering of the sacrificed through the self-assertion of the sacrificers was the concurrent and resultant evil.

This dawning knowledge suggested to man the possibility of a higher order of life than the earth had so far produced—an order in which there should be neither sacrificers nor sacrificed; in which suffering should cease; in which each should advance with all; in which each should take pleasure in and promote the happiness of others, even though at the cost of self—an order which he was thus invited to attempt to realize in, through and by the uses he made of his own life.

But appetite was stronger than reason. Hence to enable man to realize this possibility—to make it an actuality and a reality—it was necessary that an incentive sufficiently powerful for the purpose should be given to him: that an incentive which would enable him to overcome and cast out appetite should be substituted for the original incentive to advance. This incentive, which was to be gained by transforming self-seeking appetite into self-forgetting desire, was love—for love was the only agency through which lust could be overcome and cast out in the natural uses of life.

Moreover, as evolutionary advance had been so far brought about functionally—by the natural uses of natural life—it was evident that this further advance must be functional in character: similarly produce it and by like means secured.

By such a process of reasoning was the knowledge gained that the intent of the life of man was—to reverse the effects and redress the consequences of the order of life from which his life was derived; and that this was to be done, by substituting aims other than those which actuated that order, for those aims, or by making desire for the good of others take the place of appetency for the good of self. And it was that this substitution might be spontaneous that the divine energy veiled its presence in space, and even withheld the knowledge of its existence from man.

The meaning of the life of man, as thus learnt, was—that it was an expectancy of the proposed outcome of his being. Under and in virtue of this expectancy an unspecified option was unconsciously placed before him. The "Breath" developed through terrestrial life might, on quitting its human or final embodiment at death, follow one of three courses.

1. It might pass to the hidden life as a living soul, or personal vesture for the divine energy.

2. It might return to space, through the dissolving spirit state, as renewed elements of divine substance.

3. It might remain with its mother, the earth, in the latent dynamic state, as waste material which, having failed to attain the needed renewal, must be submitted to further functional action.

The uses man makes of his passing life determine to which of these states he shall pass at death; for, taken collectively, they

constitute the threefold outcome of the functional action of fested life.

But that man might become an individual organ of Impersonal Divine Energy and a personal partaker of the Unmanifested Divine Life, a further functional action was needed.

This was produced by the radiant energy of the central sun.

This energy was to be attracted by the individual.

That the individual might attract this energy, the needful condition was—that his electro-magnetic relations should be in perfect harmony.

To produce this harmony it was necessary that patient, trusting, hoping love should be the actuator of life. And this was why Will had to be subdued and eliminated. Why Appetite had to be transformed into Love.

In the individual of whose life love was the mainspring, the radiant energy of the central sun so acted as to transfigure the advancing self and potentially endow it with a persistent personality, so that on quitting its earth life it might become an impersonation of Divine Energy—an individualization of that vesture it was the special aim of the Kosmos to create and proper function of the earth to produce.

When the individual in whom this transfiguration was going on committed an action or entered on a course of life which disturbed the harmony of his being and, so doing, impeded the progress of the transfiguring process, a feeling of distress ensued—interpreted as the warning voice of conscience.

If, heeding the warning thus given, the individual discontinued the action he had commenced or turned back from the course of life on which he had entered, harmony was at once restored, the feeling of distress ceased and the transfiguring action was renewed.

Should the warning be disregarded, the feeling of distress continued, and was augmented in intensity until the intended effect was produced.

When it was persistently disregarded and the continuity of the transfiguring process thus rendered impossible, the attraction of the radiant energy of the central sun ceased, the transfiguring process was discontinued, and the individual abandoned to the guidance of the appetite whose indulgence he had preferred.

The selection here, though unconsciously made, was the result of spontaneous action—the outcome of an instinctive tendency to a given course of life, itself derived from the habitual use of a series of previous existences of the re-embodied self and inherited as an innate and involuntary impulse or instinct, inducing spontaneity independent of conscious volition.

The selecting media were the uses of life, acting functionally in an unperceived way.

In the guidance of these there was a powerful predisposing influence; and the effect of this influence was compensatory as regards the concurrent evil of evolution.

This influence sprang from and was the matured expression of the primary selective division into aggressive and submissive life already noticed—for of these the victims of the self-seekers,

through their habitually enforced surrender of self and deprivation of affection, constituted the class from which the self-forgetters through love proceeded; whereas the self-seekers, through their prolonged course of self-indulgence, were so habituated to self-seeking, so indifferent to affection, that the forgetfulness of self and recognition of the priceless value of love became impossible to them.

This unconscious functional selection, this instinctively spontaneous action, was necessary to that freedom of will claimed for man, that all might at length realize, as far as such realization was desirable, that the ultimate condition of each was due to and the outcome of the life uses of the evolutionary course passed through; and was indispensable to the transformation of the self—that the transfigured self might be duly prepared and fitted, by its uses of life, for the life of which it was finally to partake, and this unperceived functional selection was absolutely necessary, because only those to whom the unmanifested life would be happiness could take part therein: while that it might confer happiness it was as necessary that it should be a continuation, in a higher order, of the life of which it is to be the culmination.

That this process of selection should be functional, the indispensable condition was that its character should be unrecognized, its progress unperceived—that it should be unconsciously made. Hence uncertainty in its regard—ignorance on the part of man as to the meaning of his own life, and as to the possible future that may be before him—was the fundamental principle of that life.

This the Elohist regarded as of the first importance, that all might be on an equal footing from the outset; and that the idea of reward and punishment might be eliminated from the course, and form no part of the close of that life. Each of the progressing selves was to attain, through its evolutionary course, to the state for which it had fitted itself. Those whose satisfaction was centered in self-indulgence, found it in the present. Those who sought it through indifference to the present, or aspired after it through self-forgetting love, found it either in the unmanifested existence or the unmanifested life to which they ultimately passed.

The consequence of this uncertainty was that man, in default of absolute knowledge in this regard, was called upon to make trust the basis of life, and submit its course, under the guidance of conscience, to the leading of circumstance.

Hence the Elohist decided that man's life, by the unavoidable conditions to which it was subjected, was required to be passed in hopeful, trusting love.

Such were the ontological teachings of the Elohist—as I understand them.

HENRY PRATT, M. D.

SELF-KNOWLEDGE AND SELF-CULTURE.

(Continued from page 34, Vol. XI.)

IN the three preceding papers we tried to explain that the right motive to work with is pure love of knowledge and culture; that the only reliable safeguard against the various pitfalls in the students' way is the purity of his working motive; that, in the absence of this safeguard, he may fall an easy prey to materialism, agnosticism, deception, despair, and, above all, 'higher selfishness'; and that it is a matter of the most vital importance to him to understand what he is about, to work with a clear idea as to why he works, and to keep an eye upon that idea throughout the work. Pure love should be his moving impulse, and *love's pure light* his constant guide. The greater the purity of the love that impels and guides him, the easier the task at hand, brighter the prospect, and stronger the chance of success. The cultivation of absolute purity means nothing less than the attainment of Nirvana, the very idea of which appears to be so inconceivable to some people, that they firmly insist upon assuming it to represent absolute nothingness in spite of clear explanation to the contrary.

Nirvana is *no-thing*, but it is not *nothing*. In other words, it is not a *thing* in the ordinary sense of the word "thing," but it is THE THING in the philosophical sense of the word. The same applies to *absolute purity*, which is another aspect of THE THING and not a different thing in itself. It *is* and it is not, according to the light in which we view it. We must go deep into the matter or take the philosophical view of the case, instead of relying indiscriminately upon the so-called practical view, which is, strictly speaking, superficial, one-sided, and relative. Between it and the average purity of modern thinkers lies an immense gulf, traversed by innumerable grades of purity, some of which, at least, must be realised or cultivated before we can conceive absolute purity. Hence the proper course is not to persist in 'vain research' after what is naturally inconceivable at present and is sure to remain so until the necessary grades of purity are realised, but to rise step by step, by means of systematic practice of virtue, to that higher state in which it becomes conceivable. In short, to promote pure love in general, we have to promote uniform purity by the systematic practice of virtue to the best of our judgment and capability, instead of speculating upon the nature of absolute purity; and to promote pure love of knowledge in particular, we have to cultivate that particular form of purity by regular pursuit after knowledge day after day for love of knowledge and not for personal gain. The study of philosophy is very well adapted to promote pure love of knowledge. There is not that ring of silver about it which usually accompanies professional study; while the ideas it presents before the mind are so attractive and, at the same time, so difficult

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns."

to grasp, that one naturally gets actively* absorbed in it, so as to do the work for love of it and for that alone.

In short, nature is remarkably kind to the philosopher. She does the most important part of his work, unsolicited on his part ; all he has to do in that direction is to save himself from self. He has to take care not to allow any selfish idea to associate itself with his labour of love.

To sum the up :—We have to begin the work with relatively pure love of knowledge, as pure as we may be capable of entertaining, and devote ourselves to the work in right earnest, disregarding such ideas of personal gain as may occur to us from time to time ; whereupon the standard of our love will improve day by day, by virtue of the exercise given to it by unselfish devotion.

So much for right motive and right devotion. Now as regards the procedure. The procedure should be patient, prudent and systematic. To ensure patience we have to bear in mind the nature of the work we have undertaken. Self-knowledge implies the realisation of the highest self.

Realisation signifies at-one-ment, and the highest self is the god within, who is an aspect of Divinity. Thus self-knowledge is equivalent to Moksha or Nirvana, and the work it needs is no less than the transformation of our present human nature into divine nature.

It is true that understanding precedes realisation, and that some people think of understanding the thing and not of realisation. But then, we have to bear in mind that the two are not quite distinct from one another. Clear understanding is in itself the first stage of realisation, and is therefore impossible without a certain degree of progress in the direction of realisation. If we bear this in mind, we cannot but be patient.

Besides patience, prudence is needed. We have to deal with quite a new set of ideas and a new series of observation. Being novices at work with these strange ideas and experiences, we are likely to be deceived at any time. The root of deception is self-deception, and the best safe-guard against it is prudent self-control. While the mind is in a fit state for deception, the surroundings usually acquire the power to deceive ; but while it preserves prudent self-control, they seldom acquire such power. The chief causes of self-deception are prejudice or preconception, expectancy or anticipation, credulity or blind belief, and incredulity or blind disbelief. Prejudice is chiefly due to the influence of previous ideas upon the mind. As the mind improves, the whole train of ideas undergoes a change for the better. But any sudden radical change in the whole train of ideas is fraught with danger ; it may upset the mental equilibrium, and turn the man mad. Happily for him, the human mind is by nature conservative.

It is extremely slow in point of progress. With great reluctance, and after long continued hesitation, it rejects an old idea or adopts a new one. The process is so slow in both cases that the change is seldom felt. This conservative tendency of the mind is not bad

* This word is here meant to contradistinguish between this state of absorption, and the opposite one in which the individual gets passive.

in itself. But every thing *becomes* bad when carried too far. 'Virtue itself becomes vice when misapplied.' Progress is impossible without the rejection of certain old ideas and the adoption of certain new ideas. Hence we must take care not to allow old ideas to have unconditional hold upon the mind; nor to reject new ideas, simply because they appear strange at first sight. This is by no means an easy task. The ideas cherished by the mind for years together have become, as it were, parts and parcel of itself; and, on that account, we find it very disagreeable, *viz.*, painful, to part with them, and hence, refrain from doing so. As for entertaining new ideas, that seems impracticable, where they appear to contradict our old cherished notions. Thus the chief difficulty in the first part of the task is its disagreeableness. To overpower that difficulty, we have to face or withstand that disagreeableness; and the way to do it is to oppose to it the power of love by taking up the task cheerfully on account of its intrinsic merit, in spite of its temporary disagreeableness. As for the second part of the task, it becomes quite practicable when we begin to understand that appearances are, as a rule, deceptive; and that notions which appear contradictory are often found to harmonise with one another when we learn more about them. Aided by such understanding, we learn to keep the mind open on all sides, remembering always that we are liable to error, and that all our present conjectures are like so many working hypotheses that have to be confirmed or corrected, as the case may be, by the conjoined light of harmonious experience, reflection, and intuition. It is when these three lights are focussed together on one point, and then only, that we know something for certain. It is *then* only that subsequent doubt on that point becomes impossible. It is *then* only that we know anything in the strict sense of the word. *Until then*, all our boasted knowledge is mere conjecture, it is at best mere 'scientific guess-work.' Let us remember the various errors of observation we have made from time to time; let us study the history of our own mind, observe in what way and under what circumstances various errors crept into it; let us notice how many and how enticing were the pitfalls on our way, and remember that we have not yet learnt to avoid, nay, even to recognise them all.

Do we pride ourselves upon our scientific training and experimental skill! Let us then study the literature of experimental science and make sure that students far better trained and far more skilful than ourselves, so much so as to be generally looked upon as masters of modern science, are not exempt from error. Where then is the guarantee for our infallibility in that direction, while we tread upon their ground with less experienced feet!

Do we boast of our logic! Let us then read the writings of famous logicians and see how they teem with logical fallacy. It is easier to learn and teach a logical fallacy than to steer clear of it in all our thoughts and words. In the former case, proper information and average intelligence will suffice; but a rare qualification is needed in the latter case, *viz.*, a high degree of 'prudent, cautious, self-control.'

Do we rely upon our intuition! The blessed few who know unmistakably that they have acquired or attained to ripe intuition,

do, no doubt, rely upon it. But such intuition is acquired at the climax of evolution. Until then, perverted imagination may appear like intuition, especially to those who have no correct idea of intuition. In short, we have to understand our weakness or ignorance and take that into consideration, whenever we draw an inference from the premises at hand; and the more clearly we understand it and the more faithfully we attend to it, the more we triumph over prejudice. As Plato pithily remarks, 'Knowledge of ignorance is the beginning of wisdom.' It is this negative knowledge that kills prejudice and a host of other natural enemies of wisdom, and thus prepares the soil for true positive knowledge or wisdom proper. Cowper preaches the same truth in another form, and the identity between the two forms being invisible on the surface, it is important to observe how and where they meet one another. He says, 'Knowledge is proud that he has learnt so much, Wisdom is humble that he knows no more.' Prejudice and pride of knowledge are twin sisters. Born of the same mother, IGNORANCE; living under the same roof, EGOTISM; fed upon the same food, DECEPTION; trained birds of the same feather, THE BLIND THAT LEAD THE BLIND; they play together and die together as twin children usually do; so that while prejudice is active, pride of knowledge is also active, and when the one dies, the other shares her fate. The present theme is inexhaustible. This feeble pen cannot even duly impress the importance of rising above prejudice. Before leaving this topic we shall say a few words upon an important point connected with it, the study of which is very useful in this direction. We mean the law of *ideal evolution*. All our ideas are indistinct and indefinite to begin with. They get defined more and more distinctly with the light of experience, reason and intuition. Errors of observation and judgment, as well as perverted imagination or self-deception assuming the appearance of intuition, give them false colours and unnatural forms for the student, and the mischief thus being done has to be undone later on. Thus our work is twofold. We have both to do something new and to undo what has been wrongly done before. It is impossible for us to do such work while we stick unconditionally to our old notions, which may be vague or erroneous, and must, in such case, be considerably modified or entirely rejected, before any improvement can be made in that direction. Due cognisance of this fact creates a strong desire to rise above prejudice, which counteracts the conservative tendency of the human mind so as to enable the student to take the middle course. 'Virtue lies midway between the two extremes.' We shall here leave this endless topic with the general observation that, in our opinion, the best way to begin the work of breaking the force or influence of any strong impulse or desire is to set the opposite impulse or desire to work.

Now as regards expectancy. That also depends a good deal upon prejudice. Under the influence of preconception we anticipate particular occurrences under particular conditions, with such a degree of certainty, that they often seem to be just what we expect them to be, instead of appearing as they do in their natural course when not affected by expectancy. The recent

researches* of modern scientists regarding the tremendous influence of expectancy upon the mind deserve careful study. The manipulation called mesmerism is known to induce a peculiar passive state of mind during which the patients are entirely under the mesmeriser's control, so as to think, feel, act and perceive as he wills them to do. During this state, their will is altogether suspended; it seems as if they are not themselves, being mere tools for the mesmeriser to work with, mere instruments for him to play upon. Mr. Braid demonstrated by a series of experiments that the manipulation believed† to be the essential feature of mesmerism is not necessary for inducing this peculiar state of mind. He made sensitive persons think, feel, act and perceive by suggestion. They confidently expected or anticipated what he suggested, and perceived or felt as expected. The fact that some succeed in producing such confident expectation, while others fail to do so, is a clear indication of the direction in which we have to search for one of the two sides of the mystery of magnetism and hypnotism; but with that we are not concerned at present. We have to attend to the experimental demonstration that when expectancy becomes sufficiently strong, sensitive persons think, feel, act and perceive as expected. Going deeper into the subject, we learn that the suggestion bringing about such strong expectancy need not proceed from without. In many cases it is known to come from within or from the sensitive's imagination, as in the case of patients called hysterics in the absence of a clear understanding of the nature of their ailment. In such cases, the suggestion is known to come from their own prejudice or preconception. In short, under certain conditions, not clearly understood by modern scientists, though conveniently grouped together as hysterical, nervous or sensitive, preconception passes into expectancy, that is to say, the biased mind anticipates or expects to perceive or realise the object of its preconception with so strong a faith, that it *does* perceive it, in accordance with the mysterious law of the working of the human mind above referred to.

Some people believe that the object of deception by expectancy is invariably an illusion, having no objective existence in the sense in which the air or ether can be said to have it, nor leaving any mark behind it in space. They assume that such an illusion cannot possibly be of any grave import to the patient. But there are strong reasons to believe that they are mistaken. As observed by Shakespeare, 'there are more wonders on heaven and earth than are dreamt of' in current philosophy. The ordinary physical plane of consciousness is not the only one in nature, nor is the upadhi dealing with it the only one in man. The various planes of consciousness are co-related and so are the various upadhis. There are beings peculiar to the higher planes, just as there are some peculiar to the lowest plane. Man is a mystery common to all the planes. His divers upadhis deal with the various corresponding planes of consciousness. If

* We mean recent researches in the domain of modern science; these facts are not new to Aryan literature.

† This belief is erroneous. A strong will can magnetise without such manipulation.

a man as a whole is confined to the lowest plane only, it is because, for a time, he attends to, deals with, and absorbs himself in, that plane only; being, as it were, for the time, one with the upadhi dealing with that plane. He can give form to some pliable material on a higher plane by the agency of corresponding upadhi just as he does it on the lowest plane, and the object thus formed need not cease to be as soon as the attention is withdrawn from it. Such formation or moulding may take place without conscious effort on the part of the sensitive when the required conditions are present, and present they are during expectancy as the student of occultism knows beyond doubt. Many are the dangers to which a person is exposed during expectancy. He is in unconscious intercourse with a universe quite unknown to him. Though the medium of the object on that plane to which he has unconsciously given form and to which he indiscriminately pays undivided attention at times, he is open to influences from that plane regarding the nature of which he knows nothing. Some of these influences are highly dangerous, and truly terrible are their consequences. All this is no joke. The lesson to be learnt from it is that we should take care not to lose prudent self-control. Expectancy should be most carefully avoided, it is a dangerous state of mind. The question may here occur whether nature has provided against such contingency or not. Yes, she has. The occult atmosphere of a pure mind has no attraction for evil influences and mischievous entities in the occult world; and the strong currents of good influences that keep flowing from an active good heart, actually repel evil influence, and drive away mischievous entities. Thus nature protects those who are pure in mind and good at heart, especially such of them as are good enough to do good to others. To deserve her full protection against a danger, which is not so easy to avoid nor so rare as may appear at first sight, we must take the course she indicates, or say, fulfil the condition upon which she extends such protection. We must keep ourselves pure in thoughts, words and deeds, and besides that must actively devote ourselves to right thought, right speech, and right action to the best of our judgment and capability. Here we see the importance of right motive once more, since right speech and right action depend upon right thought, which, in its turn, depends upon right motive. Apart from the immediate danger to which one is exposed during expectancy, the habit of losing self-control like that is bad in itself, since it implies passivity, and must therefore be carefully avoided. The best way to avoid expectancy is to cultivate a taste for patient and careful observation. One cannot be absorbed in expectation while he is engaged in careful observation, and *vice versa*. These two states are diametrically opposed to one another, and as such they counteract and repel one another.

Now as regards credulity and incredulity. As a rule, they are traceable to prejudice. While we have a strong prejudice for or against anything, it is quite natural for us to be credulous with regard to such things as may seem to take the same line with our prejudice, and incredulous with regard to such things as may seem to take an opposite line. Hence most people are both credu-

lous and incredulous, since they have their prejudice, both ways. Inherent credulity and incredulity are not at all so common as they appear, at first sight, to be. The reason why many people figure as credulous and many as incredulous, is not that they are unconditionally credulous or incredulous, but that they are credulous or incredulous with reference to the particular subjects upon which we observe their mental attitude. Take, for instance, those modern thinkers who are strongly prejudiced against the existence of occult potentialities in nature and in man.

Be the facts that prove the existence of these potentialities as clear as they may, still they will disbelieve them, and, as the only possible excuse for their conduct, they will try to discredit them somehow or other. As far as such proofs are concerned, they are quite incredulous, but it is prejudice that makes them so and no inherent incredulity in the mind. Far from being incredulous, they are remarkably credulous where they are favourably prejudiced. Observe, for instance, how indiscriminately they accept unsatisfactory, nay unreasonable, explanations of unmistakable facts of experience. In short, the credulity and incredulity of well educated people is mainly due to prejudice, and, hence, their proper treatment is to cure prejudice. Apart from prejudice, such disorders chiefly prevail in the uneducated mind and usually disappear when the mind is well educated. In some cases they do linger on in the educated mind on account of its having acquired the bad habit of hasty judgment; what has to be done in those cases is to counteract the force of that habit by deliberate procedure in the opposite direction, viz., by making it a point to take time to consider well before forming any judgment whatever, and to postpone our judgment whenever and wherever we have not the time nor the opportunity to examine both the sides of the case with due care. It may so happen that we may be called upon to give out our judgment on such matters, and then the best course to follow is to confess our inability to respond to the call, stating candidly the reason why we feel ourselves unable to form our judgment on the matter without further consideration.

Now as regards systematic procedure. In the first place, our attention to the subject must be systematic. We must attend to it deliberately with fixed regularity instead of doing it by fits and starts. The best way to secure regularity is to fix a suitable time for the work and do it at the fixed time. The amount of time devoted may vary with the intensity of the love that prompts and sustains the effort, and also with the nature and importance of our present duties towards our fellow-creatures. Such duties are not to be ignored on any account. Our present circumstances depend upon our past karma, and it is by performing our duties where we are, and utilising the lessons we learn there, that we have to get ourselves cured of the defects which particularly impede our present progress. By forsaking such duties we fail to take the very first step in advance, and it is extremely difficult if not quite impracticable to reach any higher step in the ladder of progress while we fail to ascend the very first step. The very first glimpses of the higher steps may show us how low down we are in the scale of progress.

and how insignificant are the lower steps in comparison with the higher steps. This may prove very useful by promoting the virtue of humility ; but, on the other hand, it may induce us to lose sight of the lower steps by fixing the gaze altogether upon the higher steps, and that's a danger on the way. The lower steps are the necessary stepping stones to the higher steps, and, while we ignore the former, there is very little chance of our reaching the latter.

In short, we have to proceed with the work regularly, taking care not to neglect our true duties in the sphere in which we are placed in this incarnation.

J. K. Daji.

A STUDY IN ESOTERIC CHRISTIANITY.

THE reproach of irreverence is certain to be cast at the head of the earnest searcher after truth, who, in his sincere endeavours to gain light, proceeds by ordinary methods of investigation and analysis to probe the foundations of the dogmas, as well as their historical evolution, for thus alone can truth and misapprehension be separated, the pure basis be cleared of choking spurious growth, and a satisfactory conception be found of the grand original ideas at the root.

The first step towards removing some of the accumulated dust will be to examine whether "Jesus" and the "Christ" are in reality synonymous, and should we succeed in proving this belief erroneous, to show the causes why it gained its present all but universal acceptance. We shall have to glance at the career of Jesus, view it from its human as well as spiritual side, and try to throw some light upon the mystery of "the Christ."

In studying the life of Jesus, we cannot fail to see in it a distinctly progressive development of his spirituality, accompanied by a gradual lessening of all purely human influences and ending in their complete conquest by the spirit.

Though miraculously born into this world by a virgin, though gifted with extraordinary powers of knowledge even when a child, though proclaimed "my beloved son" by a divine voice at the time of his baptism, and performing miracles of various kinds, demonstrating his close connection with the Deity, Jesus still appears to us as essentially mortal. (For in all things it behoved Him to be made like unto His brethren.—*Hebrews* ii. 17.)

We may explain his birth as a perfectly natural one: the word "virgin" in scripture does not, of necessity, convey the same meaning as at the present time; and in the description of his mother, we need not see more than that she was a pure and highly spiritualized woman, chosen among all others for her surpassingly beautiful qualities. The preternatural development and extent of his knowledge could be the result of a supremely organized soul, where an active intuition placed vast stores of former existences at his disposal. The divine voice proclaiming him "the son of God" can hardly be accepted as an actual occurrence even by strict doc-

trinarrians, and would mean, symbolically, the accession to a grade in his spiritual ascent; while the exercise of his theurgic powers, if taken in a literal sense, would proclaim him a high adept in full mastery of occult knowledge.

There is nothing in the early life of Jesus which stamps upon him the character of God, the "only son of the Almighty;" on the contrary, we find him subject to human emotions, nay, even frailties which in a God would be inconceivable; we find him exposed to temptation, and also see him give way under the crushing load of anguish when he felt himself forsaken by his "Father."

But though we find him still in the toils imposed by human fetters, we also watch him striving to his utmost against this bondage, struggling gloriously, and in the end victoriously overcoming all the slight remnants of terrestrial influences that tried in vain to weigh down his rising spirit, ever growing steadfastly in purity and power, and ultimately reaching the highest goal in the complete union with his "Father."

This view we find confirmed by St. Paul, who in Hebrews ii. 10, tells us that Jesus was "made perfect through sufferings."

Jesus, therefore, is no "divine" person at his birth, but driven upwards by his highly spiritualized soul, makes for the "divine" and gains the crown of Christhood, even to the extent of being thought worthy of occupying the seat at the right hand of the Father.

Considered esoterically we have in the Jesus of the Gospels the ideal prototype of spiritual potentiality in man, and therefore the highest possible guide for every rule in life. This purity, love, altruism, and readiness for self-sacrifice, even to laying down his life, place him on such an eminent pinnacle, that human adoration will always enthusiastically flow out towards him. Any follower of Jesus who keeps his lovely example before his eyes and acts unflinchingly in accordance with the pure doctrine of the Gospels, will achieve the task of gradually raising his soul from the material plane to a spiritual grade. To reach, however, the final goal he will have to find the hidden Christ, just as it was the Christ in Jesus that carried him to perfection.

But what is the mystery of the Christ or the state of Christhood?

Esoteric psychology teaches that we all possess a divine spark within us, an emanation of the Logos, which, overshadowing us more or less distinctly in proportion to the grade of spiritual development we may have attained, eventually becomes unmistakably manifest when a perfect union is accomplished between our spiritual soul and this spiritual essence called Christos or the Christ. In other words, taken from ancient esoteric language, our soul (ever figured as feminine) after having undergone complete purification (and thus become "virgin") is able to conceive and give birth to the "divine child." Thus our raised soul, from having been our highest consciousness or innermost Ego, becomes merely the vehicle for a greater light within us,—a light which henceforth forming our new Ego, sheds the effulgence of its divine radiance through us and proclaims the crowning of the "new birth."

In gaining these steps in his spiritual evolution, the individual "partakes of" or "assumes" Christ, and eventually becomes

Christ, for the process varies by ascending degrees; from the mere nascent life of the divine within the soul's dim and fitful intuition, rising to the steady voice within our hearts, and culminating in the full redemption of the human spirit.

In many martyrs, saints and truly spiritualized men, we see a partial illumination pervading their purified souls, while in Jesus we witness the last ideal stages, when, after a long progressive career of ceaseless and energetic struggles, the pilgrim spirit succeeds at last in reaching the final goal.

In this slight sketch of esoteric psychology, we have at the same time described the basis on which mysticism teaches the salvation of the soul; theoretical knowledge alone of the soul would be incomplete if the road leading towards its redemption remained barred. This mystic soul-saving Christ-doctrine we see running like a fundamental law through all the religions worthy of the name, for whether we examine the faiths of ancient Egypt and Mexico, or those of modern Europe and Asia, we find it forming the very current of life.

Christian mysticism, moreover, holds up Jesus as the symbolical representative of our soul, whose progress and ultimate aim is prefigured by its divine exemplar. In his birth, baptism, temptation, passion, death and burial, we can trace symbolically the various stations in our soul's journey towards the spiritual light, while his resurrection and ascension indicate the final stages towards the complete union with "the Father."

By contemplating Jesus under the different aspects offered by history, mysticism and esoteric teaching, we gain a fuller comprehension of his complex nature that assists us essentially in our spiritual progress.

If, however, this chain of ideas, by its complicated structure, help us in our conclusions, it is only too obvious what dire confusion must follow when, by the use of the outer understanding alone, all the spiritual links are hopelessly thrown out of gear. By trying to distinguish between Jesus, the person, and "Christ," the divine universal principle, by attempting to grasp the mode how the former merged into the latter, we learn to analyse the doctrines underlying the dogma of the divinity of Jesus, and we gain the necessary point of vantage enabling us to disentangle some of the confusing threads of the skein.

Though the apostles were fully initiated in the mystery of Christhood, though it was understood by the Gnostics and mastered by the Neo-Platonists, the growing materialism of the age gradually overlaid it with an ever-thickening veil. Preachers repeated the very words skilfully constructed to convey the hidden meaning to the comprehension of their followers, but failed more and more in explaining the inner sense in proportion as they themselves had lost touch with the secret light and spoke from hearsay instead of from experience. The material and spiritual ideas coalesced, Jesus became synonymous with Christ, and under a double designation, grew into representing the same identical personality and nothing more.

In studying the history of symbolism, we trace the law of decadence of the original conception; how an emblem with its inner meaning obscured, or entirely lost, gradually fades into a material shell whose importance and life have vanished with the understanding of its real nature. The symbol thus degraded becomes of necessity the constant source of misapprehension if not of idolatry.

In the same way the human figure of Jesus overshadowed the esoteric "Christ," and a growing material worship would inevitably throw a denser cloud over that part of the secret doctrine which the mere introduction of ancient formulas could never keep alive.

The wording of the creed of the divinity of Jesus in its attempt to reconcile material ideas with the highest spiritual conceptions, in misty, but anthropomorphic language, could satisfy neither the materialistic nor the idealistic Christian; on the contrary, the endless discussions and dissensions preceding and succeeding the promulgation of the dogma, only demonstrate too clearly how abortive the matter has proved and how hopeless is the outlook in the future.

The multitude is reduced to find whatever satisfaction they can, in a parrot-like repetition, barely differing from the "prayer wheel," while we see the earnest thinker, after countless attempts at even a partial comprehension of the creed, forced to put it aside in utter despair of ever fathoming its secret meaning. All additional so-called explanations only tend to render the bewilderment more hopeless, as the doctrine is so deeply hidden under its dead letter, that all its active virtue has been lost: and yet a ray of esoteric light inwardly received and cherished, would vivify the lifeless body into a centre of energy which would impel us vigorously towards the path of our spiritual development. It is not on the material plane, not in any known sense of relationship, that the idea of "divine son-ship" has to be approached, but in order to gain the requisite starting point the would-be believer must not only be able to spiritualize his conception of divine things, but to study the nature and latent possibilities of the human soul. For only thus may he find the key that will unlock the gate, his outer understanding finds barred, and where the assistance of his intuition is required to open his inner eye to the mystery of "the Christ."

We must, moreover, remember that in mystic doctrine the divine effluence, the ray of the Logos, the Christ or Christos, was ever designated as the "Son of God;" and when Jesus attained the supremest perfection in Christhood, he had more than any one else the highest claim to the title of divine Son-ship. "Sons of God" are frequently mentioned in scripture and convey the idea of good and true men, who, by a certain conquest over the material side of their nature and by a signal development of their spiritual powers, grow into closer touch with the divine influence residing within them, and by that very fact succeed in occupying a higher spiritual standard than their fellows. Such men have reached a decided grade in the "heavenward" evolution, and though beyond comparison inferior to Jesus, yet must be considered as true pilgrims on the same road leading to Christhood.

Assisted by these explanatory lights, we can easily understand to what confusion of ideas and error the acceptance of the literal sense of words like "Son of God" and "very God of very God" must lead, for the secret sense, *i. e.*, the gradual evolution of Jesus and his eventual merging into Christ, are no longer traceable in the sacred terms.

Let us contemplate that Jesus, after many incarnations of incessant and extraordinary struggles for the divine light, had succeeded in making the last stage of development short of absolute perfection. In this state he was called upon to enter on the pilgrimage of his last earthly career. He will stand before us on a higher and more than human plane, who, by his self-wrought achievements, has at last gained the landing stage from which he started on a short life's journey, fraught with the heaviest trials of self-denial and self-sacrifice, anguish and violent death, all ordained to clear away the last remnants of his material nature in order that he might reach the highest pinnacle of spirituality, and by being made the recipient of the divine essence became united with and equal to the "Father."

We then realize that it was "the Christ" who was the Saviour even of Jesus, and by keeping this truth before our hearts, unattainable though it may appear, we shall discern in Jesus-Christ the true guiding-star for our spiritual progress, and let us hope for our ultimate salvation.

H. A. V.



SANDILLYA-UPANISHAD OF ATHARVANA VEDA.

(Continued from page 125.)

VII. **T**HEN having become firm in the posture, preserving perfect self-control and taking moderate and healthy food, the Yogi should, in order to clear away the impurities of the Sushumna (central nadi), sit in the Padmasana (posture) ; and having inhaled the air through the left nostril, should retain it as long as he can and should exhale it through the right. Then drawing it again through the right and having retained it, he should exhale it through the left in the order that he should draw it through the same nostril by which he exhaled it before and retained it. In this context occur (to memory) the following verses—"In the beginning having inhaled the breath (Prana) through the left nostril, according to the rules he should exhale it through the other ; then having inhaled the air through the right nostril, should retain it and exhale it through the other." To those who practise according to these rules through the right and left nostrils, the nadis become purified within three months. He should practise at sunrise, in the midday, at sunset and at midnight, at the rate of 80 (times) a day. In the early stages perspiration is produced, in the middle stage trembling of the body, and in the last stage rising in the air. These (results) ensue out of the repression of the breath while sitting in Padmasana (posture).

When perspiration arises he should rub his body well. By this the body becomes firm and light. In the early course of his practice he should take food mixed with milk and ghee. As lions, elephants and tigers are gradually tamed, so also breath, when rightly managed, comes under control; else it kills the practitioner.¹

He should (as far as is consistent with his health and safety) slowly exhale it, inhale it or retain it. Thus (only) will he attain success. By thus retaining the breath and by the purification of the nadis the brightening of the (gastric) fire, the hearing distinctly of (spiritual) sounds and (good) health result. When the nervous centres have become purified through the regular practice of Pranayama, the air easily forces its way up through the mouth of the Sushumna. By the contraction of the muscles of the neck and by the contraction of the Apana, the Prana (breath) goes into the Sushumna which is in the middle, from behind.²

Drawing up the Apana and forcing down the Prana from the throat, the Yogi free from old age becomes a youth of sixteen.

Seated in a pleasant posture and drawing up the air through the right nostril and retaining it inside from the top of the hair to the toe nails, he should exhale it through the same nostril. Through it the brain becomes purified and the diseases in the air nadis³ are destroyed. Drawing up the air through the nostrils with noise (so as to fill the space) from the heart to the neck, and having retained it (there) as long as possible, he should exhale it through the left nostril, walking or standing or doing things (in that state). This destroys phlegm and increases the gastric fire.

Drawing up the air through the mouth with *Seethkara* (the hissing sound of the letter S) and having retained it (within) as long as possible, he should exhale it through the nose. Through this hunger, thirst, idleness and sleep do not arise.

Taking in the air through the mouth (wide open) and having retained it as long as possible, he should expel it through the nose. Through this, (such diseases as) Gulma, Pleeha (both being splenetic diseases), bile and fever are destroyed.

Now we shall proceed to Kumbaka (restraint of breath).

It is of two kinds—*Sahita* and *Kevala*. That which is coupled with expiration and inspiration is called *Sahita*. That which is devoid of these is called *Kevala*. Until you become perfect in *Kevala* practise *Sahita*. To one who has mastered *Kevala*, there is nothing unattainable in the three worlds. By *Kevala*—restraint of breath—the Kundalini is aroused. Then he becomes lean in body, serene in face and clear-eyed, hears the (spiritual)

(1) This passage clearly indicates the dreadful consequences of the *per-form*ance of Pranayama rashly—and without a guru.

(2) As already pointed out, the Sushumna Nadi is between *Ida* and *Pingala*. If Prana, which alternates ordinarily between *Ida* and *Pingala*, is restrained by long Kumbaka, then it along with mind its attendant will enter the Sushumna (central Nadi) at one of the three places where it yields space for entrance through such restraint of breath. After such entry it is that the Yogi becomes dead to the world, being in the state called trance.

(3) Through such and other methods of Prana-Yama prescribed in this passage and the subsequent ones, chronic diseases that defy European doctors will be rooted out.

sounds distinctly, becomes free from all diseases and conquers his (bindu) seminal fluid,' his gastric fire being increased.

Centring one's mind on an inward object whilst his eyes are looking outside without the movement of his eyelids, has been called *Vaishnavimudra*. This is kept hidden in all the Tantric works. With his mind and breath absorbed in an internal object, the *Yogi*, though he does not really see the objects outside and under him, still (appears to) see them with eyes in which the pupils are motionless. This is called *Khecharimudra*. It has as its sphere of extension one object and is very beneficial. (Then) the real seat of Vishnu, which is free-void and non-void, dawns on him. With eyes half closed, and with a firm mind fixing his eyes on the tip of his nose and becoming absorbed in the sun and moon, he after remaining thus unshaken (becomes conscious of) the thing which is of the form of light, which is free from all externals, which is resplendent, which is the supreme Truth and which is beyond. Oh Sandilya! Know this to be Thath (that). Merging the sound in the light and elevating the brows a little, this is of the way of (or is a part of) the former practice. This brings about the state of *Unmani*, which causes the destruction of the mind. Therefore he should practise the *Khechari Mudra*. Then he attains to the state of *Unmani* and falls into the *Yoga* sleep (trance). To one who obtains this *Yoga* sleep, time does not exist. Placing the mind in the midst of *Sakti* and *Sakti*? in the midst of mind, and looking on the mind with the mind, Oh Sandilya! be happy. Place the *Atma* in the midst of *Akas* and *Akas* in the midst of *Atma*, and having reduced everything to *Akas* do not think of anything else. You should not (then) entertain thoughts either external or internal. Abandoning all thoughts become abstract thought itself. As camphor in fire and salt in water become absorbed, so also the mind becomes absorbed in the *Tatwa* (the Truth). What is termed *Manas* (mind) is everything that is known and believed in and the consciousness thereof. When the consciousness and the object cognized are lost alike, there is no second path (or that is the only path). By its giving up all cognition of objects, it (the mind) is absorbed, and when the mind is absorbed *Kaivalya* (isolation) alone remains.

For the destruction of the mind there are two ways—*viz.*, *Yoga* and *Gnana* (wisdom). Oh! Prince of sages? *Yoga* is the (forcible) repression of the modifications of the mind, and *Gnana* is a thorough enquiry into them. When the modifications of the mind are repressed, it (the mind) obtains peace. Just as the actions of the people cease with the stopping of the fluctuations of the sun (*viz.*, with sunset), so when the fluctuations of the mind cease, this cycle of births and deaths comes to an end. (Then) the fluctuations of *Prana* are prevented when one has no longing for this mundane existence or when one has gratified his desires therein—through the study of religious books, by the company of good men, through indifference (to enjoyments), by practice and by

(1) Then no emission of the fluid takes place in his case.

(2) There are six centres of energy (*Muladhara*), sacral plexus, &c., which are presided over by six *Saktis* (goddesses of energy).

Yoga or through long contemplating with intentness on any desired (higher) object or through practising one Truth firmly.

(VIII.) Then comes Pratyahara, which is of five kinds. It is the drawing away of the organs from attaching themselves to the objects of senses. Contemplating upon everything that one sees as Atma is Pratyahara. Renouncing the fruits of one's daily actions is Pratyahara. Turning away from all objects of sense is Pratyahara. Dharana in the 18 important places (mentioned below) is Pratyahara, (viz.,¹) the feet, the toes, the ankle, the calves, the knees, the thighs, the anus, the penis, the navel, the heart, the well of the throat, the palate, the nose, the eyes, the middle of the brows, the forehead and the head in the ascending and descending order.

(IX.) Then (comes) Dhárana. It is of three kinds, (viz.,) fixing the mind in the Atma, bringing the external Akas into the Akas of the heart and contemplating on the five *Murthis* (forms of gods) in the five elements.

(X.) Then (comes) Dhyáná. It is of two kinds, *Saguna* (with quality) and *Nirguna* (without quality). *Saguna* is the contemplation of a Murthi (form). *Nirguna* is (contemplation) on the reality of self.

(XI.) *Samādhi* is the union of the Jivátma (individual self) and Paramatma (Higher-self) the absorption of the three-fold state, (viz., the knower, the known and the knowledge). It is of the nature of extreme bliss and pure consciousness.

Thus ends the first chapter of Sandilya Upanishad.

CHAPTER II.

Then the Brahmarishi Sandilya not obtaining the knowledge of Brahma in the four Vedas, approached the Lord Atharvan and asked him "What is it? Teach me the science of Brahma by which I shall obtain that which is good (*Srèyas*)."

Atharvan replied, Oh Sandilya! Brahma is Satya (truth), Vignana (knowledge), and Ananta (eternity), in which all this (world) is interwoven, warp-wise and woof-wise, from which all originate and into which all are absorbed, and which being known everything becomes known. It is without hands and feet, without eye and ears, without tongue or without body, and is unreachable and undefinable. From which *Vak* (speech) and mind return, being unable to obtain (or reach) it. It is to be cognised by Gnana (wisdom) and Yoga.² From which Pragna (consciousness) of old, sprang. That which is one and non-dual, that which pervades everything like Akas, which is extremely subtle, without a blemish, actionless, sat (be-ness) only, the essence of the bliss of consciousness, beneficent, calm and immortal and which is beyond. That is Brahma. Thou art that. Know that by wisdom. He who is the one, the shining, the giver of the power of Atma, the omniscient, the lord of all, and the inner soul of all beings, who lives in all beings, who is hidden in all beings and the source of all beings, who is reachable only through Yoga and who evolves,

(1). The text mentions only 17 places.

(2). Some texts leave the words "and Yoga."

supports and destroys everything—He is Atma. Know the several worlds in the Atma. Do not grieve; the knower of Atma shall reach the end of sorrow.

CHAPTER III.

Then Sandillya questioned Atharvan thus: "From the Brahma which is Om, imperishable, actionless, beneficial, sat (be-ness) only and supreme, how did this universe arise, how does it exist in it and how is it absorbed in it? Please solve me this doubt."

Atharvan replied. The Supreme Brahma, the Truth, is the imperishable and the actionless. Then from the form of Brahma, three (other) forms are produced, (viz.,) *Nishkala* (stainless), *Sakala* (stainful), and *Sakala-Nishkala* (partly stainful and partly stainless). That which is Satya (truth), Vignana (knowledge), and Ananda (bliss), that which is actionless without any fault, omnipresent, extremely subtle, having faces in every direction, undefinable and immortal that is his *Nishkala* form. The great Lord who is black and yellow rules with *Avidya* (*Mulaprakriti* or *Maya*), which is red, white and black, and which is co-existent with him. This is his *Sakala-Nishkala* form. Then the Lord willed (or desired) by his spiritual wisdom (thus), may I have a great progeny? Then from this person who was contemplating and whose desires are fulfilled, three letters sprang up. 1. Three *Vyahritis*,¹ the three footed *Gayatri*,² the three *Vedas*, the three *Devas*, the three *Varnas* (color or caste), and three fires sprang. That Supreme Lord who is endowed with all kinds of all wealth, who is all pervading, who is situated in the hearts of all beings, who is the lord of *Māya* (*Mulaprakriti*), and whose form is *Māya*. He is Brahma: He is Vishnu: He is Rudra: He is Indra: He is all the *Devas* (angels): He is all the *Bhutas* (elements or beings): He only is before: He only is behind: He only is on our left: He only is on our right: He only is below: He only is above: He only is all. That form of Him as *Dattatreya*,³ who sports with his *Sakti* (goddess of power), who is kind to his devotees, who is brilliant as fire, resembling the petals of a red lotus and of four hands, who is mild and who shines sinlessly—this is his *Sakala* (stainful) form.

Then Sandillya questioned Atharvan, "Oh Lord, that which is Sat (be-ness) only and the essence of the bliss of consciousness,—why is he called Parabrahma?"

Atharvan replied: Because He increases and causes to increase everything; so he is called Parabrahma. Why is he called Atma? Since he obtains (*Apnothi*) everything, since he takes back everything and since he is everything, so he is called Atma. Why is he called Maheswara (the great Lord)? Since by the sound of the words and by His own power the great Lord governs everything. Why is he called Dattatreya? Because the Bagavat (Lord) being extremely pleased with *Attri* (Rishi) who was performing a most difficult penance and who had expressed his desire to see Him who is light itself, offered himself (*Datta*) as their son, and because the woman *Anasuya* was his mother and *Attri*

(1 and 2) These relate to the *Gayatri Mantras* depending upon sound.

(3) According to Bagawata he is one of the incarnations of Vishnu.

his father. Therefore he who knows the (secret) meaning knows everything. He who always contemplates on the supreme that It is himself becomes a knower of Brahma. Here these slokas (stanzas) occur (to memory). "He who contemplates always the Lord of Lords and the ancient thus—as Dattatreya, the beneficent, the calm, of the colour of sapphire, one who delights in his own Maya, the Lord who has shaken off everything, and as one whose whole body is besmeared with the holy ashes, who has matted hair, who is the Lord of all, who has four arms, who is bliss in appearance, whose eyes are like full blown lotus, who is the store of Gnana (wisdom) and Yoga, who is the spiritual instructor of all the worlds, and who is dead to all the Yogis, and one who is merciful towards his devotees, who is the witness of all and who is worshipped by all the Siddhas (spiritually developed persons)—is freed from all sins and will obtain (spiritual good)."

Om. Satyam (Truth). Thus ends the Upanishad.—[Translated by the Kumbakonam. T. S.]

UNIVERSAL APPLICATIONS OF DOCTRINE.

DURING the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky; our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain; and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law. And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our Society should make universal the application of each and every admitted doctrine or precept and not confine them to their own selfish selves.

In order to make my meaning clear, I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said:¹

"Tell me the Brahman which is visible, not invisible, the *atman* who is within all?"

"This, thy Self who is within all. * * He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all."

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other; and in the 7th the teacher declares that "the puller," or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that "what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether," and that the ether is "woven like warp and woof in the Imperishable." If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic, is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period, at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurement that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it.

And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communication with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elimination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say "we," I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of

places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong, and there is no wrong in putting out the life of a human being.*

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered.†

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in the material bodies must be governed by the same laws. Each cell must be a *life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

* Owing to man's artificial or civilized mode of life, he and "croton bugs" are brought into contact and quasi competition for the means of subsistence. He therefore becomes one of the checks upon the undue increase of croton bugs, to whom existence in proximity to man is also an artificial or civilized condition of life, and one in which—their natural enemies being absent, and unusual facilities for procuring food present—they would multiply inordinately were they not killed off by man. For us in India the white ant is in a similar relation. In the fields he is eaten by the birds, but were we to let him multiply in our houses, "because it is wrong to kill *men*," the order of nature as well as of our houses would be put out of joint.—Ed.

† An allusion to "the grandson of the Queen of England" and his present visit to India is omitted here, as being somewhat jaundiced, not wholly true (in the Editor's opinion), and at all events inopportune at this moment.—Ed.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the microcosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also "*lives*;" living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small manvantra just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called "spirit." That is, as it is put in the *Bhagavad-Gita*: "He who is spirit is also matter." Or, in other words, spirit is the opposite

pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now during a manvantara or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared for ever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of those lives and that all are travelling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light.

W. Q. J.

[The foregoing remarkable article, from the pen of Mr. William Q. Judge, is reprinted from the *Path* of October last.—Ed.]

THE SYMBOLISM OF CASTE MARKS.

BEFORE entering into the esoteric explanation of some symbols which forms the main subject of this article, I crave the indulgence of my readers to allow me a bit of digression into the labyrinth of general speculations in shape of hints having close bearing upon the main questions under discussion. For a right and clear perception of spiritual truths, and especially of spiritual symbols, "not in the knowledge of things without, but in the perfection of the soul within," lies the empire of man aspiring to be more than men. But as the simplest problems in the simplest of all studies are obscure to one who braces not his mind to their comprehension, as the rower in a vessel cannot tell us why two circles can touch one another only in one point; so, though all earth were carved over and inscribed with the letters of diviner knowledge, the characters would be valueless to him who does not pause to inquire the language and meditate the truth." This is specially applicable to this age where superficial study urges men to the shores of rank atheism, to cross the waters of human existence on the steamship of "Scepticism and Presumption," which, being tossed by the waves of wealth, fame and material power, and driven by the storm of lust and passions, has dashed against, and wrecked itself on, the rock of Egotism and Selfishness, and in the last act of struggle, the crew and passengers jumped into the boat of "Agnosticism," which being full of "negative" holes and "unknowable" leakages, went down with a crash, and a very few only escaped immediate drowning by the help of spiritual buoys and reached safe the port of Theosophy.

Materialism and Scepticism are the Siren and Cyclops in the sea of human progress, and it requires the knowing skill of Ulysses to kill the latter and free us from the "protoplasmic" song of the former. It is really an anomaly for atheists to claim that their theories are perfect "knowledge," as "atheism and knowledge are incompatible." Many ridicule the study of symbols and the solution of spiritual mysteries as superstition and waste of energy, under a false notion of laying bare the delusion and humbug of spiritual science to the advanced minds of modern intellects, and I wish they would read the following lines of Lord Lytton: "Of all the weaknesses which little men rail against, there is none that they are more apt to ridicule than the tendency to believe. And of all the signs of a corrupt heart and a feeble head, the tendency of incredulity is the surest. Real philosophy seeks rather to solve than to deny.....Man cannot contradict the laws of nature; but are all the laws of nature yet discovered?" (by modern science). Bulwer Lytton complains about the "animalism" of the 19th century, and to get ourselves rid of the effects of this pestilence, desire alone is not every thing, for "the desire to learn does not always contain the faculty to acquire." True knowledge is requisite for the right understanding of nature's secrets, and in this presumptuous age of Kaliyuga, premature publication of esoteric knowledge is "to pour water into the muddy well, but to disturb the mud," and this is sadly experienced by "the Theosophical

Society" from some of the supposed noteworthy defections from its fold.

On the other hand, conceit is the block that stands in the way of orthodox Pandits acquiring scientific spiritual knowledge by causing them not to attempt to understand the esoteric explanation of symbolical knowledge, which alone supplies the real clue to the practical understanding and realisation of nature's formulas, and though "one may be master of the Cabala and chemistry, yet he must be master also over flesh and the blood—over selfish love and vanity, ambition and hate." True knowledge is the rod of power and dignity with which man rules in the spiritual empire with self-restraint, wisdom and virtue, as sentinels set on guard against the rush of the enemies and partisans of the senses. Real wisdom is to "know thyself," and the preliminary stage of this understanding is attended with the results of knowing one's own ignorance. Shelly remarks that if man's life be divided into two halves, the latter half is spent in unlearning the mistakes of the preceding half, and this he calls the true beginning of real knowledge. Socrates was the wisest man in the world, because he was the only one that knew his own ignorance, and it was the dignity of true virtue that made Diogenes to search in broad open sunshine with a candle in his hand for "an honest and virtuous man" and made Pope to utter the best of truisms.

"That virtue only makes our bliss below,
And all our knowledge is, ourselves to know."

Lofty wisdom is the highest peak in the mountain of spiritual knowledge, and consequently "is circled round with rugged rocks," and to climb which "there is a principle of the soul superior to all nature through which we are capable of surpassing the order and systems of the world. When the soul is elevated to natures better than itself, then it is entirely separated from subordinate natures, exchanges this for another life, and deserting the order of things with which it was connected, links and mingles itself with another." Again,

"Wouldst thou soar heavenward on its joyous wing?
Cast off the early burthen of the unreal,
High from this cramp'd and dungeon'd being spring,
Into the realm of the ideal."

If man innocently pursues the divine interpretation of nature, he will see that "true art finds beauty everywhere. In the street, in the market place, in the hovel, it gathers food for the hive of his thoughts. In the mire of politics, Dante and Milton selected pearls for the wreath of song."

His prejudiced ideas of interpreting everything as superstition will vanish and he will have to see by the light of esoteric interpretation that "there is truth in Hamlet; in Macbeth and his Witches; in Desdemona; in Othello; in Prospero; and in Caliban; there is truth in the cartoons of Raphael; there is truth in the Apollo, the Antinous and the Laocoon, and the deeper knowledge is perhaps among the arts, lost to the modern philosophy of common-place and surface." It is really absurd and unimaginable to suppose that traditions and symbols, which being transmitted from

generation to generation, "come dimly down from remote ages—as shells now found on the mountain tops inform us where the seas have been"—are mere gup and gossip of old matrons and have no real foundation whatever. The modern tendency is to sheer at such a bold assertion and defence, and it is truly said that better defence than shield or breast-plate is holy innocence to the naked breast. In closing this prefatory digression, I will quote one passage as a guiding lamp to the investigators of spiritual symbols. "Learn to be poor in spirit, my son, if you would penetrate the sacred light which moves truth. Learn of the sages to allow to the devils no power in nature, since the fatal stone has shut them up in the depth of the abyss. Learn of the philosopher always to look for natural causes in all extraordinary events, and when such natural causes are wanting recur to God; for who then invested you with the mission to announce to the people that there is no God? What advantage find you in persuading man that nothing but blind force presides over his destinies and strikes haphazard both crime and virtue?"

Caste distinction, with caste marks is, according to the Christian and Brahmo missionaries, the foul and deadly ulcer that has eaten and is eating away the Aryan religion to the core. Leaving the defence of the much abused and non-understood subject of "Caste" to a future occasion, I mean to examine the philosophical meanings that are intended to be conveyed by the symbol of caste marks. The loss of the esoteric key and the consequent evils that arose from the dead letter interpretation called forth from Colonel Olcott the following heartfelt expressions: "In this great crowd I see painted upon your foreheads, the vertical sect marks of the Dwaitis and the Visishtadwaitis, and the horizontal stripes of the Sivavites. These are the surface indications of religious differences that have often burst out in bitter words and bitter deeds." (Pages 113-4, London Edition of his Lectures). In my humble opinion and knowledge gained from the lore of the Sanscrit and the Tamil occult works, they are symbols representing the different gradations of spiritual unfoldments and planes, though in course of time, as rightly observed by our Colonel, both the key and the meaning were lost, and became consequently causes "of bitter words and bitter deeds." The vertical caste mark of the Visishtadwaitis—the devout worshippers of the only god Vishnu—consist of two pure white lines and a red or yellow one in the middle. A learned Vaishnava Brahman told me that the white lines represent Ida and Pingala, and the yellowness Sushumna; and admitting this as one of the meanings, the real philosophy is left yet entirely unexplained. The substance which forms the middle line is known as "Sree choornam," i. e., the powder of Sree or Lakshmee, the consort of Narayana, and it is therefore a symbol of Prakriti. The two vertical white lines joined at the base are Nara and Narayana—the Logos and its light, the Eswara and Chit—and both have close connection with each other, as for every manifestation of "Chit," the overshadowing of "the Logos" is essentially necessary. Again, the idea of the existence of the individual soul or Chit presupposes the union with,

and the inseparable shadowing of, "the Logos," as the said Logos is the fountain light of all the individual lights or as "it is the first gnatha or the ego in the cosmos, and every other ego and every other self is but its reflection or manifestation," though in ordinary humanity its influence is smothered and hence non-perceivable, and the caste mark therefore symbolises the differentiated manifestation of (1) Prakriti or Achit, (2) the Logos, (3) and Chit. The Visishtadwaitis hold that Eswara or Narayana (Chit), the individual soul or Jivathma (Chit), and Prakriti or matter (Achit), are three distinctive realities, yet acting in co-operation under the master influence of Narayana or Logos, and the symbol is therefore indicative of the "Thathwathrayam" and their functions—the philosophical tenets of the Visishtadwaitis, the wearers of the caste mark under discussion.

The substance of the other vertical caste mark is known as "Gopichandanam, *i. e.*, the sandal of Gopikas, the paramours of Krishna. The Puranas say that once Krishna embraced his Gopikas with sandal daubed all over their bodies, and that in the act of embrace, the sandal fell into the river Ganges owing to the friction caused thereby, and that he who wears this "Chandanam" or sandal is purified of his sins. Now the esoteric explanation is not far to seek and refers to the union of Purush and Prakriti, as the substance used is ordinary golden colored earth—a mixture of the white and the yellow colors. The distinctive white and the yellow colors in the former caste mark have become blended into one (hence the color is golden), and the symbol therefore signifies the union of Purush and Prakriti towards the synthetical process of unmanifestation. Further, the Upanishads describe "Eswara" as the spirit that shines vertically in the heart of men in "Pitha" color, and this color is exactly the color of the substance used in this caste mark, and this symbol is a step philosophically higher in the scale of spiritual knowledge. The differentiation of "Thathwathrayan" and its philosophy were taught in the first, and in the second the practicable and the necessary union of Purush and Prakriti for spiritual advancement towards the unmanifested state is hinted at.

The third caste mark is three horizontal white lines, and in this, a whole and complete philosophy of evolution and involution, of the way how to attain Moksha, and of what that Nirvanic state is like, is scientifically examined; and I request my readers to pay particular attention to the following esoteric explanation, a want of which has plunged the orthodox Hindus into so many religious outbursts of bitter words and bitter deeds. I divide this under three heads:—(1) the substance of which, and the way, it is prepared:—(2) the way in which it is worn:—(3) the meaning of the mark considered as whole. The first count:—Cow's dung is taken and balls are made of it, and these balls are exposed to the sun's heat and then thrown into blazing fire with oblation of ghee accompanied by mantrams, and if, when properly burnt, the balls are found to have become pure white without the admixture of any other color, they form the substance of the caste mark. Cow in Sanscrit means "Pasu" or "animal," and this "Pasu" is applied in Upanishads to

all the souls who are enwrapped in Pasuthwam or Jadathwam, ignorance or animalism, and hence "Eswara" is called "Pasupathi," i. e., the lord of Pasus or Jivathmas (individual souls), and the dung of the cow is therefore the animal part of man, which is in short his ignorance or agnanam itself. The dung balls represent then so many individual souls, and their exposure to the heat of the sun symbolises the calcining of the ignorance of the individual souls in the sun of wisdom or Gnanam. In the next stage these cowdung balls are thrown into fire with oblation of ghee, and this points out that all the Jivas should throw themselves heart and soul purified into the bosom of the universal fire of Para Brahm, if they wanted redemption from "animalism;" and the balls becoming entirely white without any differentiation of color, suggests that when once the individual souls merge themselves into the universal soul, all their Karmic, Agnamic affinities are burnt up, isolated individualisation ceases, and every thing becomes part and parcel of Para Brahm pure and spotless, and the color "white" therefore symbolises this. To sum up the first count. All individual souls or "animals" must be dried in wisdom or Gnanam and then merge or throw themselves into the bosom of Brahm, and when once they do so, they become completely extricated from the coils of Agnanam and become part and parcel of Para Brahm essence. This highest philosophical theory is explained in the first count. The second:— I having raised this caste mark to its legitimate, dignified position in the philosophical domain, write therefore exhaustively on this head. The wearer is enjoined to take the white powder, and keeping it in the palm of the left hand to magnetise it by uttering mantras having the meaning that it (the powder) is Akasa, Vayu, Agni, Apas, Prithvi, mind, Buddhi and every thing in fact. Then he is to apply this magnetised powder to the body by rubbing it from head to foot, and after this he mixes the powder with water and daubs the whole body with it, and finally the three horizontal stripes are drawn all over the body. What do all these mean? The rubbing of the powder from head to foot conveys the symbolic idea that Para Brahm is Sarva-Vyapakam (Omnipresent), and the daubing of the powder with water signifies, that Brahm joined with Prakriti or Sakti for evolution, and no sooner did it do so than at once all the "Thruputies," i. e., manifestations by triads, came into existence in the phenomenal plane. Oh, what perfect and complete occult instruction is hidden under this symbol when searched with the light of esoteric interpretation? Thus at the very sight of this caste mark we are perfectly initiated into 1, the philosophy of existence; 2, the way how to get ourselves rid of animalism; 3, the nature of Para Brahm; 4, the nature of the individual soul; 5, the state of the individual soul at the time of Moksha; 6, the combination of Purush and Prakriti; 7, the evolution into triads in the phenomenal plane. This is surely in advance of the other two and expresses occult knowledge in a most masterly and exhaustive symbology. Before stopping I may mention that the Upanishads describe the three horizontal lines as:—

- (1) The three Saktis—Kriyasakthi, Itchasakthi and Gnana-sakthi!
- (2) The three fires—the terrestrial, the astral and the spiritual.
- (3) The three gods—Maheswara, Sadasiva and Siva.
- (4) The three Gunas—Ragasa, Sathwa and Thamasa.
- (5) The three worlds—The higher, the middle, and the nether worlds.
- (6) The three times :—Morning, noon, evening.
- (7) The three Vedas—Rig, Yejur and Sama.

Side by side with the wearing of the caste mark the tying of "Rudraksham" (a sort of beads) is strictly enjoined. Rudraksham is Rudra's eye, which is the psychic eye itself. Though numbers of Rudrakshams are tied, yet the Upanishads enjoin to tie one single white Rudraksham round the neck and calls it "Mirthyootharakam," i. e., security against death, and this means that the scattered energies of the soul should be focussed and centred in the "Anahatha chakram," and thus make the soul proof against death; and it is useless for me to dilate upon this symbol, as the meaning is explicable on its very face.

P. R. VENKATARAMA IYER, F. T. S.

Reviews.

BOOKS RECEIVED.

CASHMERE AND ITS PRINCE, by JOGENDEA CHANDRA BOSE, M. A., B. L. Published by D. P. MISTRA, 65, Cross Street, Calcutta, 1889.—This is an able presentment, in a thick pamphlet, of the "Case for the defendant" in the recent imbroglio in Cashmere. As the subject treated is a political one, it is outside of our province to review it; but we cannot help noticing one little incident, because it so singularly resembles the experience which Theosophists have generally had of the truthfulness and fairness of their adversaries, who seldom hesitate to invent and repeat the most audacious and absolutely groundless lies about them. The author says:—

"Few have been so grossly misrepresented and vilified as Maharaja Pratap Singh. For instance, Sir Lepel Griffin called him 'a drunken debauchee' and 'a slave of the vilest passions,' and he has been depicted in the Anglo-Indian Press as 'a wretched specimen of humanity.' It is, however, an unquestionable fact that the Maharaja has never tasted liquor in all his life. He hates drunkenness and sensuality with the hatred of an austere Hindu."

It would seem that there is no shelter from the tongue of slander, and the only consolation for the Maharaja is that just as evil things have perhaps been said about his slanderer, and all right-thinking people estimate them at their proper value.

ZOROASTRIANISM IN THE LIGHT OF OCCULT PHILOSOPHY.—This little work, published anonymously "for the use of students," and printed at the Ripon Printing Press, Bombay, is a compilation of articles relating to Zoroastrianism from the *Theosophist*, the "Secret Doctrine," "Isis Unveiled," and a few other sources. The selection

seems to have been made with great judgment, and the volume will be of interest and utility to all students of comparative religion as well as to Theosophists in general. The compiler certainly deserves the thanks of the reading and thinking public.

BIBLIOTHECA PLATONICA: An exponent of the Platonic Philosophy, edited by THOS. M. JOHNSON. Osceola, Mo., U. S. A. Vol. I, No. 1, July—August 1889, 8vo., pp. 81.—We congratulate the Editor of this new bi-monthly Magazine. It makes a handsome younger brother to the *Platonist*, which Mr. Thos. M. Johnson has successfully edited for several years. The first Number contains very interesting articles: "The Order of Plato's Dialogues," by Prof. Lewis Campbell of St. Andrew's University, Scotland; "Platonic Psychical Reflections," by Dr. Alexander Wilder; "Praefatio in Damascium," (in Latin) by Prof. Ch. Emile Ruelle; "Life of Plotinos," from the Greek of Porphyry, &c.

We are told that "the chief aim of the *Bibliotheca Platonica* will be the critical and philosophic examination and interpretation of the writings of Plato, Aristotle, and the Neo-Platonists. The literary history and characteristics of the Platonic writings, philological researches, emendations of the text, philosophical analyses and interpretations, discussions and book reviews—all will receive appropriate treatment."

Bibliotheca Platonica will be of great interest to all Platonists.

Correspondence.

HEAVY BLOWS.

TO THE EDITOR.

It has pained me greatly to read your comments on the article "As others see us" in the October number of the *Theosophist*. Of the article itself I will say nothing at present; it is a tissue of misrepresentations, founded, taking a charitable view of it, on ignorant presumption so characteristic of the average European newspaper writer, and should therefore be treated with contempt. Neither do I think we Indians should tremble from head to foot lest the reading public of the West of such worthless articles be prejudiced against us. I am sorry, really very sorry, that you have formed so bad an opinion of us poor oppressed Hindus.

But let us for a moment keep personalities aside and see what your accusation really is, stripped of its vague high sounding phrases and superlative adjectives. It is said in your note that the invention of the telephone, &c., is the direct consequence of the spirit of investing truthfulness, kindness, enterprise and moral courage, and that that spirit cannot penetrate India on account of our clinging to the ideas and customs of the long distant past.

Now what, Mr. Editor, in the name of goodness do you really mean? Have you found us Indians less truthful, honest and kind than the nations of Europe? If so, is it because of our clinging to our old ideas and customs? Are then the Indian Christian converts, who do not cling to our old ideas and customs, going far ahead of us? Or perhaps

the Eurasians? Have you mixed with either of them? What old ideas and customs are in our way to become as virtuous as you Europeans? Our old idolatry, good for nothing Shastras, the caste system, child marriage, vegetarianism, the Purdah system, want of female education, or what? But are the Europeans so very honest, kind, &c.? Are those that come here a fine specimen of what they are over there? Are they kind to beasts also or only to human beings?

Before you bring such serious charges against us as a nation, think for a moment that our religion, philosophy, ideas and costumes require years of study *even by European*, before a correct, mature judgment can be arrived at concerning their merits and demerits, and that there may be other causes for our present degraded state than those mentioned by you.

Again, what remedy do you propose to make us as pious as—say the Madras Missionaries? Shall we be all Christians, adopt European civilization in its entirety on a sudden, imitate you Sahib——* as much as we can, parade our wives and sisters in the streets, seek husbands for the remarriage of the widows, and burn all our Shastras? For as long as they (the Shastras) remain there is no hope for us.

Yours fraternally,

K. P. MUKHERJI, F. T. S.

BERHAMPUR, }
The 27th Oct. 1889. }

[It was our intention to have replied at some length to this rather wild letter of our respected brother, and to have proved to him, if he is amenable to reason, that he has been fighting a wind-mill and killing the celebrated "Snake in the rope" of Hindu philosophy. Unfortunately, however, the Manager of the *Theosophist*, in accordance with the instructions of the Conductor of the Magazine, has caused this issue thereof to be printed on thicker paper, which necessitates a reduction of 16 or 20 pages of reading matter compared with recent issues, in order to keep the Magazine within the one-rate postage. The Editor does not intend to sacrifice the "SUPPLEMENT," which is the only consolation he has left in life now, and so Brother Mukherji's angry diatribe must only be allowed to rankle in hearts of our readers, and produce its deadly effect unchecked!—*Ed.*]

SUN AND MOON BREATHS.

TO THE EDITOR.

In case of persons suffering from fever, it has been generally observed that while the fever is on the increase the breath continues to come out and enter in through the right nostril, and when the heat of fever begins to abate, the breath instead of coming out of the right nostril comes out and goes in through the left nostril. Will you or any of your readers kindly let me know through the medium of the *Theosophist* whether this fact is universally true, and whether it has been observed by the medical men of Europe?

According to the Hatha Yog philosophy the breath passing through the right nostril is called the *Surya Vayu* or the sun breath, and the other, i. e., that passing through the left nostril, is called the *moon breath*. The nature of the former is there said to be heating, while that of the latter is said to be cold.

* This word is illegible in the MS. It looks like "Rogues," but it may be "Sages," the reader can take his choice.—*Ed.*

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1889.

THE PRESIDENT'S TOUR.

Colonel Olcott, on finishing his tour in Ireland, where his success was all that could be expected under the circumstances, appears to have visited various towns in England and then to have gone to Scotland. Nothing definite or authoritative, however, is known at Adyar of the Colonel's movements, and the Editor regrets that he can only give the general impression received from a vast number of newspaper clippings sent by Durrant's Press Cutting Agency of 17, Southampton Row, London. Most of these cuttings are trivial in the extreme; very few of them evince any intelligence on the part of the writers or knowledge of the simplest elements of philosophy. Only a small minority of them are friendly. They show, however, that our President is succeeding admirably in the object with which he went to England, namely, to forcibly break down the "conspiracy of silence" on the part of the press, which even Madame Blavatsky's genius and daring was unable to accomplish. Everyone there is talking about Theosophy, and if they are talking nonsense, why, it was only to be expected at first.

A WELL KNOWN FIGURE.

As it may interest our readers to know how our beloved Colonel appeared to the Britishers, we extract the following from a report of a lecture he delivered in Birmingham, that appeared in the *Daily Gazette* of that town.

"Colonel Olcott explained the principles of Theosophy last night to an attentive audience at the Masonic Hall in New Street. Mrs. Besant was announced to take the chair, but the illness of Mr. Bradlaugh detained her in London, and Mr. KENNETH AUSTEN, C.E., filled her place. The Colonel is an elderly man above the average height, with nothing of a martial appearance in his bland features and long white beard. In fact, he beams quite benevolently through a pair of spectacles, has a mild persuasive style, a fluent flow of scientific terms, and little or no action. He looks a preacher rather than an officer, puts his handkerchief on the Chairman's table with an apologetic cough, fills a glass of water with the air of a man who is rather apprehensive of a hostile demonstration, and begins with a modest attempt to disarm criticism by denying that Theosophy aims at subverting public rights, at revolutionising a people, or raising sectarian bitterness. He has a small scrap of paper in his hand with the heads of his address set forth on it for his guidance, and refers to it as occasion may require. But as he warms with his subject he rattles along with a polysyllabic volubility that is simply bewildering to the majority of his listeners. He even widens the distance between himself and the table in order to give free play to his arms, and now and then brings one hand into the palm of the other by way of emphasis. But even in the height of his eloquence there is nothing at all dramatic about him. He swings the tails of his frock coat and displays a pair of patent leather shoes; the pitch of his voice is only slightly raised, and there is an absence of vehemence, let alone passion."

"HAVE WE LIVED ON THIS EARTH BEFORE?"

This is how the *Northern Whig*, the leading paper in the North of Ireland, began a two-column report of Colonel Olcott's lecture on the above named subject:—

"The Ulster Minor Hall was very well filled last evening when Colonel Henry S. Olcott, President of the Theosophical Society, lectured on the

above subject. From the composition of the audience it was evident that curiosity to hear the tenets of the now fashionable cult expounded by so eminent an authority as Colonel Olcott was the leading motive which had brought them together. There was a fair representation of local scientific men, including Professor Everett, and there were also several clergymen, among whom were Rev. Dr. A. C. Murphy, Rev. Dr. Magee (Dublin), Rev. W. R. L. Kinahan, and Rev. J. Bell. The Secularist Society were in strong force, as was also the student element—divinity and otherwise—while not a few ladies were among the attendance. Colonel Olcott, an elderly gentleman with a fine head and a commanding presence, was introduced by Rev. Mr. Street, who was his sole companion on the platform. The lecturer's style was fluent and forcible, yet quiet withal, and he dealt with his subject simply in an explanatory—never in a declamatory—manner. His brief history of the origin and progress of the Theosophical Society, and his still briefer treatment of the theory of pre-incarnation, were given with the air of a man who had an immense store of power in reserve. At the conclusion of the lecture a number of questions more or less pertinent to the subjects dealt with were asked by different members of the audience and answered by Colonel Olcott. It is not very probable that the Theosophical Society will recruit its membership very heavily from Belfast; but, however this may be, the Society could scarcely have a more able and courteous pioneer to represent them among us than their President.

"Rev. J. C. Street, in taking the chair, said he had been asked to do so by the branch in Dublin, as there was no local representation of the Theosophical Society in Belfast. He was not himself a member of the organisation, and until a comparatively recent date he had been unaware even of its existence. He owed his first acquaintance with its objects and aims to the book published by Mrs. Besant, "Why I Became a Theosophist," and last Sunday in his own church he had referred to the subject of that book at some length, quite independently, however, of any connection with Colonel Olcott's visit to Belfast. After all, therefore, it was not, perhaps, inappropriate that he should have been asked to preside that evening. He felt somewhat regretful that the topic selected by Colonel Olcott did not apparently embrace an account of the exact principles upon which the Theosophical movement was based, and he thought the audience would not be displeased if he asked the lecturer to kindly make some statement on that subject in connection with his address. (Hear, hear.) The organisation was one which, he was told, extended all over the world, and had branches and lodges in almost every country, East and West. As for the particular subject indicated by the title of the lecture, it was a most interesting one, but one which, as he took it, was only one of the said branches of Theosophy, and not one of its essential beliefs. He had the greatest pleasure in introducing the President of the Society, Colonel Olcott, an American citizen, a soldier in the American army, under General Burnside in the great war of emancipation—a man who for over twelve years had been resident in India, who had mingled a great deal with Eastern races, and who came with ripe culture and wide experience to speak to them upon things of the very greatest interest. (Hear, hear.)"

The reader will be tempted to ask: Why is it that none of this liberal-minded Belfast brand of Parsons and Editors come out to India?

DUBLIN HONORED.

"Dublin is being honored by a visit from Colonel Olcott, the President of the Theosophical Society. There has been a Lodge of the Society meeting in the city for some time, and it is said to number in its membership many students of Trinity College, Dublin. Whether the President's visit will win adherents for Theosophy remains to be seen; but his lectures have roused much controversy, and public attention is being called to the movement."

So says the *Methodist Times*, which seems to be an honorable exception to the general rule with religious papers, whose "notices" of Theosophy, or of Theosophists, generally consist mainly of ignorant abuse.

NOTES ON THE SITUATION.

While India has been getting off the Theosophical boil for some little time past, other parts of the world have begun more or less vigorously to bubble up in the Society's *pot aux feux*.

First comes GREAT-BRITAIN. The little garrison that holds the fort there has been temporarily reinforced by the President, who has been firing his hundred-ton gun,—loaded up to the muzzle with Fairies and Astral Bodies, and Karma and Reincarnation,—point blank into the serried ranks of the Philistines, religious, scientific and jocular, (and the latter seem to be by far the best and most hopeful lot of the whole, when not too foolishly spiteful and ill-natured).

The fact is that our gallant Colonel is fighting a battle in which, though it be bloodless, very few indeed would have the courage to engage. It needs but a very vulgar and cheap kind of bravery to rush physically at the enemy to kill or be killed; but to stand up calmly and openly before a hostile audience, a large part of which thinks you a poor wretched crank, or ignorant and conceited sectarian, which audience has come to hear and see you chiefly out of curiosity, tempered by the expectation of having a laugh at you, or a row at your expense,—an audience, moreover, to explain to which even a few of the philosophical conclusions arrived at by the greatest of the world thinkers in all ages seems an almost hopeless undertaking,—to stand up before such an audience, well knowing that only a very small proportion of those who hear you are capable of taking in any but the most simple and childish ideas of the universe and its government, and are certain to get muddled, however plainly you may speak, and then to attribute their confusion of mind to you and to the philosophy you teach instead of to their own incapacity, to stand up before such an audience, and calmly receive and repel the prejudice, conceit and stupidity, and evil passions that come surging in astral and psychic waves against you,—requires indeed not only bravery of a very rare order, but also an innate power which very, very few mortals possess.

And, after all, what does it amount to, all this battle with prejudice and stupidity? There are some who feel inclined to judge of the net results of a campaign such as that in which our President is now engaged by the newspaper reports and editorials. There could be no greater error. Whatever the editor of a newspaper may privately think, he has to mirror the opinion of the majority of his readers, for if he showed himself more than a very little larger and wiser than that majority he would lose his *clientèle*. It is the minority that are influenced in the case of such lectures as our President's, and no newspaper seeks the favour of a minority of its readers at the risk of offending the majority. Even in immediate results the gain to the cause is far greater than most might suppose, but it is in deferred benefits that the value of Colonel Olcott's present tour must chiefly be measured. He has, as it were, gone over the parched and rocky ground with a crowbar, breaking up the crust of prejudice by his vigorous blows. Of course all those whose interest it is to keep the crust intact are ready to misrepresent, abuse and ridicule him, not even sticking at the weak and undignified expedient of pretending that the grand and simple philosophical ideas he puts forward are too deep for their poor weak minds. All honor to our brave Colonel. He is doing a work which few others in the Theosophical Society would dare to do, even if they had the qualities necessary for its accomplishment.

All honor, too, to the great woman, and most enigmatical personage, the Sphinx of our day, Madame H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. Surely there never was courage more splendid than hers. Surely the world has never rewarded those who give their lives, as she does, for the benefit of mankind, so meanly, so cruelly and so wickedly as it has done and is doing in her case. To those who look calmly on at the extraordinary spectacle of the most learned woman of the day gratuitously devoting herself, from morning to night, and from one year's end to another, to the task of giving to the world some of the vast accumulation of rare knowledge and still rarer wisdom she has garnered and stored up, and putting out in rapid succession books and articles not only demonstrating the profoundest erudition on her part, but containing a system

of morality the most elevated, the purest, and the best fitted for **STRONG, FREE MEN AND WOMEN** that the world has ever known, and also a system of philosophy which is so broad and deep as to synthesize and easily contain in itself all other systems that have ever obtained among men,—to those who see such a woman as that subjected to insult, slander, malice, threats, and every kind of evil word that human littleness and malignity can invent, one thought comes uppermost, pushing aside all other thoughts, even those of admiration and sympathy for her, and that thought is: How utterly mean and contemptible, how black and selfish and full of vanity must be the inner selves of the so-called leaders of opinion of this boasted age of “enlightenment” and toleration, and how inconceivably blind, stupid and credulous must be the great public which is “led”—by the nose—by these “leaders of opinion.” Well there is one thing certain, namely, that every day that passes sees the ranks becoming fuller and better drilled, of those who wish to be fair and unprejudiced and honorable, and chivalrous, and who are interested in the great problems that have engaged the minds of thinkers in all ages, and better armed against malice, and against that enemy which the proverb says sets even the gods at defiance,—*stupidity*. Surely the very fact that Madame Blavatsky quietly continues undisturbedly to smoke her cigarettes and to write her books while the storm of invective rages impotently around her, is in itself a phenomenon and a victory; but it is more than a victory, it is the quiet, unostentatious formation of a centre of energy which will gather strength until it becomes the great efficient guiding force in the lives of men and the real arbiter of the world's destinies.

In AMERICA the Society, we are told, is consolidating under the General Secretaryship of Mr. William Q. Judge. This is good news, for Mr. Judge is an old and staunch Theosophist, and is always acknowledged and treated by Madame Blavatsky and Colonel Olcott as “one of the Founders.” That the American General Secretary has had a difficult part to play lately, and that he has played it well, there can be no doubt. He has had a regular “Monkey and Parrot time” of it; for he has been harassed on the one hand by the unscrupulous malice and jealousy of the vanity-crazed gnomothologist of Washington, and badgered on the other hand by aspirants for the wisdom of the ages, a royal road to which these people thought they had discovered in the Esoteric Section, of which he is (or was) the Secretary. The self-evident malice and untruthfulness of Dr. Coues’ attack, added to its more than cow-boy coarseness and brutality, have rallied to Mr. Judge’s side a certain number of Fellows who had come to think that he was beginning to confound the characteristics of his two offices—General Secretary of the T. S., and Secretary of the E. S.—and to introduce into himself in his former capacity a dictatorialness that was only appropriate in the latter. The general news from America is highly satisfactory; the roll of the Fellows and the rôle of the Society are quickly expanding.

In CEYLON Mr. Powell has succeeded in infusing what would appear to be a genuine new life into the Society. Judging by private letters received at Head-quarters from prominent Fellows in that Island, his departure therefrom will cause great regret, and also considerable apprehension of a return to the somniferous condition of affairs which has obtained in that lovely Island for a long time previous to Mr. Powell’s arrival there, a few months ago.

In the INDIAN Sections the prominent feeling seems to be that until it is known what changes the General Council will make in the Rules of the Society on the 27th of May, the date appointed by the President for the Special Session of that august body at Adyar, everything relating to the general work and policy of the Society as a whole must necessarily remain in uncertainty. This is felt to be no reason, however, why the Fellows individually, or the branches either, or even the Sections, should relax their respective efforts for their own improvement, or that of the Society and the movement at large. Theosophy is almost wholly an internal thing with a large number of the Fellows in India, who know from their own experience that the “growth of Theosophy” must be from within outward, and that conversations and discussions can do no more than sow the seed, after which, except when conducive to the removal of grave difficulties and doubts, much

talking about things theosophical may do positive harm, especially if it take the form of chatter, or of factious reasoning and "maintaining positions." For this reason,—because Indian Theosophists do not do so much talking as their Western brothers,—it would be a great mistake to estimate the amount of vitality in the Society, or the real Theosophical activity of the Fellows, by the number of times the branches meet, or the length and depth of the papers and addresses therein delivered. That there is in the T. S. in India a great and renewed activity beneath the surface, is shown by the number of new Fellows now being enrolled, and by the universally hopeful, not to say triumphant, feeling which the coming Conference in Bombay has everywhere evoked. The Fellows know that it is the wish of the President, and in fact an absolute necessity for the future welfare of the Society here, that the Sections should be far more self-reliant than they have hitherto been in India, and there seems to be a general determination to show by the action taken in the Bombay meeting, that the Fellows understand and accept the situation, and are determined that the interests of the Society shall not suffer on account of the greater responsibility now thrown upon the Sections by their greater independence. There seems also to be a general feeling that although the Bombay meeting will have no actual power to alter anything in the present rules or arrangements of the Society, still any resolutions passed thereat will have great weight, not only with the President personally, but with the members of the General Council when they meet in Session at Adyar in May. The order of proceedings at Bombay will probably be a meeting in some convenient Hall, of Theosophists, not necessarily all Fellows of the Society, at which addresses will be made and possibly resolutions passed; and two or three evening meetings of Fellows to consider and resolve upon matters pertaining to the Society.

R. H.

THE BOMBAY CONFERENCE.

There will be a public meeting at the Framjee Cowasji Hall on the 28th December, at which the objects and usefulness of the Theosophical Society and its present position, and the work already done by it, will all be explained.

On the 26th and 27th there will be meetings of Fellows of the Society and Delegates from various branches to discuss and adopt measures to promote greater activity in the Society in India.

J. K. DALL.

A CONSIDERABLE DIFFERENCE.

The following speaks for itself:—

"To the Editor of the SUNDAY TIMES.

Sir,—In your last issue you published a statement by your New York correspondent to the effect that Dr. Coues asserts (where?) that Madame Blavatsky has been expelled from the Theosophical Society.

May I be permitted a respectful advice? It is that, in case you take on faith again such a Yankee statement, you should in future follow the admirable policy of Mr. Artemus Ward. That great showman never risked even a harmless jest without adding the explanatory words, "This is a goak." Such parenthetical declaration would save extra bewilderment to the public, already lost in a regrettable mist in connection with all that concerns Theosophy, by making the "goak" apparent.

And if you would have the truth, then I may as well give it to you now. Madame Blavatsky, as one of the chief founders of the Theosophical Society, cannot be expelled from the Theosophical Society, for several good reasons, the least of which is that there is no one in the Society having authority to do so—not even the President-founder, Colonel Olcott—as in such a case Madame Blavatsky might, with as much right, return the compliment and expel him. But as it is not likely that our President will ever become a lunatic, no such event threatens the Theosophical Society just now.

Let, then, the Yankee cock and bull story—just set afloat by its author, an ex-Theosophist, who WAS HIMSELF EXPELLED FROM OUR AMERICAN SECTION TWO MONTHS AGO FOR SLANDER, as the whole Theosophical Society knows—remain for what it is worth, and make the INITIATED readers merry.—Yours very truly.

London, October 9.

H. P. BLAVATSKY."

[The capitals are Madame Blavatsky's.—Ed.]

MR. POWELL'S TOUR.

(From the Buddhist.)

On Thursday we left Galle and went to Miripenna, where there was an audience good in numbers and exceptionally attentive. The people here are doing good work. The high-priest at the temple is one whom it is a great pleasure indeed to meet, interested in and willing to advance any good work. The people made a most generous contribution of ten rupees towards our expenses. Thence we went direct to Kataluwa, not finding anything or anybody at the midstation where we had been directed to stop. Fortunate it was we did so, as it gave us an opportunity to meet the energetic secretary of the Branch, who had just been relieved and transferred from that place and was to leave at once. Kataluwa is doing admirably, and the Branch is setting an example that might well be followed by more pretentious organizations. An address was delivered on Friday morning.

On Friday afternoon an address was delivered at Ahangama, where a very attentive and appreciative audience gathered. Thence we drove to Weligama, being met near the place by a procession with music. That evening was formed *The Siddhartha Branch Theosophical Society* with the following officers:—

President—D. M. Samarawera.

Vice-President—D. D. Abeyawera Mubandiram.

Secretary—D. M. Jayasuriya.

Asst. Secretary—Charles Jayasturiya.

Treasurer—M. S. Gunaratna.

The Branch consists of twenty members and has commenced a school for boys; one for girls also will at once be built.

On the morning of Saturday an address was delivered at Weligama to the largest audience I ever addressed in Ceylon. All the priests from the temple were present.

On the afternoon of Saturday an address was delivered at Pellane, and in the evening another at Mirissa.

Special thanks are due to the High Priest Sumanatissa at Miripenna and the Priest K. Pannasekara Sthawira of Kataluwa for the great interest taken by them in educational matters and the religious welfare of their people. The latter priest hurried ahead of us to his village to prepare for our coming, he having been present during the Miripenna address.

On Sunday morning we drove into Matara, and on Sunday afternoon a public address was given to a very large audience. Many priests were present, and after the address one of them in the name of those with him urged upon the people the necessity of giving the fullest support to this work.

On Sunday evening the *Matara Branch* was revived with twenty-seven new members and the following officers were elected:—

President—C. De Silva Wirasuriha.

Vice-President—D. A. M. Dissanaikie.

Secretary—J. W. R. Jayawardana.

Treasurer—C. A. Odris de Silva.

The following from Brother Powell speaks for itself. He arrived safely in the best of health on Thursday evening, 7 P. M., at Colombo.

"On Monday morning we went to Dondra, where an address was given at the temple.

On Tuesday morning an address was given at Dickwella, after which was organized the *Moggaliputttha Branch* of the Theosophical Society with thirty five members. The *personnel* of this Branch is the best I have seen in Ceylon. The following are its officers:—

President—Don Abias Kumaratunga.

Vice-President—D. Manthas Rajapaksa.

Secretary—Don Samuel Muthukumara.

Asst. Secy.—D. Bastian Kumaratunga.

Treasurer—Hadunnatthi Ranwuluge Babanis de Silva.

A member of this Branch, Mr. Lankagegunge Wasthu Baba, gave a piece of ground worth £50 for a school. How I wish there were more of this kind in the Theosophical Society! In the afternoon an address was

delivered at Tangalla. There is most important work to be done here, and there are men willing to work, but the leading Buddhists are evidently afraid of their dignity.

On Wednesday morning an address was delivered at Beliwata; on Wednesday afternoon one was given at Hakmana.

On Thursday an address was delivered in the morning at Akuressa, and in the afternoon another at Kananke.

On Friday morning we returned to Galle."

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE.

P. O. Box 2659. 21 Park Row,

NEW YORK, 4th October 1889.

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY,

ADYAR, MADRAS, INDIA.

DEAR SIR AND BROTHER.—I beg to inform you that the Executive Committee of the American Section have appointed as Assistant General Secretary for the British West Indies Mr. E. D. Ewen, of Tobago, B. W. I.

From my own knowledge and that of Mr. Ewen I can state that there are many thousands of Hindoos in the island of Trinidad, West Indies, who need assistance of spiritual nature from their Indian Brothers, and if some educated Hindoo would go there on a mission to them, he would be doing a great deal of good.

Very truly yours,

WILLIAM Q. JUDGE,

General Secretary.

[The West India Islands belong, properly speaking, to the "Section in Partibus," but were placed temporarily under the General Secretary of the American Section by an order of the President. It is not clear how the Executive Committee of the American Section can have any possible right to appoint "Assistant General Secretaries" with local jurisdiction. Such appointments would seem obviously to lie with the President.—*Ed.*]

CARRYING OUT OUR PROFESSIONS.

The *People's Advocate* of Washington, a Negro newspaper, has given a column weekly to Theosophy as represented by the Blavatsky Theosophical Society of that city, which has had the courage to open its doors to "gentlemen of colour," and is reaping its reward. The Negroes are an exceedingly religiously disposed people, and no doubt will make excellent members of the Blavatsky Theosophical Society, if they can keep in check their constitutional tendency to jump and bowl when their religious emotions are excited. We congratulate the Blavatsky Lodge in all seriousness upon this new departure. For various reasons we doubt whether it will succeed as a matter of policy, but as a protest against snobbery and false pretence of "Universal Brotherhood," it has a very great value indeed.

WHAT THE ADVOCATE SAYS.

Referring to the approaching Bombay Meeting—*The Advocate* says:—

"As there is to be no General Convention at Adyar this Christmas, this would be an excellent opportunity for all. Theosophists attending the next National Congress at Bombay may hold an informal gathering and discuss questions affecting the welfare of the Society. At present a sort of moral dry rot appears to have attacked the Theosophical Society in India, and all the branches seem to be atrophying from apathy and inanity. A little plain-speaking and comparing of notes might infuse new life and enthusiasm into this Society, which has done so much for India, and which we can so ill afford to lose."

ACKNOWLEDGMENTS.

We beg to acknowledge the receipt of the following donations to the Theosophical Society's Funds :—

The London Lodge, through Mr. A. P. Sinnett	... ..	£ 10
Mr. Alexander Fullerton	... ..	" 5
Mr. John J. L. Houston, Phila. U. S. A.	... ..	\$ 5
Mr. Rhodes Morgan	... ..	Rs. 12
Mr. P. S. Ramasawmi Iyer	... ..	" 1

We have also received several other donations, the senders of which do not wish them acknowledged in the *Theosophist*. In case any one sending us a donation does not receive our receipt for the same, he is requested to let us know about it.

Cheques and money orders should be made payable to one or other of us, not to both.

R. RAGOONATH ROW.
RICHARD HARTE.

A GOOD MOVE.

Our worthy Brother, K. P. Mukherji, writes from Berhampur, Bengal :—

"I am glad to inform you that Babu Nafar Das Roy and Pundit Keshava Chandra Bhattacharya, two very active and earnest members of the Branch here, have, by their zeal and constant exertions, succeeded in opening three clubs, one at Gerabazar, another at Berhampur, the third at Sydadad, for explaining Theosophy to outsiders as well as to those new members who feel inconvenience to attend Branch meetings. The one at Gerabazar has become so successful and attractive that the proposal for applying for a charter for forming a new Branch there is already under consideration. It was owing to the exertions of the above two brothers that the Jaina Branch at Balucher has been formed."

These Theosophical clubs are a new idea, as far as we aware, and seem to be a very excellent one.

DEATH OF M. D'ASSIER.

Colonel Olcott has been extremely pained to hear from the widow of the late M. Adolphe D'Assier the news of his decease in February last after an illness of eight months. Contemporary science has lost in him a learned, exact and conscientious worker. His *L'Humanité Posthume*, which Col. Olcott translated and annotated, is a most valuable contribution to the literature of Psychical Science and will always rank as a high authority.

REPORT OF THE RECORDING SECRETARY, FOR NOVEMBER, 1889.

I hear that the members of the Branch Theosophical Society at Nellore meet every Sunday in the Hindu High School and read "Secret Doctrine."

Addresses of the Fellows are slowly coming in as desired in a paragraph in the last page of the Supplement for October 1889.

Mr. Anant Bapu Shastri Joshi, the learned President Founder of Aryan Theological Society at Dharwar, has joined the Theosophical Society.

A letter received from Babu Juan Chandra Basak, Librarian, Bengal Theosophical Society, is not very encouraging. He says that Bhawanipore Branch Theosophical Society is well-nigh extinct; no meeting held for 2 or 3 years. Calcutta Branch is also very inactive. The good effects of the Theosophical Society are seen there by the personal improvements of some of the members.

Received a very interesting letter from a Brother Theosophist, Toowoomba, Queensland. He hopes to do something towards spreading a knowledge of our philosophy in those parts of Australia and bring back the Branch Theosophical Society at Queensland to the active work. He says, "The one work of my life is furthering the cause we all have at heart. I have hitherto worked silently and in obscurity, but have reason to believe that all my efforts in that direction have been productive of good. My wife and daughter are both earnest workers and do more than many initiated members do. I am hopeful for the future."

Mr. C. W. Leadbeater, the General Secretary of the Ceylon Section, reports that Mr. C. F. Powell has been forming several Branches, and in consequence of the formation of the new branches, large supply of diplomas and a few charters were despatched. The General Secretary says that he will soon send me full particulars as soon as he gets the lists and has them copied out. No doubt it is easy to admit

members when such admission does not require any payment. My idea is that any thing cheaply got will be lightly valued. Therefore, unless there be constant pressure of Theosophy upon these newly joined Fellows, the effect will be almost unperceivable. Anyhow it is better to stir up the people in the hope that some of our preachings may fall in a fruitful soil.

Mr. Anantrai Nathji Mehta of Bhaunagar sent a donation of Rs. 84 for the Society's Head-Qrs. Fund, with his good wishes for the Society's Religio-philosophic work. He is one of our very earnest Theosophists, and he has been contributing his liberal donations for several years past.

A lady Theosophist from California writes to me a nice letter, in which she says to the effect that all the members there are putting soul to soul in the great work of Theosophy and appreciate our Magazine, hoping to send as many new subscribers as possible.

Since we are approaching the close of this year, work of correspondence, issuing circulars and receiving answers are day by day increasing. The query paper issued to the Branches have been coming in slowly.—(Please hurry up.)

From the tenor of the whole correspondence, Foreign as well as Indian, there appears to be a steady progress in the movement, and several valuable additions of members to the Theosophical Society.

T. VIJIARAGHAVA CHARLU,
Rec. Secretary.

OBITUARY.

The Secretary of the Cantonment Branch T. S. at Bangalore reports as follows:—

"We deeply regret to have to announce the death of Brother P. Sadasiva Moodliar, the President of the Branch, on the 9th October 1889. He was twice elected President of the Branch Society. Under his guiding hand, the Society rose to great prominence. He commanded the respect and esteem of all the Brothers. By his death, the Branch has sustained a great loss."

We also much regret to have to announce the death at the age of 48 of Dr. Renaud Thurman of Geneva, an active and devoted member of the Theosophical Society and formerly a member of the General Council. Dr. Thurman died after a short and painful illness at Perpignan in France on the 16th October, and his body was cremated at Zürich on the 22nd. Dr. Thurman was one of the promoters of Dr. Hartmann's "Theosophical Convent."

PRACTICAL SUGGESTIONS.

We have been requested to publish the following:—

A few practical suggestions to the General Secretaries of the Indian Sections regarding the working of the Branches:—

(1.) The first and foremost duty of a General Secretary is to visit the Branch Societies under his charge; if he cannot do it properly himself he should select fit persons from the Fellows within his jurisdiction, providing them, if need be, with travelling expenses for the purpose.

(2.) In visiting the Branches the following objects should be kept in view: (a.) To know the internal condition of the Branch for future guidance in general, and the aims and aspirations of the most active and intelligent members of a Branch in particular; (b.) To hold public meetings for discussing the general principles of Theosophy; and (c.) To hold private meetings with the members of a Branch for instructing them regarding their work.

(3.) The General Secretary should be in constant communication with the Presidents, the Secretaries and the most active Fellows of a Branch; he should be personally acquainted with them. If funds permit he should have their photographs.

(4.) The General Secretary should try to have at his head-quarters a Library of the Section, consisting principally of Theosophical works and publications.

(5.) The General Secretary should keep himself acquainted with the current Theosophic literature, and should subscribe to the *Theosophist*, the *Path* and *Lucifer*.

(6.) Leaflets in the language of the Province where the Branches are situated should be issued from time to time and distributed to the Branches and members for reading and discussion. Such leaflets may be the fore-

runner of a cheap Magazine, subscribed and maintained principally by the Fellows of the Branches of the Section.

(7.) The Members of a Branch should be persuaded to meet at least once a week. Saturday evening seems the most convenient time for the purpose. In Branch meetings (a) such books as the Purposes of Theosophy, Guide to Theosophy, Five Years of Theosophy, Key to Theosophy, Light on the Path, Esoteric Buddhism, Bhagavat Gita, Vishnu Purana, Sankhya Karika, Viveka Chudamony, &c., should be read and explained; (b) Some one may read an essay or give a lecture on the seven principles of man, The Theory of Evolution, The Law of Karma, Matter and Spirit, The Theosophical Life, The duties of a Fellow, Spiritualism, Magnetism, Devachan and Avichi, Reincarnation, Astrology, the Darshanathe Yoga; and (c) There should then be discussion on the subject taken up; (d) Younger members may then put questions to the meeting which the more advanced should try to answer.

(8.) The General Secretary, in consultation with the office-bearers of a Branch, should try to make the Branch meetings interesting to members; otherwise such meetings can never be kept up.

(9.) It should be one of the principal aims of the General Secretary to form new Branches within his jurisdiction; if he makes it a point to form personal acquaintance with the most active and intelligent of the Fellows, he may expect great assistance in this matter from them.

(10.) Every Branch should celebrate its anniversary when the General Secretary should try his best to be present, there should also be a General Meeting of all the Branches once a year at the Sectional Head-Quarters.

The President Founder once told me that the best means to silence our enemies is to engage ourselves in some work of public utility. What can be more encouraging than to see a Branch helping in the establishment of Total Abstinence Societies, Societies for the Prevention of Cruelty to Animals, Vegetarian Societies, Sanscrit Schools, Ayurvedic Schools, Charitable Dispensaries, and the like, distributing medicine, money and clothes to the poor, exerting itself to relieve starving people during a famine, joining as individual members every earnest effort for social and moral reforms, removing erroneous impressions from the minds of our denationalized young men, and above all, making Theosophy a living power in our life, showing by example how noble, pure and unselfish a man can be by earnest and sustained efforts in the right direction.

K. P. MUKHERJI, F. T. S.,
Berhampur.

AN INTERESTING DISCUSSION.

The Editor has received the report of an interesting discussion in the Toda Betta Theosophical Society of Ootacamund on the "Practical Instructions, No. 1," issued by the General Secretary of the Bombay Section. The report is too long to quote *in extenso*; and, indeed, it was never intended that discussions of this kind should be reported in the *Theosophist*; we give, however, some extracts from the document:—

The Ootacamund Branch "fully recognizes that man is his own saviour, that selfishness is the root of all evil, and that its vindication must be the work of time and individual merit." The President of the Branch, Major-General Morgan, said:—

"This Branch thinks too much stress is laid on the nucleus of universal brotherhood; no doubt it is the first step, but allowance should be made for those who have surmounted this first step, for it is by no means the *all* of the Society, nor have all joined for this purpose, because spiritualists and Christians profess the same. Madame Blavatsky in *Lucifer* for September 1889 writes of occultism: '*Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our success as above enumerated is in our recognition of the fact of the higher self, &c., &c.*' To help others it is necessary to acquire wisdom. *Light on the Path*, para. 13, Part II, lays down that '*Speech comes only with knowledge, attain to knowledge, and you will attain to speech.*' The trouble is to acquire wisdom, without it we are only the blind leading the blind. The members of this Branch occupy themselves with the study of occultism, as that road leads to wisdom and embraces everything that concerns the spiritual welfare of man."

Pandit Taya Raja Row said :—

"I apprehend that the paper does not allude here only to intellectual acceptance, but to actual practice, and it is maintained that universal brotherhood is the first step, whether the Theosophical Society or any others teach it. After this is cleared, which many branches have not got cleared, other instructions will follow of their own accord in proportion to the force of the practice of universal brotherhood. Our stand-point may, properly, be that we have crossed the threshold, but people may turn round and say that if we have discerningly made the crossing, we should certainly have had further instruction waiting before us, and may thus pronounce our realization insufficient. They may say that they sent us the instruction as they sent it to other branches, and would be very glad to hear we are advanced, but were not hitherto aware of it, and would afford us sufficient matter for our cogitations in subsequent numbers. Still I see no objection to sending this as it is."

The Secretary, Pandit T. Vencatarama Iyengar, said :—

"I object to this heading, 'Practical Instruction, No. 1,' as the paper contains no practical instruction as to how the threefold objects of the T. S. may be achieved. It would be better to call it '*Instruction No. 1.*' Regard being had to the nature and condition of the members of the different branches all over the world, I take the nucleus of a universal brotherhood only as a secondary object of the Theosophical Society. The study of Aryan and other Eastern systems of literature, religion and science, must necessarily, according to the Eastern mode of teaching, precede the nucleus of a universal brotherhood. The universal brotherhood of Theosophists is quite at variance with those of Spiritualists, Christians and Freemasons. I may call it the kernel of all the systems of religion and science of this world under the sun. Such a brotherhood, though considered by many as one to be acquired easily, and that on the onset, I think it is the fruit of a careful and earnest study of Upanishad and such other work of occultism, followed by a long and graduated course of practice of contemplation and meditation under the instructions of a true guru. It is very easy to claim universal brotherhood nominally without seeing one's self at his own conscience. If anything comes out as practical instruction from the Head-Quarters of the T. S.,* it must give out some valuable hints bearing upon the acquisition of one or more of the fundamental principles of all the systems of religion generally to satisfy the earnest students of different castes, color and creed—say practical hints for the study of Vedas, for the approach of the inner meanings of rituals, for the origin and effect of Karma, and for the acquisition of *Gnana* or '*Divine Wisdom.*' I am glad, however, for the circulation of this paper as it is sent out freely with a good object. I believe it will bring about some good result for those who are waiting in earnest, through the *Theosophist*, and which will also create no doubt a new life to the monthly publication,† and will particularly draw the attention of many of our luke-warm Theosophists and outsiders."

[Much can no doubt be said in favour of the view that a study of Aryan literature must precede the formation of a nucleus of Universal Brotherhood, because it would certainly seem that in the Aryan philosophy only is there to be found a rational explanation of the idea of Universal Brotherhood, a proof that Human Fraternity is a fact in nature, however much we may fight against its recognition or practice. Still it is probable that to most Theosophists the conclusion of the Toda Betta branch,—that we must study Aryan philosophy before attempting to form a nucleus of Universal Brotherhood,—will seem like maintaining that we should not satisfy our hunger before we had studied physiology, and understood the process of digestion. Brotherhood is a sentiment and a sympathy, not the '*quod erat demonstrandum*' of an intellectual proposition. It comes from the heart, not from the head. The heart supplies the motive, the head only furnishes the justification.—Ed.]

* Which these "instructions" did not.—Ed.

† Thanks, very much!—Ed.

OUR "PECULIAR NONSENSE."

We who look at the Catholic Church from the outside and in the bright light of day and see the ancient half-decayed boards of which the edifice is constructed cannot but smile at those who are penned up in the dimly lighted interior by their priests, and stall-fed with fables. The poor creatures are perfect stangers to reason, they are absolutely and completely paralysed in that region of the mind which deals with the Whence, the Whither, and the Wherefore of existence, and like all hypnotized subjects would torture and murder on the slightest suggestion of their masters,—the priests. The following is a brilliant specimen of the Catholic way of viewing things. It is a letter about Theosophy which appeared in a Dublin daily while Colonel Olcott was lecturing in that city lately:—

"Sir,—The votaries of the latest religious 'fad' have had the fullest scope in your columns to air their peculiar nonsense. Lest some innocent people might think that there was some truth or reality under their specious phraseology, it may be well to state the antecedent truths relating to the order of thought and work with which the Theosophists presume to deal. The good providence of God founded and endowed the Catholic Church not only for the salvation of the individual soul, but for the reconstruction and restoration of human society, so far as the loss of man's integrity permits, to its first ideal. Any theory or cause or movement purporting to do these things in another or better way, is a cheat or a delusion, and the authors and promoters fanatics or liars. As long as their absurdities do not hurt public interests or violate morality, they may be left to the good-natured contempt of the public. When they so transgress, the actors have qualified for the jail or the lunatic asylum. Yours, &c.,

CATHOLICUS."

PROUD LUCIFER'S HUMBLE APPEAL.

The following is from the *Manchester Examiner* of October 24. If it be true (the latter part of the paragraph is new to us at Adyar) it is much to be regretted:—

"The monthly magazine called *Lucifer*, which is edited by Madame Blavatsky and Mrs. Annie Besant, a recent and rather prominent convert to theosophy, has, it appears, never paid its way, but has been kept going to a great extent by the generosity of two individual theosophists of means and corresponding benevolence, and is just now threatened with extinction. The only hope of averting this doom is declared by Madame Blavatsky to be a very general and substantial contribution on the part of theosophists to preserve the most popular of the organs published in advocacy of their principles."

THEY ASK FOR BREAD AND GET A "ROCK."

Will anyone tell us how it is that the very biblical but exceedingly impolite saying about casting pearls before swine *will* come into a person's head when he reads such paragraphs as the following, which is taken from *The Rock*, an English "religious" paper? Speaking of Theosophists *The Rock* says:—

"No one can read their books and lectures without perceiving that they have concocted a farrago of mostly intelligible jargon from Egyptian hieroglyphics, Buddhist writings, Gnostic histories, and modern talk about hypnotism, mesmerism, and spiritualism. The Indian Yogis appear to be at present their typical saints, and they have transferred the head-quarters of the Theosophical Society from America to Madras. There is much chatter in their teachings about the Ego and its parts; about Karma, their 'law of retribution,' and about Devachan, which is their idea of a future state. But what their clouds upon clouds of words all mean it would be impossible to say.....It is sad that men and women should be so deluded."

In America they have an excellent expression for this kind of flaunting one's ignorance in the face of the public; they call it "giving oneself away." Surely no newspaper writer could more completely give himself and his journal away than the author of the above idiotic twaddle. It is exactly

equivalent to saying: "We people of *The Rock* are a poor feeble-brained, intellectually knock-kneed, half-witted scribblers; we tried once to read Plato and could not understand him, we are utterly puzzled; but the Indian philosophy which all the great intellects of Europe unite is declaring to be full of the grandest and profoundest conceptions of the Universe that the mind of man ever conceived. We are too miserably ignorant, prejudiced, conceited, malicious and time-serving to do anything else in the world, but edit a religious paper, at which occupation our peculiar qualifications make us brilliant successes."

A NEW RELIGION.

"It is with extreme gratification that we give publicity to Colonel Olcott's missionary enterprise in the dissemination of a new religion. If there is one thing more than another of which the world stands in need, it is a new religion. The six or seven thousand creeds, sects, denominations, orthodoxies, and heterodoxies which it possesses at present are utterly inadequate to supply its wants. A new religion is the dominant requirement of the age—it is wanted more urgently than a new idea in advertising, or a new patent window fastener. All the existing religions are entirely unsatisfactory from the point of view of somebody or other. They are only sectional in their interests. The devotees of one creed are at enmity with the devotees of another creed. It is essential, therefore, not only that we should have a new religion, but that it should be of a sufficiently universal character to swallow up all the other religions. As far as we understand Colonel Olcott's platform, this is just what Theosophy is going to do."—*Birmingham Times*.

The fact is that the writer of the above semi-satirical but not unfriendly paragraph touches one point which may some day cause a serious difference of opinion among our fellows. All religions "are only sectional in their interests. The devotees of one creed are at enmity with the devotees of another creed." True! That is no other and no more than the universal experience of mankind, and the writer might have added: "Moreover, the more devoted a man is to his own religion, the more he hates and despises those of his neighbours."

Now, everyone who is not absolutely sunk up to the crown of his hat in prejudice, is willing to acknowledge the above fact. To deny it would, indeed, be to deny all religious and even secular history. What then? If it be the province of religion to make men love God and their neighbours, and religions have the effect of making them hate each other and each others god or ideas of God, then most assuredly RELIGION and *religions* are not only different, but contradictory and mutually destructive things; and the less a man has of a *religion* the more he may have of RELIGION, and *vice versa*.

But when we see the queer mixture of prejudice, ignorance, fable, unreason and terror which, compounded in different proportions, forms the *religions* of the world, and when we contemplate RELIGION, and feel our hearts becoming aglow and our minds growing expanded and elevated, the question naturally arises: "How can we get rid of *religions*, and bring RELIGION into the world?"

There are two ways of answering this question. The first is: Teach everyone to understand the meaning of his own religion and to love and follow it worthily, for when he does so he will see that all religions are imperfect attempts to express the same great natural and spiritual truths. The second is: Teach everyone to put no trust whatever in any religion, his own among the number, by showing him how they have all been fabricated by knavish priests, for the purpose of ruling the trembling and irrational multitude; manufactured, in fact, out of philosophical materials that are as old as the human mind, or, more properly speaking, a good deal older.

The advocates of both of these contradictory methods profess the same purpose, to substitute RELIGION for *religions*. Now, Theosophy claims to be "RELIGION,—not a *religion*." The aim of all Theosophists therefore, whether openly expressed or not, must necessarily be to substitute Theosophy for the prevailing exoteric creeds. Which of the above methods for ridding ourselves of these latter is the right one? Whom shall we employ to do the necessary work of destruction,—the Physician or the Surgeon?

A ONE LEGGED THEORY.

A certain Mr. Legge having broached the theory in a late number of the *National Review* that Madame Blavatsky has taken the "Secret Doctrine" bodily from King's "Gnostics," Colonel Olcott has answered him in a later issue of the same magazine, and so the ball is kept rolling. The fact is, however, that it is very doubtful whether such writers as Mr. Legge are worthy of any further reply than simply to point out that their theories are merely a proof of their ignorance. In the "Secret Doctrine" are to be found the principles and ground idea of all religions,—the raw material, as it were, out of which all creeds have been manufactured. Each person finds there the doctrine he knows best, and if he is ignorant of other doctrines, he naturally fails to discover them in it, and fancies that the whole of occultism is "cribbed" from the one particular source he happens to know something about. How a Hindu would grin with good humored pity and contempt, or a Buddhist, or a Zoroastrian, if he happened to hear that an Englishman of letters who had read King's "Gnostics" had come to the conclusion that the Occult Doctrine was taken from that work, of which not one in a thousand perhaps has even heard. Listen, for instance, to what a Parsee says, and moreover *proves*, in the IVth Volume of the *Theosophist*. Somebody told the writer of the article in question,—entitled the "Septenary Nature of Man,"—to read the 54th chapter of the Yasna, one of the best authenticated ancient books of the Mazdian religion; he did so, and this is how he enthusiastically writes:—

"What do I find but that the very first paragraph gives all the information one can require to convince him that *Avesta*, Theosophy, Occultism, Esoteric Philosophy, or however else it may be called, are identical. Indeed, as a Mazdian, I feel quite ashamed that, having such unmistakable evidence before their eyes, the Zoroastrians of the present day should not avail themselves of the opportunity offered of throwing light upon their now entirely misunderstood and misinterpreted scriptures by the assistance and under the guidance of the Theosophical Society."

If one of Mr. Galton's "composite pictures" of a family were given to a person who only knew a single member thereof, he might naturally conclude it to be a faulty likeness of that member. So it is with the Secret Doctrine, which Mr. Legge can know very little about, or he would have perceived that it gathers the various threads of the same colours from all the different great religions, and thus demonstrates the fact that these are all woven out of the same materials, and shows what those materials really are, and where they came from. Like the Apostles at Pentecost, the Secret Doctrine speaks to every man in his own language. We should advise Mr. Legge and all others who fancy they have discovered the source of the Theosophical Nile in some particular little familiar pond, to extend their reading to other religious systems. We venture to prophesy that when Mr. Legge has done so, he will feel very like kicking anyone who says "King's Gnostics" to him, especially when some one who has read his article is present.

GOBBLED UP!

The Occult Publishing Company of 120, Tremont Street, Boston, Mass., U. S. A., has taken over the stock in trade and business generally of the lately established Theosophical Book Co. of 110, Tremont Street, in the same city. The Occult Publishing Company was the Pioneer in America of Theosophical literature, in the sense of being the first firm to carry any large stock of books treating of Occultism and kindred subjects. It has proved its stability by four years of honorable activity, and has done more than any other house in the United States towards disseminating Occult literature. Besides being importers and publishers of works on Occultism, Theosophy, Spiritualism, Astrology, Mesmerism and kindred subjects, the Occult Publishing Co. brings out an eight page quarterly called the *Occult Review*, the price of which is 25 cents a year.

SIR WILLIAM'S "SOFT SOLDIER"

Some newspaper the other day called Sir William W. Hunter "that prince of flatterers," and true to this character Sir William has been administering a cleverly concocted "pick-me-up" to the friends of the Indian missionaries

at home, whose drooping spirits have lately had a most depressing effect upon the religious world. He told the Birmingham Baptists the other day that the Indian missions were in no immediate danger of collapse, and then, as reported, he said that :—

“He would not enter upon any discussion of what might be called a spiritual nature, but as a secular man and a layman he wished to place before them the actual secular results, attested by statistics, verified by Government officers, and embodied in the census of India. First, as to the increase of the Christian population. It was said they sent their missionaries and their money to India, but where were the Indian Christian people? He would tell them that during the period covered by the last census, from 1871 to 1881, the Hindoos, the Mahomedans, and the general population of India each increased under 11 per cent.; but the Christian native Protestant population of India increased 64 per cent. (Applause.) This was not a vague declaration which might appeal to their imagination, but a fact verified by Government census, and which no one had ever yet challenged (Renewed applause.)”

Sir William, however, carefully abstained from telling his delightfully tickled audience that the census returns for the ten years between 1871 and 1881 had nothing whatever to say to the question at issue. Sir William is much too clever a man to say to the cheering Baptists of Birmingham, as he certainly might and perhaps *ought* to have said: “If previous to 1881 you were to have travelled the length and breadth of India, and questioned the natives as to the position and progress of the Christian missions at that time, they would with one voice have replied: ‘Alas, our ancient religion is neglected; our young men are taught in the missionary schools to laugh at the faith of their fathers; more of our children every year attend the mission schools, and Christianity has more life in it than the religion of the Vedas.’ Now however things are changed; the tables are turned. Since 1881, the ancient religion has acquired a sudden renewal of life, and its votaries are full of hope, while it is the missionaries that have now begun to despond, although they manfully pretend that this change does not hurt them at all.”

Sir William might have told the cheering Baptists all that and much more to the same effect, only he did not want to make himself a nuisance, but very much the contrary. And now we advise our Christian friends: Do not “holler” until you are out of the wood. Wait until you know what sort of a tale the next census will tell, and then if you are in need of consolation send for Sir William W. Hunter again, and he will probably once more revive your drooping spirits, and awaken your cheers by giving you a few statistics “verified by Government” from the returns of missionary successes during the decade from 1861 to 1871.

RACIAL DIFFERENCES.

It is sometimes said, both by Easterns and Westerns, that there must be some radical difference in the Oriental and Occidental minds, which causes them to see everything differently: and which makes their modes of reasoning almost as difficult of mutual understanding and appreciation as their music.

Our Western readers may be inclined to think that the following passage clipped from the *Amrita Bazaar Patrika* is intended to be a jest, for surely to call a man a cheat because he wears many pockets, would be *prima facie* evidence of a weak intellect in any Western land. Still the Hindu intellect is universally acknowledged to be a singularly acute one; and at the same time there can be no doubt that in a multitude of constantly occurring instances the way the average Hindu applies that intellect is bewildering to a European or American. Perhaps we are both wiser than we seem to be to each other; perhaps we are both of us less intellectual than we appear to ourselves; perhaps a little serious reflection over the clipping in question may throw a little light on the subject. It runs as follows :—

The Englishmen make farces of the “Olcagenous Babu” in their theatres, and break their sides with laughter over their bad English. The Hindus in retaliation make farces of Englishmen in their theatres, and invariably give an Englishman a bottle of brandy under his elbow in their caricatures.

They call Englishmen cheats, because they carry so many pockets. "And don't you see," a Hindu will gravely tell you, "they have a letter which they call "see (c.)" They have another letter (h) which they call "eitch." They call the letter "see," but they use it as a "k." They call the other letter "eitch," but they use it to write our *hari*. Does not this shew their double mind? And then put the "see" and "eitch" (ch) together and pronounce it *cha*! No trusting such people who say one thing and do another! But we use our letter *ka* as *ka*, and *ga* as *ga*, and so are all our dealings plain and straight-forward.

A DISAVOWAL.

The following letter has been sent to the *London Freethinker* :—

THE THEOSOPHIST,

ADYAR, MADRAS,

Editor's Office.

November, 19th 1889.

TO THE EDITOR OF THE *Freethinker*, LONDON.

SIR,—Your issue of October 20 contained an editorial allusion to me which is founded on a misapprehension, and is likely to cause an impression in the minds of your readers detrimental to the reputation of another person. I feel sure, therefore, that you will have the courtesy to permit me to disavow in your columns the sentiments therein attributed to me.

I need only refer to that paragraph in which my name occurs. You say :— "As Dr. Coues keeps up a Theosophical Society, and challenges the authority of Madame Blavatsky, and Mr. Harte, the acting editor of *The Theosophist* in India, seems to do the same, it seems, &c."

Allow me to say that this supposition,—that I question the authority of Madame Blavatsky, as Corresponding Secretary of the Theosophical Society and its inspirer,—is absolutely untrue.

Did I "question her authority" in my own mind, I should keep it to myself until I had, at least, resigned the acting editorship of the Magazine she herself founded and for years edited, and of which she is still in part the proprietor.

Yours respectfully,

RICHARD HARTE,

Acting Editor of the "*Theosophist*."

"OUR FRIENDS THE ENEMY."

Our esteemed contemporary, the *Madras Christian College Magazine*, for November remarks : "It is scarcely necessary to remind our readers that Theosophy is not yet defunct." We should rather think it *was* "scarcely necessary!" The enemies of Theosophy have been lately spreading insidious reports that it had "done its work in India" and had become moribund. They are now beginning to suspect the truth, viz., that it has performed the strategical operation which the French call *reculer pour mieux sauter*. We don't, however, count the *Christian College Magazine* among our "enemies." Some years ago it stuck its little religious pin into the soft and tender parts of the Society, innocently expecting to kill it thereby. A good deal of howling and swearing on both sides followed, but if we may judge who our friends are by the benefit done to us, Theosophy has no better friend than the *Christian College Magazine*. That vicious little prick it gave us thoroughly woke us out of the fool's paradise of phenomena into which the *gabe-mouche* tendencies of certain Fellows had led the Society, against the strong protests of Madame Blavatsky; who, as far as we have ever known or heard, has never performed a phenomenon for the benefit of those outside of her circle of intimate friends, and even there has never laid the slightest stress upon them as proving anything more than that she was acquainted with *natural forces* which the scientific world of to-day know nothing about.

Still our contemporary talks about Madame Blavatsky's "so-called miracles." No one ever called them miracles but itself. One is positively tempted to believe that those good missionaries have so often repeated the story they told that they have actually come to believe it themselves! What is the good of trying to make such people understand, what even men of science, by the aid of hypnotism, are beginning to see now, that "miracle",

is a word that exists only in the vocabulary of the clergy, and that it is of necessity synonymous with *fraud* in whatever age or country the miracle is claimed to have happened—a fact that the clergy themselves know so well that they think they have only to bring the accusation of compassing “miracles” against anyone in order to convict him of self-evident trickery.

Well, we can afford to forgive our would-be enemies, when we find that the net result of their attempts to injure us is to make us stronger than before. Those who were injured by the *Christian College Magazine's* dastardly attack on Madame Blavatsky and the Theosophical Society are the Christian Clergy themselves. On the day that notorious article about the “so-called miracles” was published, the death warrant of the missionary movement in India was signed. Never will the Hindus forgive these pretended “men of God” for the attempt they therein made to murder the reputation of a woman, whose only real crime was that she was using her great intellect and marvellous learning to revive in the minds of the people of India a knowledge of, and appreciation for, the philosophy and religion of their ancestors; while in the West, in America and in Europe, and in Australia also, every succeeding month sees a continually increasing number of new recruits entering the Theosophical Society or the Theosophical movement generally, nearly all of whom, if they are not previously enemies of the present Christian Missions in India, become their deadly foes when they learn the history of the “Coulomb affair” and of the unutterably contemptible and disgraceful part the clergy of Madras took in getting it up. When everything else connected with the *Christian College Magazine* is forgotten, the fact that such a periodical once existed will be kept alive in the minds of men by that one article; for it will be quoted in the “History of the Theosophical Society,” as a proof of the malignity, credulity and ignorance of the Christian Clergy of our day; and as a striking instance of the manner in which the ever just law of Karma brings down on the heads of evil doers the mischief they had planned for others.

STUPID INTOLERANCE.

The Rev. K. S. Macdonald has been writing some long letter in the *Statesman* to prove that the Lord Buddha was an atheist, and quite a miracle of selfishness and pride; and the Hindu Tract Society has reprinted an American pamphlet purporting to prove that the Lord Jesus Christ was a lunatic. And so the shuttlecock of religious hatred is kept flying by rival theological battledores. Truly in these days “rien n'est sacré pour un Sapeur,” and it would not be a bad plan to make some people stand in the corner with a fool's cap on their heads and repeat the injunction: “Judge not that ye be not judged,” until they realized its meaning. That kind of silly abuse of other people's Lords and Saviours is very disgusting, and shows not only a pitifully small and feeble mind, but also very intolerable ignorance and conceit.

MEDDLESOME MACDONALD.

One of the wonders that Karma works is to turn intended injuries into benefits, to the great disappointment and distress of the mischief-maker. It is possible that the Rev. Macdonald's unwarrantable and malicious attack on Buddha's character may be the seed of a renewed interest in Buddhism on the part of both Hindus and native Christians. Already the effect is clearly perceptible. Dr. Salzer's able letters are being quoted by papers which would not dream of admitting Mr. Macdonald's lucubrations to their columns; and other articles, favourable to Buddhism are making their appearance in the Indian Press. For instance, the *Karnataka Prakasika* quotes from Sir J. F. Dickson's recent article on “Buddhism and Christianity in Ceylon” in the *English Illustrated Magazine*, and remarks upon it, as follows:—

“It will not be considered rash to assert that most of the moral truths prescribed by the Gospel are to be met with in the Buddhistic scriptures. In reading the life of the last Buddha, it is impossible not to feel reminded of many circumstances relating to our Saviour's life, such as it has been sketched by the Evangelists.” And again he says, “no philosophic religious system has ever upheld in an equal degree the doctrines of a Saviour and of the necessity of his mission for procuring the salvation, in a Buddhistic sense, of

man. The role of Buddha from beginning to end is that of a deliverer, who preaches a law designed to procure for man the deliverance from all the miseries he is labouring under. It would take long to describe even a tenth part of the resemblances between Buddhism and Christianity: here let it suffice to say that the two religions closely resemble each other in enjoining a gentle, forgiving and truthful spirit. The Buddhist scriptures say, 'Let a man overcome anger by not becoming angry; let a man overcome evil with good; let a man overcome the parsimonious with generosity; let a man overcome the liar with truth.'

"It is a religion such as this, older than Christianity by many centuries that certain missionary societies seek to subvert by means of agents of imperfect education, married, ordained indeed, but in their regard for their own comfort and for domestic luxury, anything but what a missionary should be. Is it a matter of wonder that they have no success? The Buddhist seeks not to make converts, but he will not be converted—certainly not by men who in education and in self denial compare unfavourably with the celibate Buddhist monks and with the celibate priests of the Church of Rome. Even the Roman Catholics, with their devoted priests leading the life of the people, and living on less than one-tenth of the stipend of a Protestant missionary, make no converts, and indeed they seek to make none; under the strict rule and guidance of their head in Ceylon, the learned Archbishop Bonjeou, they devote themselves to their hereditary flock (descended from the natives converted at the point of the sword by the Portuguese), to education, and to the maintenance of orphanages and other works of charity.

"If the jealousies of Protestant sects were at an end, and if Bishop Copleston were free to maintain a discipline over his own clergy equal to that which prevails amongst the Roman Catholics, we might see, if not an increase of converts, an example of Christian life in our missionaries which would command the respect of Buddhists. This has, indeed, been the case wherever the Bishop's power is unrestricted. But our love—or rather our abuse—of liberty, forbids all hope of such a reform becoming general. So far the result of missionary efforts in Ceylon during the last fifty years has been to rouse the Buddhists from apathy, and to bring about a vigorous Buddhist revival."

WELL DONE DR. SALZER!

Speaking of the above mentioned latest attempt of the Indian missionaries to disgrace their MASTER and earn the contempt of mankind, *Hope* says:—

"Dr. Salzer has defended his view in a manner which reflects great credit on his scholastic ability and wide range of erudition. From the marbles of the time of Asoka he has culled some unassailable arguments which must stand above the prejudices of contemporary historians and thinkers. This sort of evidence is the most irrefragable of its kind, and in them Mr. Macdonald's arguments have met a complete refutation. Dr. Salzer has ably shown that Buddhism of to-day is a corrupt form of primitive Buddhism. He has also proved to our satisfaction that Max Müller's opinion on which Mr. Macdonald relies so much, is a qualified opinion, and that the doctrines of Buddhism, instead of opposing the tenets of modern science, agree with them fully and thus vindicate the assertion of Prof. Huxley that religion and science are twin-sisters. The reason of Mr. Macdonald's attack upon Buddhism is not far to seek. The religion from which modern Christianity has suffered most, and is suffering most terribly at the present moment, is Buddhism. The unkindest cut Christian Missionary enterprise has received at its hands is covered in the fact that Buddhism has in some form or other become the religious creed of the intellectual aristocracy in the West. The highly rationalistic views of Buddhism have naturally suited the scientific and rationalistic tendency of Western thought. Arnold's *Light of Asia* has indeed created quite a revolution in the domain of transcendental thinking in Europe, while the labours in the Oriental field of the German savants have served to add no little force to the drift of modern science towards spiritualism. With the spread of Western civilization Anglicised India has also felt the dash of this new Western wave. Hence it is that Herbert Spencer is as well understood in Hindoostan by the light of Buddha's torch as in his own land. Mr. Macdonald's remarks would not have been much thought of with

a view to refutation owing to the proverbial reticence of the Hindoo mind.' A German was, however, present, a German who has made Oriental theology his special study and the consolation in his life of exile, and Mr. Macdonald has found he is not always safe in attacking Oriental systems of thought. Dr. Salzer is a keen combatant who is thoroughly confident of his mettle and prowess. His letters against the puerile and old-world sophistry of the Scotch missionary afford grand reading to their Hindu readers. They show the firm grip which their author has of the subject he writes upon. The brain which has produced them seems to be glowing with the light of the Light of Asia, while the masterly way in which it has marshalled its thought must shed light upon many a dark brain. And altogether Dr. Salzer has completely smashed the Rev. Mr. Macdonald."

"OUR INSTITUTIONS HAVE BEEN OUR RUIN."

"Public opinion is weak and inaudible, and itself is not sufficiently sensitive and pure. As for the church, we do not know if we have anything of the kind. The ministers of religion and the custodians of public morality are our priests and pandits; and what part these play in the education of the nation is well-known. Nor are there social and political institutions which call into activity the higher qualities of the people. The military system of Germany imparts to the nation a high sense of duty, patriotism and manliness. The Parliamentary and the local institutions of England have made the English people a self-reliant and intelligent nation. The democratic character of the American social system is said to have exercised powerful influence on the character of that great people. It is a well-known truth that the institutions of a country contribute materially to the quality of the people; and no better illustration need be sought than the teachings of the history of our own country. Our institutions have been our ruin, and the conviction is growing in the minds of all intelligent men that so long as these institutions remain what they are now, the Hindu nation must be the degraded and powerless community that it is at present."—*Hindu*.

DECLINE OF BUDDHISM AT BENARES.

The rapid growth and untimely disappearance of Buddhism is, remarks a contemporary, a startling religious fact. Just as the faith of Jesus now meets with bare toleration in the sacred city of his Passion, so in many districts of India which once the disciples of Sakya Muni visited with the most intense devotion, his very name is now forgotten. At the very spot where he first preached his purer faith, his title the "best Lord," Surnath is applied to the God Mahadeva, whose symbol the *lingam* is enshrined in the small temple on the bank of the lake, where the Master used to come to wash his beggar's bowl. As we drive back to Benares, we skirt the Mregavada, or Deer Park, which is connected with a poetic legend concerning the great teacher. When Buddha was passing through the innumerable existences which were preparing him for the conditions of human life, he was alone on earth as a king of a herd of deer. The Raja of Benares, who was fond of sport, slaughtered so many of them that Buddha, the king of the deer, remonstrated with him, and engaged to provide the Raja with an antelope daily for his table. The Raja agreed to the proposal, and chance daily decided which animal should be sacrificed for the public good. The lot one day fell upon a hind big with young, but she refused to yield herself to her fate, protesting that her offspring's hour to die could not in common justice have come before it had seen the light of day. She told her sorrow to Buddha. He replied, "Sad, indeed; the heart of the loving mother grieves (*is moved*) for that which is not yet alive (*has no body*) I to-day will take your place and die." Going to the Royal gate (*i. e., the palace*), the people who travelled along the road passed the news along, and said in a loud voice, "That great king of the deer is going now towards the town." The people of the capital, the magistrates and others, hastened to see. The king, hearing of it, was unwilling to believe the news; but when the gate-keeper assured him of the truth, then the king believed it. Then, addressing the deer-king, he said, "Why have you come here?" The deer (*king*) replied,

"There is a female in the herd big with young, whose turn it was to die, but my heart could not bear to think that the young, not yet born, should perish so. I have therefore come in her place." The king, hearing it sighed, and said, "I have indeed the body of a man, but am as a deer. You have the body of a deer, but are as a man." Then for pity's sake he released the deer, and no longer required a daily sacrifice. Then he gave up that forest for the use of the deer, and so it was called "the forest given to the deer," and hence its name "the deer-plain" (or, wild). The story of Buddha being the king of the deer may be explained partly by the mythologising tendency of man, partly by the great Teacher's love and tenderness, not only for his fellow-creatures, but for all animals. In that respect he was like the Saint whom the Italian Masters loved to paint, and of whom Dante wrote so sweetly. Sakya came forth from his solitude, not to proclaim a new philosophical system, but to teach men to love all things great and small. The spirit of gentleness and love which ran like a golden web through the Master's teaching has had a lasting influence on the system which he bequeathed, and has done much to soften and make better the lives of millions of beings. Great is the contrast between Benares with its shrines dedicated to gods endowed with human lust and passions and the ruined mound at Surnath around which lingers the fragrance of an unselfish and gentle life, and the echo of sweet and earnest words.

The above is from the *Madras Mail*; but surely the writer ought to have added: "Still greater is the contrast between the idea of God contained in the legend, and that put forward by the missionaries:—a God who demanded his own son's cruel death as a ransom to induce him to abstain from torturing all mankind to all eternity for nothing they have done, and who then refused to carry out his part of the bargain; for everyone knows that no one will be 'saved' by the death of Christ unless he learns his catechism, goes to church, believes that the missionary is a man of God, and that Jonah lived three days in a whale's belly and rather enjoyed it, and is prepared moreover to swear that anyone who does not believe or do all these things will be consigned to eternal torture by an 'All-Merciful God.'"

4. DANGEROUS KNOWLEDGE.

Says "Parabolanus" in a recent number of "Theosophical Siftings."

"Even as we write, there appears from Paris the startling account of one Tiffereau calling himself the 'Alchemist of the Nineteenth Century,' lecturing to an assembly of eager listeners on his grand discovery of a new method of making gold artificially, proclaiming publicly the details of the process, and demanding that the Government should furnish him with the means of setting up a workshop in Paris whence he could supply the manufactured article at £6 or even as low as £3 for about two lbs. of gold. The present price of gold is not quite £4 per oz.....Eliphas Lévi, in his 'Analysis of the Seven Chapters of Hermes,' lays down as an axiom 'He who would make known the Magnum Opus, would prove thereby that he knew it not.' Judging by this, we may reasonably and perhaps safely conclude that Tiffereau, instead of finding by his long years of search and spending all his money on it, has become hallucinated, and like all demented men, now seeks to hallucinate others."

Tiffereau and his like appeal to men's selfishness, and rely upon their want of reason. Any one who could make gold would do it instead of talking about it. The analogy between these makers of gold and certain teachers of occult knowledge is very close. If these had knowledge of that kind they most certainly would keep it to themselves. In fact those who know are obliged to hide their knowledge in self defence, just as the alchemists in the Middle Ages who were rumoured to have succeeded in making gold had to keep in the dark because they were liable to be seized by the king and put to the torture in order that they might tell their secret.

The supposed possession of occult knowledge and powers excites two classes of persons in a dangerous degree; (1) those who would like to become possessed of similar knowledge and powers, (2) those whose preconceptions are offended by a belief in the existence as realities of any such knowledge and powers. The consequence is that if anyone gets the credit

for the possession of these things, they are certain to be persecuted and are in imminent danger of bodily harm. The knowledge of how to make gold, even when it did not bring down torture on the poor alchemist, was still a source of misery to him, for it exposed him to the suspicion of having dealings with the Evil One, and, besides, he generally found it exceedingly difficult to dispose of the gold he made, without being arrested on suspicion of having stolen it. It would be well for those good people who sigh for psychic powers to picture to themselves the miserable life which the possession of these coveted "gifts" would entail upon them. It is a very fortunate thing that most of the aspirants find the door to the "Hall of Learning" too heavy for them to move even an inch. It is happier for them to remain sleek and stoggy but highly respectable citizens, than to have a tin pan tied to their tails and be hounded out of "Society." Every little boy would give one of his eyes for a knife as soon as he is able to toddle, and were parents to gratify little boys' wishes in that respect, a frightful quantity of infantile blood would be spilled. Those who want occult knowledge and powers before they are spiritually grown up are very like these foolish little boys, and only a very fond and silly teacher would gratify them.

SHAME!

Says the *Madras Mail* :—"An amusing yet pathetic incident occurred the other night, during a debate on 'Vivisection,' at a Debating Club not a stone's throw from Vepery. While the debate was in progress, a dog entered the room, and began lavishing demonstrations of affection on the mover of the resolution in favour of vivisection, protesting, as it were, in dumb show, against the motion for the torture of his fellows, and striving to melt the heart of the advocate of the motion. Nor was this all. When the Chairman asked, after an opposing speaker had resumed his seat, 'Does any other gentlemen intend to oppose the motion?' the dog promptly gave sharp bark. We regret to add, that in spite of this forcible appeal for the dumb creatures by one of themselves, the motion was carried by the overwhelming majority of 10 to 1. Some of the members of the Club did not vote."

Vepery, as everyone knows, is the head-quarters in these parts, of the Society for the Propagation of the Gospel, and a regular hot-bed of piety and squirming nest of parsons. (No, dear reader, Vepery is not a misprint.) There is no other "Debating Club" there than that carried on under the auspices of these clergymen.

THE SHADE OF MESMER AVENGED!

"'Mesmerism and Anthropin' is the title of a most interesting paper (in a recent *Sphinx*) by Dr. Eichberg. Anthropin, the name given by Professor Jaeger to a substance discovered by him and produced in the human body, is identical in its effects with animal magnetism; it is, in fact, the latter, the *akasa* or *astral fluid* of the Orientals,* the *od* of Reichenbach. Here then we stand again, as in Crookes' radiant matter, on the boundary where force and matter coalesce. Is Anthropin matter in a high state of attenuation, and merely the bearer of purely psychical forces, or is it a force itself? Dr. Eichberg lays much stress on the theoretical distinction between mesmerism and hypnotism. In purely hypnotic experiments all influence from the operator should be excluded, and the command to sleep be given from a distance by telephone. This is a purely psychical process; but in the ordinary hypnotic experiments it is always more or less combined with suggestion and actual force transmission. In mesmerism this transmission from operator to subject of a highly attenuated substance is the principal cause of the effects produced, if not the sole one. This force or substance can be transmitted to plants with unmistakable growth-stimulating effect; it can indirectly be transmitted to human beings in water or on certain substances, such as cotton-wool; and finally, it can be discerned both by smell and taste in water and even in wine. With the latter liquid Prof. Jaeger made extensive experiments in 70 different towns of Germany, Austria and Switzerland, to which wine merchants, con-

noisseurs, professional, and especially medical men, were largely invited. The result was almost invariably that wine impregnated with Anthropin (magnetized or humanized) could be easily discerned from pure wine. What say you to this, my skeptical colleagues, who disdainfully shrug your shoulders at the mere mention of magnetic healing or magnetized water and wine? Shades of Mesmer and Puysegur, of Esdale, Elliotson, Gregory and of our own genial, sterling, and honest Motherwell, *you are avenged.*"—DR. A. MUELLER, in the *Harbinger of Light*.

"WHO LAUGHS LAST, LAUGHS BEST."

In the "Protest and Petition of James Esdale, M. D., Surgeon H. E. I. C. S., to the Members of the American Congress," we learn his estimate of the wisdom and honesty of the Medical profession of his day (since when the doctors have, of course, lost their prejudices and became examples of all the virtues.) He says (*Zoist*, October 1853):—

"Mesmerism from its birth has been excommunicated by the doctors without knowledge or examination, and all the Medical journals having rashly and ignorantly pronounced against it, afterwards conspired together to extinguish the obnoxious doctrine by keeping the Medical profession and the public in total ignorance of the matter."

This petition was called forth by the Report of a Select Committee of Congress on the power of "Animal Magnetism" as an anæsthetic, in which it was claimed that "the discovery now under consideration burst upon the world from our own country and in our own day;" whereas Dr. Esdale, a Presidency Surgeon of Calcutta, had been performing most serious operations during mesmeric insensibility for many years previously in Bengal.

We are told that "true" Theosophy has lately "burst upon the world" from the neighbourhood of Boston (*Vide* dear old abusive Dr. J. R. Buchanan *passim*), and no doubt it is quite as much a Yankee invention as Mesmerism is. But is it not cynical to see people who have been obstinately declaring that your child is no child at all, but a stuffed monkey, suddenly make a mental summersault and claim your little darling as their own legitimate offspring? "He who laughs last, laughs best."—It is the turn of the mesmerists to laugh now, and it will not be very long before our mirthful victory will extend all along the line. Who will they be that will stand in the corner then with the fools cap on?

MADAME BLAVATSKY'S NEW BOOKS.

Just as we are going to press two copies of *Iucifer* of October have been received, containing some interesting particulars of Colonel Olcott's tour in Wales. Why *Iucifer* should be two or three weeks late in arriving here, as has latterly been the case, and why only one or two copies are sent instead of the number ordered, is a puzzle, and we can only apologise to the friends who have trusted to us to supply them as the advertised agents of that magazine, and advise them in future to obtain their copies direct from London, if they can. We have also to regretfully inform enquirers after them that copies of neither of Madame Blavatsky's new books have as yet reached Adyar, which is the more to be regretted, as Colonel Olcott some time ago wrote to the Editor to notice these books in the *Theosophist*. The Editor hereby carries out the behest of his chief to the best of his ability under the circumstances, and devoutly wishes that one of the Colonel's Irish Fairies would gently and fraternally jog the elbows of the Gentlemen Amateur Champion Business Men who run the Duke Street concern.

ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

● TO YOUR TENTS, OH ISRAEL!

“TO your tents, oh Israel!” Such was the cry of the ancient Hebrews, in the time of danger. Every man thereupon hastened to arm himself with his favourite weapon and stood at his own door ready to obey the orders of the general. It is not stated in the Bible that every man ran hither and thither among the tents of his neighbours, declaring that this noble warrior had got his tunic buttoned crookedly, or that noble warrior held his sword by the wrong end; from which it may be inferred that they had no Theosophical Society in those days! Each one instead of criticising the others, girt on his own sword and armed himself with his own shield and javelin, and every noble Jew of them all found the responsibility of accounting for himself quite enough for one Israelite.

What was the consequence? Why, that the Hebrews conquered the Philistines, slew the Amalakites, discomfited the Hittites, annihilated the Jebusites, and made away with all the other nations of Palestine—the “Enemies of the Lord;” remaining the undisputed possessors of the Land of Promise, and fortunate usufructuries of Jehovah.

What a lesson for us! Would that we, Fellows of the Theosophical Society, were half as wise in our generation as the children of Israel were in theirs. If each of us were to leave his neighbours to mind their own business, and were to sharpen *his own* sword—of the spirit, don on his own “armour of righteousness,” and fill his own pocket with “smooth round stones from the brook” of Wisdom to sling at the heads of our common enemies, the slanderous shafts of malice and bigotry could no more prevail against us than the arrows of a savage against the armour of a steel-clad knight.

But have we got any spiritual weapons to gird on? Do many of us know what sort of weapons these are? To judge by appearances, most of us are armed with small philosophical pop-guns, and crooked little intellectual pins, which we stick into any one who comes near, thinking that whether this be friend or foe if we can only make him howl, we are zealously "fighting for the cause." Why do we not each of us look to his own weapons and his own armour and see that they are of a kind fit to meet the attacks of our enemies, instead of teasing each other for the amusement of our Philistines, our Hittites, our Peristites and our Jebusites that press round us on all sides and return our pop-gun cannonade by pelting us with rotten eggs? It is because they despise us, that these aboriginal inhabitants of the philosophic and religious Promised Land which we vain would conquer throw only their rotten eggs at us now,—stupid lies, malicious slanders, clumsy ridicule. They think Theosophy a mushroom "fad," and Theosophists weak-minded sentimentalists or harmless "cranks," and certainly they are not altogether without justification for this opinion, by reason of some of our own goings on, as well as because they are aboriginal heathen, and therefore ignorant and superficial observers.

By-and-bye, however, they will get tired of throwing rotten eggs. They see already that we are learning to step on one side and let them fly by, and that at all events they break no bones. When they realize this, when they find out that their present mode of warfare is a failure, will they not have recourse to something more serious? Instead of flinging the contents of their market baskets at us, will they not clear up the paving stones to throw at our heads?

What weapon have we got that will meet a serious attack on the part of our enemies—enemies ferociously eager to annihilate us? Money we have not; nor social, nor political, nor ecclesiastical influence. What are we trusting to now to defend us from our unscrupulous foes? It is a curious and lamentable thing, but there can be no doubt that we have no other weapon at hand but *controversy*. We expect, apparently, to conquer the world by controversy and, according to Voltaire, whose opinion thereon may certainly be regarded as valuable, since his whole life was one long instance thereof, controversy is no better than a disease from which human beings suffer, and which only attacks the Western nations. The East seems, indeed, to have been hitherto happily free from it. The missionary sallies forth to conquer the heathen to Christ,—Hindu, Buddhist, Parsee,—loaded up to the muzzle with controversy, and he finds the heathen impervious to his argumentative bullets,—unaffected by the subcutaneous injection of the microbe of controversy.

In the early days of Theosophy controversy played but a small part in our propaganda. The Founders followed the admirable policy of the Buddhists of old: they simply presented their doctrines, stated their facts, and left it for the listener to compare for himself the doctrines so presented with the dogmas he had learned. Controversy, it is well known, only makes each side cling all the more tenaciously to its own ideas, and it is a common stratagem to send

a new convert into the controversial field in order that his own faith may be strengthened by what he himself advances in its support.

If you wanted to make a dog leave off gnawing a musty old bone, you would not try to take his treasure from him by controversial methods, if you did not want to be bitten. You would, were you wise, get a nice fresh piece of meat, and carelessly let the dog sniff it; knowing perfectly well that the intelligent animal will then quickly drop his musty bone without any persuasion on your part, and come dancing round you with watery mouth and prayerful tail.

Unfortunately, however, this method is only possible when there is a fair field and no favour. When the purveyors of musty bones to the multitude show themselves determined to drive you and your lump of meat out of the field with blows and loud cries, for fear you would take their customers away from them, it is necessary for you to defend your right to remain there; and so Controversy is born. Still it must be remembered that this method of warfare is merely an ugly necessity for self defence, and by no means the chosen weapon of Theosophy. On the contrary, it is actually incompatible with its principles, which are to respect the ideas of others, and leave one's neighbours free to hold their favourite opinions unmolested.

Now, if this view of the true policy* of the Society be the correct one,—that it is only by placing our ideas quietly and persistently before the world, and avoiding controversy as useless or worse,—that Theosophy can become widely known and understood, then it is evident that our first duty is to conform our endeavours to that method, and to avoid everything that conflicts with it. How is this to be done? What does such conformity imply?

It is self-evident that in the first place it implies the spreading broadcast of tracts and pamphlets which give an elementary knowledge of the nature and aims of Theosophy. We may leave it to other bodies to entertain the vain hope that in a few years the whole world will be of their opinion. We know that even among the educated not many are prepared to accept in its fulness the philosophy we propound, and that comparatively few minds are competent without some preparatory instruction to understand even its elements. But we also know that there are hundreds of thousands, even millions of earnest souls scattered in various parts of the world to whom, could we reach them by our words or our writings, the song we sing and the story we tell would be like enchanted music and sacred history, and who would listen with interest and delight to the teachings of Theosophy, but who are at present ignorant of the very existence of any such system; and we know further, that the Ethics of Theosophy would be willingly accepted by a very large number indeed, were they brought before them and their rationale explained.

* The reader will please understand this word in its good sense, as meaning "a wise method of administration," or "a good principle to be guided by." Every large dictionary gives several distinct meanings for the word "policy," one of which makes it equivalent to "wisdom," another to "worldly wisdom." "Policy," as used in gambling and insurance, comes from a different root altogether.

To anticipate that more than a very small fraction of our efforts to reach these sympathetic souls will bear fruit, would be like expecting every bullet fired in a battle to bring down an enemy. We must keep on quietly and persistently spreading our ideas without stopping to count our gains ;—these will make themselves evident in due time. It should be made criminal for a Theosophist ever to say “there is no use in it,” or “it will do no good,” when efforts for propaganda are proposed. Every effort is of some use, and those who do not approve of any particular one, should only be listened to when they have something better to propose as a substitute. Every effort does good, if not to others, at least to the man who makes it ; he is stronger and happier after he has exerted himself for the good of the cause, and thus the movement gains strength whether our efforts end in apparent failure or in success.

What is required to enable us to carry on an extended and active propaganda ? Some funds are no doubt needful, but that which is most necessary and most important is the *wish* and *will* to do the work. Were our hearts fixed on this great object all difficulties would vanish, and not only funds, but, what is even more important, earnest workers would be forthcoming. How can that wish be generated in the Society ? Fortunately, the wish already exists, and so the idea has not now to be planted for the first time in our minds. Were the Fellows canvassed to-day, it is probable that hardly any of them but would acknowledge the enormous importance of a broadcast sowing of the “seed ;” but, unhappily, some of them would add that if the seed were sown “the birds would eat it up ;” others of them would declare the sowing to be useless because the seed would “fall upon stony ground ;” others because the soil is too dry, or too wet, or too something else ; and all would urge as an excuse for inaction that we have on hand hardly any seed fit to sow. Oh ! what poor, faint hearts we Theosophists seem to have got !

It may be asked : If everyone agrees that the work of propaganda should be vigorously pursued, how is it that so little is being done in the way of organized effort ?*

In addition to apathy and hopelessness with regard to results, we are kept too busy criticising each other and finding fault with this, that, and the other, to have much time to devote to any other Theosophical work. We ought to be working shoulder to shoulder for the Cause, and instead of that we are either standing idle because there is apparently nothing for us to do—that is to say, nothing which coincides in all respects with our ideas of what ought to be done—or else because we are busy cultivating in our respective little gardens all the devil’s weeds of jealousy, self-conceit, hypocrisy and pride.

Again, it is only a very innocent person who expects that he will make people good or energetic by telling them that they ought to

* Except in America, where an admirable system for the distribution of Theosophical tracts and pamphlets has lately been organized by the General Secretary, Mr. William Q. Judge, ably seconded by many other leading Theosophists in all parts of the United States.

be-so. Good and useful qualities do not come at the word of command, or spring up at a wish. They are things of slow growth which have to be planted and cultivated in each man by himself, and this can only be accomplished by strong will and arduous effort. What is needed is not exhortation, but something definite to do, some aim and end, and some means of attaining to these.

What aim should we place practically before us? Surely, no better one could be found than that already indicated, the spreading of a knowledge of Theosophy. If our minds are occupied by that idea, our thoughts will be gradually drawn off from the personal and critical channels in which they have run so much, to the great regret of everyone concerned, and to the damage of the Cause; and being healthfully occupied and wholesomely nourished, the "bad blood" of the Society will grow pure, so that every little scratch will not fester, as it does now, and make the ugly sores we see,—the divisions, jealousies, and want of unity.

If we really wish to concentrate our efforts upon the work of strengthening the Society in the only way in which any Fellow can strengthen it, outside of himself, namely, by gaining for it friends and sympathisers, it is necessary to bring all our self-control into action in order to avoid being turned aside from that good work. The success with which the old device has been and still is practised by our adversaries, of bringing up side issues and even outside issues in order to take attention away from the main object, is as lamentable as it is extraordinary. It seems to be enough for some one, any one, to cry out any kind of ridiculous nonsense about us or about our ideas for our mental equilibrium to be upset, and an irresistible desire to "defend" ourselves to take possession of us. We seem to fancy that our wheels will not turn unless we stop to clean off the mud from the body of our carriage as quickly as it strikes there. Where is our courage? Where is our self-esteem? Would an astronomer leave his calculations to "answer" a passing tramp who said that he did not know his multiplication table? Would a merchant get up from his desk to "disprove" the assertion of a pedlar that his pack was of more value than all the merchant's warehouse? Would a philosopher allow himself to be disturbed in some deep meditation by any meddling fellow who shouted it at his window that he had never "disproved the charge" of robbing an orchard when he was a small boy, and that unless he answered that accusation to the satisfaction of all the gossips and fools in the country, no value ought to be attached to his philosophical ideas?

Nevertheless, there are reasonable accusations and sensible demands compared with those which are brought against Theosophists and Theosophy. It is a puzzle whether to laugh or to weep about it. Should we weep over the childish way in which both we and the public at large allow ourselves to be thus befooled by these very stale and stupid, but none the less knavish, tricks of our adversaries? Or should we laugh at the audacity exhibited by those who try, only too successfully, to draw the attention of the public and of Theosophists themselves away from the main issue in our case,—away from the grand philosophy now taking

a definite shape under the name of Theosophy,—and to centre it on accidental and unimportant points, or gossip, personal trifles ?

If our attention were fixed upon our real work,—upon *delivering to the world the message with which we are charged*,—these efforts of our enemies to distract us, and to draw us out of our entrenchments, would fail completely ; and just as attention to our duty as Theosophists makes us indifferent to the opinion entertained or expressed about us, so also indifference to what our enemies say would greatly aid us to attend to our duty.

Let us therefore drop our little disputes in presence of the danger and the necessity we have alluded to ;—the *danger* of an attack from without such as we have not yet experienced, which is sure to come the moment that we are considered really dangerous by those who feed the multitude on musty bones ; the *necessity* of a common work, by concentrating our attention and efforts upon which we will forget our differences and disputes. We will thus be provided with the two requirements for success,—cohesion and organization within the Society ; and stimulating hostility on the outside, pressing us into each other's arms through the necessity of united action against a common enemy.

THE AGE OF SRI SANKARÁCHÁRYA.

C. (Continued from page 107.)

SECTION II.—EXTERNAL EVIDENCE.

UNDER this head we propose to include certain records and works, more reliable than those already dealt with, and by a reference to the statements which they make about their authors or Sri Sankaráchárya, the period in which he lived may be more rightly estimated. These are :—

(i) Fahian's,¹ (ii) Hioun Tshang's², (iii) Itsing's,³ and (iv) Alberuni's⁴ accounts about India, (v) Sri Rámánujáchárya's Bháshya on the Védánta Sútras, (vi) Bhámati, a commentary on Sri Sankaráchárya's Bháshya on the Védánta Sútras, (vii) Sankshépasáiraka, a condensed commentary on the Védánta Sútras, in accordance with the previous work, (viii) Puránas, and (ix) List of successors of Sri Sankaráchárya.

1. Fahian visited India about 400 A. C. His accounts are translated by Prof. Beal into English.

2. Hioun Tshang came to India from China in the year 629 A. C., and returned to his country about 645 A. C. He came here chiefly to study the Buddhist literature in Sanskrit. He is one of the most accurate observers, and the accounts he gave of the various parts of his countries he visited, throws a good deal of light on the history of those parts. His 'Travels,' and his 'Life' by two Shamans are now translated into English by Prof. S. Beal.

3. Itsing came to India from China in the last quarter of the 7th century A. C. But his accounts are not yet translated, and it is not known whether he said anything regarding our philosopher.

4. Alberuni came to India from Arabia, about 1031 A. C. His accounts are now translated by Prof. Sachau in two volumes.

We may leave out (i), (ii) and (iv) as they do not say anything about the philosopher ; of the rest we may first examine Śrī Rāmānujāchārya's Bhāshya and Bhāmati together. The Śāriraka Bhāshya of Śrī Rāmānujāchārya is a Visishtādwaitic Commentary on the Brahma Sūtras (Védānta Sūtras), and is an attempted refutation of the Advaitic philosophy as contained in Śrī Sankarāchārya's Bhāshya and other works, such as Bhāmati, Panchapādikā, and Vivarana. Śrī Rāmānujāchārya's date is a sure ground to stand upon¹. He was born in 1017, and began to write his Bhāshya probably about 1050 A. C. Thus Vāchaspatimisra, the author of Bhāmati, lived *not later than* the last quarter of the 10th century A. C. But as Vāchaspatimisra was only one in the long list of succession of disciples, we may *safely assume* that he lived not earlier than about a century after the philosopher. In other words, the philosopher himself could not have lived except before the middle of the 9th century A. C. It may be that Vāchaspatimisra lived two or three centuries before the time of Śrī Rāmānujāchārya, but nothing definite can be deduced as to the period in which he (Vāchaspatimisra) lived, for almost nothing is known of one king Nriga, in whose reign he says he composed the work².

VII. Sankshépasāriraka was written by one Sarvagnamuni or Sarvagnātmā, who calls himself a grand pupil of Śrī Sankarāchārya³. There is a certain passage⁴ in his work which shows that he lived during the time of one king Āditya. Prof. Bhāndarker in his report on the search for Sanskrit MSS. during the year 1882-83 suggests that this king "must be one of the Chālūkyas, and probably one of the four successors of the great Pulakéśi, whose names ended with Āditya," and holds that "Sankarāchārya must be referred to about the end of the 6th century." Mr. Telang taking up this suggestion, argues as to who this Āditya might be. He says :⁵—

"Professor Bhāndarkar does not say which of the four is in his opinion to be here understood, and there are, no doubt, hardly enough materials before us to form any very definite opinion. In the absence, however, of anything else, it seems to me not unreasonable to hold that the king alluded to, in the passage under consideration, must be the first Vikramāditya, firstly, because Vikrama appears there to have been a powerful and distinguished prince,

1. Vide note 5, p. 104.

2. P. 766, Calcutta Edition. The passage may be thus translated: "I have compiled this Bhāmati during the reign of the famous king Nriga, and whose actions many kings try to imitate, but are not successful."

3. P. 1, Benares Edition.

4. P. 522, Benares Edition. The passage may be thus translated: "This Sankshépa Śāriraka, I have composed during the reign of Āditya, of the race of Manu, whose orders are never disobeyed, and who was born in Kshatriya family."

5. This is from a paper entitled 'The dates of Pūrnavarma, and Sankarāchārya' read on the 21st April last before a meeting of the Bombay Branch of the Royal Asiatic Society, and is intended to be published in the Journal of that Branch of R. A. S. As the publication would take some time before it can come out of the Press, Mr. Telang kindly sent me a very rough proof, being all that he had of it in print. This paper is in reply to the criticisms passed by Mr. S. P. Pandit, in this preface to his edition of Gaudavaha (a Prakrit poem of Vākpati, written about 800 A. D.) on Mr. Telang's previous article in the *Indian Antiquary* (Vol. XIII, p. 95, *et. seq.*) on the date of Śrī Sankarāchārya.

and secondly, and more especially because, unless we take the first of the Adityas to be intended, the description will be too indefinite to serve the presumable purpose of the writer. In default of all other data, therefore, we may provisionally accept the suggestion that a grand pupil of Sankarácárya flourished in the reign of Pulakési's son. "Now it is more likely that an author would give the name of the king and not his title. Further Sarvagnátma says that the king was a Kshatriya. We can therefore infer that his full name was something like 'Adityavarma,' *varma* being a termination to show the caste he belonged to. In fact a king of that name reigned immediately after Pulakési II,—and somewhere between the years 624—658 A. C., with whom we are inclined to identify the Aditya of Sankshépasáriraka. The interval between the philosopher and his grand pupil being such as can be spanned by the life of a single individual—putting it at the lowest estimate, viz., 50 years—it follows that Sri Sankarácárya must have lived before the last quarter of the 6th century A. C.

VIII. *Puránas*.—Certain *Puránas* are also said to make mention of the birth of our philosopher; those portions of the *Puránas* which are said to treat of him are not generally known to exist; and further the passages² alleged to contain his account, cannot be found in any of the existing editions, or manuscript copies of those *Puránas*.

The *Pádmóttara Purána* contains 64 chapters. In the 42nd chapter we find Siva telling his wife Párvati that several people will be born in the Kaliyúg and preach several doctrines, and that he himself would incarnate as a Brahmin, and would destroy the world by preaching Advaita (Idealism). The MS. we have in the Adyar Library is not less than three centuries old, and the Telugu translation of the work is itself more than two centuries old. Vignánabhikshu in his *Sánkhya Súra Bháshya*,³ quotes the very passage to show that even a work so revered as a *Purána* tells something against the philosopher. Several followers of Sri Madhávacharya quoted in their works this particular portion of the *Pádmóttara Purána*. There can be no doubt, therefore, that the passages relating to various persons in Kaliyug must only be a later addition made to the *Purána*, and those referring to our philosopher, must be by some antagonist of the Advaita philosophy. Similarly we have in the 34th chapter of one *Bhárgava Purána* an account of Sri Rámánujácharya. The only explanation that can be given for such statements is, that whenever any follower of a particular system wishes to exalt the glory of the founder of that system, he interpolates a passage or two in favour of the founder, in a *Purána* or some other sacred work.

IX. *List of successors in the Mutts*.—Sringeri Mutt, which is considered the most ancient of these mutts, contains the names of only eleven ascetics before Vidyáranya, viz., Sri Sankarácárya, Visvarúpa, Nityabódhaghana, Gnánaghana, Gnánóththama, Gnána-

1. Rice, Mysore Inscriptions, p. 71.

2. Such, for example, as Sivarahasyakhanda of *Skánda Purána*.

3. Page 8, Calcutta Edition.

giri, Simhagirsvara, Isvara Tirtha, Nrisimha Tirtha, Vidyā-Sankara Tirtha, and Bhārati-Krishna Tirtha¹. Vidyāranya became a sanyasi about 1331 A. C., and even granting that he was immediately canonized as a saint, the date of Sri Sankarāchārya would be about the middle of the 8th century, assigning 50 years—and this is more than unusual—to each saint. On the other hand, the other evidences go to prove that he was at least two centuries before this period. The fact that sanyasis cannot have anything to do with worldly objects, such as money, &c., and that Vidyāranya, even a while sanyasi discharged the duties of a minister, although this procedure is wholly unwarranted by the Shastras under pain of expiation, lead us to think that the great philosopher never troubled himself with founding any mutts, or created any funds for their maintenance; but it is very probable that the philosophy he taught his disciples was handed down from one generation of teachers to another, exactly the same way as other sanyasis do at present, viz., without a mutt, or anything else, and scarcely at all mixed up with the world and its allurements. The most famous sanyasi in the succession of gurus to Sringeri Mutt was of course Vidyāranya, and it is very probable that the political influence he had exercised was the cause of these mutts. Gradually, however others sanyasis might have followed this course and established their own several mutts, tracing their line of gurus up to the philosopher, who probably did not possess any such idea. The interval of two centuries above referred to must have been occupied by some of the pupils of the philosopher and their successors, and in their eagerness to find out who lived in those two centuries, the followers became confused, and the whole attempt stopped.² The final solution struck at seems to have been that Surésvarāchārya lived 800 years, while the philosopher lived only 32. This may be a mistake for 80 years, and assuming that such was the case, we find that Sri Sankarāchārya flourished about the end of the 7th century A. C.

The other difficulty is that the usual verses of salutation of the Advaites point to Padmapāda, Hástānalaka, Tanthrótakāchārya, and Vārtikakāra (Surésvarāchārya) as the immediate successors of the philosopher. Visvarūpāchārya cannot be identified with the last named, and is quite a different person.

1. This is from H. H. Kristnarajawudayar's (the late Maharaja of Mysore). 'Ashtōththarasatanāmāvali' or the 108 names of the last Gurn of Sringeri Mutt.

2. Mr. Rice in *Gazetteer of Mysore*, Vol. I, says he obtained his list from the Sringeri Mutt, and his names quite agree with mine, except that the immediate successor of the philosopher is in his list 'Surésvarā Chārya' and in mine 'Visvarūpa.'

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N. BHASHYA CHARYA.

(To be continued.)

"INFIDEL BOB."

(Continued from page 72.)

IN a former article we have listened to Colonel Ingersoll as he described his personal feelings and his platform, and no doubt the reader has already perceived that we were right in saying that Ingersoll does a good deal more than attack the prevailing theological ideas. Through his speeches and writings there runs a vein of religious sentiment, which is, in fact, none other than that which shines through the teachings of Theosophy. He seems to hear a faint echo of the Wisdom Religion, towards whose grand religious philosophy his intuitions are continually drawing him, but against which intuitions he constantly fights, not understanding their meaning. But, at the same time, Ingersoll who laughs at Theological fetishes has an idol of his own, to which he is ever ready to "make puja!" on the smallest provocation, and which he apparently credits with some of the attributes of a personal God. That idol is "Science." Science, as the term is commonly understood, is composed of the existing sciences. Not very long ago "Science" did not comprehend Electricity or Magnetism. At present it does not take in several subjects which are objects of study to many people, and which appear to be governed by law, like everything else in the universe. If Colonel Ingersoll used the term "Science" so as to include both actual and possible sciences—a knowledge of the whole of nature, whether known or unknown to us at present, and whether visible or invisible to our ordinary vision,—no one would wish to interfere with his private devotions; but he frequently speaks of God Science as if he understood thereby modern science, which modern scientists themselves are generally the first to acknowledge to be very imperfectly acquainted with its own subject-matter, and to leave out of consideration a host of most interesting subjects which are, and always have been, matters of enquiry among men.

Were an idol wanted to replace "Religion," Philosophy would be a better one than Science as the word is now understood; but Philosophy is out of fashion with this generation, and Science (with a big S) is the name by which we conjure. The fact, however, seems to be that Philosophy, Science and Ethics compose a trinity, whose unity is none other than the Wisdom Religion. A student of the Wisdom Religion is at present called a Theosophist, and a man may be a Theosophist without calling himself one, and be a student of the Wisdom Religion without knowing it by that name; and to some extent this seems to be the position of Colonel Ingersoll. His own strong reason and true intuition have enabled him to arrive at a perception of what Theosophists call Karma; his ideas of universal life, and of the grand unity of all things and complete comprehensiveness of nature, are purely theosophical; and he seems to have a perception, somewhat hazy perhaps, of the fundamental difference between DEITY, and *A Deity* or *The Deity*,—the former being a necessity of philosophy and even of science, the latter being postulates of Theology. We shall now, by quotations from some of Colonel Ingersoll's lectures and pamphlets,

endeavour to prove our assertion that he is naturally and constitutionally a Theosophist.

He defines Philosophy thus :—

What is Philosophy? It is to account for phenomena by which we are surrounded—that is, to find the hidden cord that unites everything.¹⁸

Our knowledge is, unfortunately very small :—

Can any man have the egotism to say that he has found it all out? No. Every man who has thought, knows not only how little he knows, but how little every other human being knows, and how ignorant, after all, the world must be.⁹

The ignorant are conceited ; the learned are humble :—

The more a man knows the more liberal he is ; the less a man knows the more bigoted he is. The less a man knows the more certain he is that he knows it, and the more a man knows the better satisfied he is that he is entirely ignorant. Great knowledge is philosophic, and little, narrow, contemptible knowledge is bigoted and hateful.²³

He confesses his ignorance of the origin of things :—

It is argued that somebody must have made this world. Again I reply I don't know. But I imagine that the indestructible cannot be created. What would you make it of? "Oh, nothing!" Well, it strikes me that nothing, considered in the light of a raw material, is a decided failure. For my part, I cannot conceive of force apart from matter, and I cannot conceive of matter apart from force. I cannot conceive of force somewhere without acting upon something ; because force must be active, or it is not force ; and if it has no matter to act upon, it ceases to be force. I cannot conceive of the smallest atom of matter staying together without force.¹⁹

Of a First Cause, as distinguished from " the Eternal Cause," he says :—

We grow up with our conditions, and you cannot imagine a first cause. Why? Every cause has an effect. Strike your hands together ; they feel warm. The effect becomes a cause instantly, and that cause produces another effect, and the effect another cause ; and there could not have been a cause until there was an effect. Because until there was an effect, nothing had been caused ; until something had been caused, I am positive there was no cause. Now you cannot conceive of a last effect, because the last effect of which you cannot think will in turn become a cause, and that cause produce another effect. And as you cannot think of a last effect, you cannot think of a first cause ; it is not thinkable by the human mind.¹⁹

The difficulty of admitting the existence of an extra-cosmic Deity he states thus :—

To put a God back of the universe, compels us to admit that there was a time when nothing existed except this God : that this

God had lived from eternity in an infinite vacuum, and in absolute idleness. The mind of every thoughtful man is forced to one of these two conclusions; either that the universe is self-existent, or that it was created by a self-existent being. To my mind, there are far more difficulties in the second hypothesis than in the first.²¹

What is called "Law," is not an entity and cannot be a cause :—

Let it be understood that by the term law is meant the same invariable relations of succession and resemblance predicated of all facts springing from like conditions. Law is a fact—not a cause. It is a fact that like conditions produce like results; this fact is law. When we say that the Universe is governed by law, we mean that this fact, called law, is incapable of change—that it has been, and for ever will be, the same inexorable, immutable FACT, inseparable from all phænomena. Law, in this sense, was not enacted or made. It could not have been otherwise than as it is. That which necessarily exists has no Creator.²⁰

Neither does the term "Law" imply a personal Law-giver :—

Mr. Black probably thinks that the difference in the weight of rocks and clouds was created by law; that parallel lines fail to unite only because it is illegal; that diameter and circumference could have been so made that it would be a greater distance across than around a circle; that a straight line could inclose a triangle if not prevented by law, and that a little legislation could make it possible for two bodies to occupy the same space at the same time.²¹

He describes what is the meaning of the term "Law" :—

It is not the cause, neither is it the result of phenomena. The fact of succession and resemblance, that is to say, the same thing happening under the same conditions, is all we mean by law. No one can conceive a law existing apart from matter, or controlling matter, any more than he can understand the eternal procession of the Holy Ghost, or motion apart from substance.²⁰

The law of causation is of universal application :—

Each thing is a necessary link in an infinite chain; and I cannot conceive of this chain being broken even for one instant. Back of the simplest monera there is a cause, and back of that another, and so on, it seems to me, forever. In my philosophy I postulate neither beginning nor ending.²²

What a "Good God" would be like :—

I insist that, if there is an infinitely good and wise God, he beholds with pity the misfortunes of his children. I insist that such a God would know the mists, the clouds, the darkness enveloping the human mind. He would know how few stars are visible in the intellectual sky. His pity, not his wrath, would be excited by the efforts of his blind children, groping in the night to find the cause of things, and endeavouring, through their tears, to see some dawn of hope. Filled with awe by their surroundings, by fear of the unknown, he would know that when, kneeling, they poured out their gratitude to some unseen power, even to a visible idol, it was, in fact, intended for him. An infinitely good being, had he

the power, would answer the reasonable prayer of an honest savage, even when addressed to wood and stone.²¹

Elsewhere he says :—

I believe that the poor savage who kneels down and prays to a stuffed snake—prays that his little children may recover from the fever—is honest, and it seems to me that a good God would answer his prayer if he could, if it was in accordance with wisdom, because the poor savage was doing the best he could, and no one can do any better than that.²²

After quoting Jehovah's malignant jealousy of other gods, he says :—

Contrast this with the words put by the Hindu poet into the mouth of Brahma : "I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am the reward of worship." How perfectly sublime ! Let me read it to you again : "I am the same to all mankind. They who honestly worship other gods involuntarily worship me. I am he that partaketh of all worship. I am the reward of worship." Compare these passages. The first is a dungeon, which cruel hands have daubed with jealous slime. The other is like the dome of the firmament, inlaid with constellations.²³

He thus distinguishes between Jehovah and a "Supreme Being" :—

And here, let me say once for all, that when I speak of God, I mean the being described by Moses : the Jehovah of the Jews. There may be for aught I know, somewhere in the unknown shoreless vast, some being whose dreams are constellations and within whose thought the infinite exists. About this being, if such a one exists, I have nothing to say. He has written no books, inspired no barbarians, required no worship, and has prepared no hell in which to burn the honest seeker after truth.²⁴

In another lecture he says :—

There may be, for aught I know, upon the shore of the eternal vast, some being whose very thought is the constellation of those numberless stars. I do not know ; but if there is he has never written a Bible ; he has never been in favor of slavery ; he has never advocated polygamy, and he has never told the murderer to sheathe his dagger in the dimpled breast of a babe.²⁵

Of Spinoza's idea of God he says :—

To him the universe was one. The infinite embraced the all. That all was God. He was right, the universe is all there is, and if God does not exist in the universe he exists nowhere.²⁶

Ingersoll recurs frequently to this idea of God, which is the theosophical one, showing that it is the idea of a great number of thinkers, both ancient and modern. For instance he says of Haeckel :—

Rejecting all the puerile ideas of a personal creator, he has had the courage to adopt the noble words of Bruno : "A spirit exists in all things, and no body is so small but it contains a part of the divine substance within itself, and by which it is animated." He has endeavoured—and I think with complete success—to show

that there is not, and never was, and never can be, the *creator* of anything. There is no more a personal creator than there is a personal destroyer.*

Of Humboldt he says :—

The object of this illustrious man was to comprehend the phænomena of physical objects in their general connexion, and to represent nature as one great whole, moved and animated by internal forces.²⁰

Ingersoll seems to catch an intuitive glimpse of the great beings behind the scene :—

In accordance with a law not fully comprehended he (Humboldt) was a production of his time. Great men do not live alone; they are surrounded by the great; they are the instruments used* to accomplish the tendencies of their generation; they fulfil the prophecies of their age... Great men seem to be part of the infinite, brothers of the mountains and the seas.²⁰

He lays a very big task upon the shoulders of "Science" :—

Nearly all the scientific men of the eighteenth century had the same idea entertained by Humboldt, but most of them in a dim and confused way. There was, however, a general belief among the intelligent, that the world is governed by law, and that there really exists a connexion between all facts, or that all facts are simply the different aspects of a general fact, and that the task of science is to discover this connexion, to comprehend this general fact, or to announce the laws of things.²⁰

He tells us what is the modern conception of the Universe :—

What is the modern conception of the universe? The modern conception is that the universe always has been and forever will be. The modern conception of the universe is that it embraces within its infinite arms all matter, all spirit, all forms of force, all that is, all that has been, all that can be.¹⁴

Is this not the idea of Parabrahm ?—

The universe is all there is. It is both subject and object; contemplator and contemplated; creator and created; destroyer and destroyed; preserver and preserved, and within itself are all causes, modes, motions, and effects.²⁵

The idea of the supernatural upsets all our conceptions :—

The moment that the idea is abandoned that all is natural; that all phænomena are the necessary links in the endless chain of being, the conception of history becomes impossible. With the ghosts the present is not the child of the past, nor the mother of the future. In the domain of religion all is chance, accident and caprice.⁴

Then is no "blind agency of Nature" :—

I do not believe that I am the sport of accident, or that I may be dashed in pieces by the blind agency of Nature. There is no

* "Used" by whom, since there is no personal God?—By the Mahatmas and Chohans?—Ed.

accident, and there is no agency. That which happens must happen. The present is the child of all the past, the mother of all the future.²¹

Still, this negation of blind agency does not mean belief in the Supernatural :—

To account for anything by supernatural agencies is, in fact, to say that we do not know. Theology is not what we know about God, but what we do not know about Nature.²²

Though not knowing everything, we know some useful things :—

We do not pretend to have circumnavigated everything and to have solved all difficulties, but we do believe that it is better to love men than to fear gods; that it is grander and nobler to think and investigate for yourself than repeat a creed. We are satisfied that there can be but little liberty on earth while men worship a tyrant in heaven.²³

We are surrounded by marvels and mysteries :—

We know of no end to the development of man. We cannot unravel the infinite complications of matter and force. The history of one monad is as unknown as that of the universe; one drop of water is as wonderful as all the seas; one leaf, as all the forests; and one grain of sand, as all the stars.²⁴

Of the mystery of Matter he says :—

You say, ah! this is materialism! this is the doctrine of matter! What is matter? I take a handful of earth in my hands, and into that dust I put seeds, and arrows from the eternal quiver of the sun smite it, and the seeds grow and bud and blossom, and fill the air with perfume in my sight. Do you understand that? Do you understand how this dust and these seeds and that light and this moisture produced that bud and that flower and that perfume? Do you understand that any better than you do the production of thought? Do you understand that any better than you do a dream? Do you understand that any better than you do the thoughts of love that you see in the eyes of the one you adore? Can you explain it? Can you tell what matter is? Have you the slightest conception? Yet you talk about matter as though you were acquainted with its origin: as though you had compelled, with clenched hands, the very rocks to give up the secret of existence! Do you know what force is? Can you account for molecular action? Are you familiar with chemistry? Can you account for the loves and the hatreds of the atoms? Is there not something in matter that for ever eludes you? Can you tell what matter really is? Before you cry materialism, you had better find what matter is.²⁵

Matter and Force are eternal :—

Matter and the universe are the same yesterday, to-day, and forever. There is just as much matter in the universe to-day as there ever was, and as there ever will be; there is just as much force and just as much energy as there ever was or ever will be; but it is continually taking different shapes or forms; one day it

is a man, another day it is an animal, another day it is earth, another day it is metal, another day it is gas—it gains nothing and it loses nothing.⁴

The clergy will have a bad time when universal law is recognized :—

When we abandon the doctrine that some infinite being created matter and force, and enacted a code of laws for their government, the idea of interference will be lost. The real priest will then be, not the mouth-piece of some pretended deity, but the interpreter of nature. From that moment the church ceases to exist. The tapers will die out upon the dusty altar; the moths will eat the fading velvet of pulpit and pew; the Bible will take its place with the Shastras, Puranas, Vedas, Eddas, Sagas and Korans, and the fetters of a degrading faith will fall from the minds of men.²⁹

We are all parts of the Deity, if we only knew it :—

What is more beautiful than the old story from the sufi? There was a man who for seven years did every act of good, every kind of charity, and at the end of the seven years he mounted the steps to the gate of Heaven and knocked. A voice cried, "Who is there?" He cried, "Thy servant, O Lord"; and the gate was shut. Seven other years he did every good work, and again mounted the three steps to Heaven and knocked. The voice cried, "Who is there?" He answered, "Thy slave, O God"; and the gates were shut. Seven other years he did every good deed, and again mounted the steps to Heaven, and the voice said: "Who is there?" He replied, "Thyself, O God"; and the gates wide open flew. Is there anything in our religion so warm or so beautiful as that? Compare that story from a Pagan with the Presbyterian religion!²⁴

The whole Universe is one living fact :—

I love to think of the whole universe together as one eternal fact. I love to think that everything is alive; that crystallization itself is a step toward joy. I love to think that when a bud bursts into blossom it feels a thrill. I love to have the universe full of feeling and full of joy, and not full of simple dead, inert matter, managed by an old bachelor for all eternity.¹⁴

The tale the sea tells to each differs from one to another :—

A man looks at the sea, and the sea says something to him. Another man looks at the same sea, and the sea tells another story to him. The sea cannot tell the same story to any two human beings. There is not a thing in Nature, from a pebble to a constellation, that tells the same story to any two human beings. It depends upon the man's experience, his intellectual development, and what chord of memory it touches. One looks upon the sea and is filled with grief; another looks upon it and laughs.⁷

The revelations of nature are personal :—

The revelations of nature depend upon the individual to whom they are revealed, or by whom they are discovered. And the

extent of the revelation or discovery depends absolutely upon the intellectual and moral development of the person to whom, or by whom, the revelation or discovery is made.*

Our common objective world is really a different subject world peculiar to each :—

The world is to each man according to each man. It takes the world as it really is and each man to make each man's world."

We cannot be satisfied with second-hand revelations :—

If God intends to make a revelation to me He has to make it to me through my brain and my reasoning. He cannot make a revelation to another man for me. The other man will have God's word for it, but I will only have that man's word for it. As that man has been dead for several thousand years, and as I don't know what his reputation was for truth and veracity in the neighbourhood in which he lived, I will wait for the Lord to speak again.*

R. H.

(To be continued.)

HINDU DAILY PRAYERS AND SUPPLICATIONS.

THE daily Hindu prayers and supplications are known by the names of *Sandhyā Vandanam* and *Nityānushtānām*. The word *Sandhyā* is derived from the word *Sandhi*, which means a meeting; it is the meeting of two periods of time, *z.*, day and night. Hence, *Sandhya* corresponds to the English word *twilight*, which occurs both at sunrise and at sunset. The word *Vandanam* means adoration or prayers. Therefore, the compound word, *Sandhyā Vandanam*, signifies *twilight adorations or prayers*. These prayers are also known by the name of *Nityānushtānam* or *daily supplications*, because they *must* be offered up *every-day*, as a matter of strict duty, by every Aryan, both in the morning and in the evening. In other words, they are *Nityakarmas*, or *compulsory duties*, and are not *Naimittika Karmas*, or *optional duties*. Some *Smritis* or religious laws ordain the performance of *Mādhyāhnikā Sandhyās* or *noon prayer*, and thus the word *Sandhi* is extended in its meaning and is applied to the change from midday to afternoon. The mandatory words of the *Vedas* are:—" *Aharahassandhyā mupāsītā*," which mean; The twilight prayers must be performed every day. The selection of the time of twilight for these prayers seems to be appropriate, because it is then that almost everything in nature is, more or less, in a state of *sānti* or rest, which greatly contributes to concentration of mind. As cleanliness is next to godliness, *Snana* or ablution must be performed before *Sandhyā Vandana*.

* The numbers attached to the above quotations refer to the following lectures and pamphlets, some of which are now out of print:—4, Ghosts. 5, Defence of Free-thought. 7, Some Reasons Why. 14, Providence, a Reply to the Preachers. 18, Orthodox Theology. 19, How man makes Gods. 20, Law, not God; or the Message of Humboldt. 21, Is all the Bible Inspired? 22, Mistakes of Moses. 23, Intellectual development. 24, Which Way? 25, Saviours of the World. 26, Chinese God. 27, Fact and Faith. 28, Heresy and Heretics. 29, Gods.

The *Prâtas Sandhya* or morning prayer expresses gratitude to the Supreme Being for past acts of grace, beseeches forgiveness for sins committed during the previous night, and prays for further acts of divine grace. It must be performed just before sunrise, when some stars are visible to the naked eye. *Mâdhyâhnika Sandhya* or midday prayer similarly expresses gratitude to God and prays for rain to purify and fructify the earth; it also beseeches God to purify the heart of the devotee from all sins and evil acts. The best time for performing it is when the sun is in the zenith of the place. *Sâyam Sandhya* or evening prayer expresses sentiments similar to those of the morning prayer and asks forgiveness for sins committed during the day-time. It must be performed in the evening just before sunset, when no star is visible to the naked eye. Hence, gratitude and benevolence form the two leading features of these Aryan prayers. "There can be no doubt," says an eminent modern writer "that the whole process of devotion which the Aryans observed is conducive to the preservation of health, to the invigoration of mind, and to the development of the psychic powers."

There is a misconception regarding the *object of worship* in *Sandhyâ Vandanam*. Many foreigners and even some Aryans are under the false impression that it is the material sun that is adored by the Hindus. The fact is, as the sun is the largest and brightest body known to us, as he is the great giver of warmth and light, which are absolutely necessary to the growth of both animate and inanimate substances in the world, and lastly as he is the regulator of time in a remarkably accurate degree, that self-luminous body was chosen by the great Vedic seers of antiquity to represent, as a "symbolic conception," (to use the words of that great modern metaphysician, Herbert Spencer,) of *Parabrahma*, or the Supreme Spirit. The word *savita*, which is used for the sun in *Gâyatri*, the essential formula of the *Sandhya*, means the *Creator of the Universe*, i. e., the Supreme Being or God. Again, in the very beginning of the Prayer, the devotee says that he begins *Brahmakarma*, which means *acts of devotion to the Supreme Spirit* (*Brahma Karma samarabhe*). Almost in the very middle of *Sandhyâ Vandana*, there is a clear text which seems to have been put in purposely to warn devotees against falsely thinking that there is more than one Supreme Spirit, and to point out in unmistakeable language that the visible sun is only an outward symbol to represent God. That text is the following:—"Asavadityo Brahma," i. e., *Asau aditya Brahma*: That sun represents the Supreme Spirit. The morning *Sandhya* is symbolically represented as *Gayatri* or *Brahmî Sakti* or the energy of Brahma, the personification of the creative principle of the Supreme Spirit; it manifests itself as possessing *Rakta varna* or red hue. The midday *Sandhya* is symbolically represented as *Savitri* or *Raudrî Sakti* or the energy of Siva, the personification of the destructive principle of Parabrahma or the Supreme Spirit; it manifests itself as possessing *Sukla varna* or white color. The evening *Sandhya* is symbolically represented as *Saraswati* or *Vaishnavî Sakti* or the energy of Vishnu, the personification of the protective principle of the Supreme Being; it manifests itself as

possessing *Krishna varna* or black color. The three *Sandhyas* thus stand for the energies of the *Trimurtis*, Brahma, Vishnu, and Siva. The union of these three energies is known collectively by the name of *Sandhya Devi* or the energy of prayer. This collective energy is but the "symbolic conception" of *Parabrahma* or the Supreme Spirit as represented by the union of Brahma, Vishnu, and Siva.

Although certain sects of Hinduism differ in minor details in *Sandhya*, concerning the chanting of certain Vedic texts, &c., yet all sects agree in the necessity of using the *Gayatri Mantra*, or the sacred text of *Gayatri*, at the time of *Arghya Pradana*, or the pouring out of consecrated water three times in adoration, and also at the time of *japa* or spiritual meditation. This holy text is called *Veda Janani*, i. e., the mother of the Vedas. The following elaborate English translation of it shows its universal character:—

"Aum,—the light of the universe, the omniscient and omnipresent, the all containing, in whose womb move all the orbs of heaven, the omnipotent, the self-effulgent, from whom the sun and stars borrow their light, whose knowledge is perfect and immutable, whose glory is superlative, who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort, the all-intelligence, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls, and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—We contemplate and worship that He may enlighten our intellect and conscience."

From the foregoing facts, it is clear, that prayer to God is not only the duty of every Aryan but is also very essential to all men whose hearts overflow with gratitude to Him for the innumerable blessings which He has bestowed, and which He is always bestowing, on mankind and on the universe in general.

(The foregoing is the HINDU TRACT SOCIETY'S *English Tract No. 5.*
—Ed.)

ELOHISTIC TEACHINGS.

III.—PNEUMATOLOGICAL.

The Genesis and Evolution of Spirit.

(Continued from page 139.)

FROM infantine beginnings, from child-like curiosity, from a desire to reach the unknown through the known in small things, sprang the riper impulse of inquiry and love of investigation, that slowly developed into the later determination to wrest her secrets from Nature, to penetrate the mystery of Being and learn the meaning of Life, to which human Science owes its origin.

Under the term Science are included, with the approved and classified results of accumulated experience, the processes through which that experience has been derived, and the methods by which it has been applied to facilitate the uses of life.

Knowledge is gained in three ways:

1. By the experience of life, acquired or imparted.
2. By an experimental examination of the workings of nature.
3. By a reasoned interpretation and an extended application of those suggestive results of those workings.

Practically these resolve themselves into two scientific methods the experimental and the reflective.

Consonantly with this division the aims of science are two-fold : for, while experimental science devotes its efforts to promoting the welfare of man, reflective science suggests to him the meaning and object of the natural order of Being in which he finds himself, and, with this, the significance of his own life.

Hence experimental science limits its researches to the systematic examination of the phenomena of nature ; whereas reflective science widens these researches in its efforts, by close and accurate reasoning from achieved data, to pass through and beyond the same phenomena to that which underlies them.

The Experimental Inquirer carries on his researches by ingeniously devised and carefully conducted experiments.

The Reflecting Observer seeks, in his investigations, by intellectual analyses for logical results.

The Experimental Inquirer in prosecuting his researches trusts entirely to the evidence of his senses as interpreted by his intelligence.

The Reflecting Observer in his logical investigations relies on the testimony of his intellectual perceptions.

The Experimental Inquirer as the result of his researches sees a mere generative progression from lower to higher orders of Being, by which racial advance is gained at the cost of a transient individuality.

The Reflecting Observer as the outcome of his mental analyses recognizes an unmanifested energy passing through manifested phenomena from a lower to a higher order of Being.

The Experimental Inquirer, interpreting the results of patient research, has determined that the phenomena of nature—collectively considered in their orderly succession as constant resultants of similar antecedents—depend upon, are governed by, and are the outcome and expression of certain definite laws. But unwilling to admit these laws as potencies, declares that they merely set forth the order and sequence of the workings of the Kosmos.

The Reflecting Observer, pondering on the collectivity of the same phenomena, sees in this orderly succession evidence of an energizing cause working in a methodical way towards a predetermined and definite result.

The Experimental Inquirer, unable to demonstrate the existence and presence of anything as underlying the workings of nature, admits that the knowledge of primary causes is beyond the reach of his methods of investigation and therefore outside the range of his research. Were he content to keep his deductions strictly within the lines laid down by this acknowledgment of the limits of physical inquiry, no possible issue could be raised between himself and the Reflecting Observer. Each of the sister sciences would then have its own special sphere of exploration and methods

of examination. Either would be able to make important suggestions, and even to give valuable aid to the other, while both pursued their several independent courses. But unfortunately the Experimental Inquirer refuses to recognize that his inability to discover the inducing cause of transitional phenomena simply indicates the inadequacy of his methods, and demonstrates the impossibility of passing by the processes he uses beyond the phenomena to that which may be manifesting its presence through them. Hence, instead of admitting the possible action of an undetectable directing agency, he rejects the logical inference of an intervening energy; and does this because reluctant to acknowledge a volitional evolution through, a providential over-ruling in, and an intelligential control of the Universe—for so to allow would be to recognize the possible existence of an undemonstrable developing Something to which, under whatever designation, the attributes of Spirit must be imputed.

And yet—even while confessing his powerlessness to discover a First Cause, and although at the same time indignantly denying the existence of Spirit as a volitional agency acting upon and through nature—the Experimental Inquirer finds that he cannot advance a single step in his attempts to explain things as they are without assuming the existence of a working cause and of a material in, on and through which that cause works. These he has, for convenience, been in the habit of terming Force and Matter. But he has never been able to separate either from the phenomena to account for which their assumed interaction has been found necessary. Has never succeeded in demonstrating the existence of the one apart from the other, or from the phenomena, they were supposed adequate conjointly to produce. Hence still further to simplify his position, he is tempted to lose sight of the inducing Force in the induced movement, and to regard Matter and Motion as his penultimate, matter *in* motion as his ultimate principle.

But so to conclude is to evade the initial difficulty, for motion is a consequence before it becomes a cause: so that the effects it produces are attributable to the inciting cause of the motion, whatever that cause may have been—whether physical or volitional.

Thus the Experimental Inquirer, unable to detect the presence of a first cause, and unwilling to accept what he cannot demonstrate, fails absolutely to solve the mystery of Being and to ascertain the meaning of Life, and this is why to him it has no meaning—save as a transient condition and relation.

But to hold that the initiation of the natural order is veiled in an impenetrable mystery, while maintaining that the existence of an undetectable first cause cannot be allowed, is to admit that the problem of Creation is insoluble, and yet this admission necessarily carries with it the inference that things always have been and probably always will be what they now are, as regards the visible operations of nature; and therefore that, as the apparent result of an indeterminate working, they cannot have a determinate aim.

Now such a view brings the Experimental Inquirer face to face with a dilemma which cannot be evaded. For under it he must

either give up his favourite doctrine of progressive evolution, and so renounce the very foundations of his advancing science, or else acknowledge that an undemonstrable cause has consecutively produced organic out of inorganic Existence, volitional and intellectual out of instructive Being, a higher out of a lower order of Life. And yet so to admit is to allow that, Force as well as Matter, that Force *and* Matter are, in phenomenal and manifested existence, passing through a progressive evolution in which Force (under whatever designation) develops that it may be itself developed.

Such an admission, unavoidable in the position he is seeking to establish, brings the Experimental Inquirer into a difficulty which must eventually cause him to ask if only of himself—what is this inducing, this compelling cause, this energizing Force from the recognition of the necessary existence of which I cannot escape without renouncing the indispensable basis of the science I uphold? What is this something, indistinguishable from Nothing, which is at once the cause and subject of the progressive evolution on which the intellectually deduced but undemonstrable orderly advance of nature depends? In what would this inconceivable Something, gradually developed by evolution, and endowed successively with instinct, volition, intelligence and reason, differ from Spirit, whose existence I have hitherto denied? Why should I not allow that Force is undeveloped Spirit—Spirit which has not attained to perception, volition and intelligence? Why should I hesitate to acknowledge that Spirit is but Force which by process of evolution has acquired perception and volition, and in its higher phases an advancing intelligence? My theory of natural evolution rests, after all, on a presumption which is incapable of direct proof, why should not the orderly working of nature be as good evidence of an orderly Worker—of a Worker working from within, not from without—as the orderly outcome of that working, consecutively studied, is held to be of a determinate orderly evolution?

* * * * *

To deny the possible existence of Spirit, as developed Force, while admitting the necessary existence of a Force, as an inducing cause, and with this its consecutive, that is spontaneous action in the evolution of form—for consecutive becomes spontaneous action where the law of sequence is not a potency but only a recognized line of advance—is as unscientific as irrational: for, Why should not the inducing Force be reacted upon and developed through the natural, that is, the life uses of the forms it produces and develops? And, why should not this development of acting Force through reacting form proceed on parallel lines with the evolution of Form? Until the Experimental Inquirer has demonstrated that the energizing cause of natural evolution is not the subject of the evolution it causes; until he has proved that, while progressively individualizing and personifying Matter, and thus gradually making it a medium through which instinct, volition, intelligence and reason can be and are manifested in living forms, itself remains a mere energizing potency inseparable from

the elements of dissolving form of the dead body which during life it had animated, he places himself in the false position of denying on the one hand what he affirms on the other. Whereas by simply admitting that evolution in nature is a two-fold process under which development of Force, or its change into Spirit, is the necessary result of the evolution of form through the direct action of Force; that under this two-fold process the developing Force is reacted upon and developed by the life uses of the form it has, by evolution, produced and developed; and that this action and reaction are going on simultaneously, the one as the natural consequence of the other, he gains a rational view of the intent of nature and learns the meaning of his own life.

But so admitting, he is driven to the further admission, not merely of the possible but of the probable, nay, even of the necessary existence of an invisible order, which underlies the visible order of nature and manifests itself through the workings thereof with which he is familiar. And this necessity compels him, from his point of view, to reject the only reasonable way out of the dilemma into which his methods of research have driven him. And yet in this way he might learn that the reason of man is able to answer the questions itself suggests, by logically demonstrating, through their workings, the existence and nature of, at any rate, those secondary causes, the presence of which eludes the scalpel of the anatomist and the test tube of the chemist.

Will the Experimental Inquirer, after considering the subject from this point of view, venture to deny that the evolution of Force is possible? Can he affirm that nothing leaves the body at death? Is he in a position to assert that an individualization and personification, a substantialization of Force is not progressively going on in association with the individualization and personification of Matter? Do the results of his researches enable him to show that the individualizing and personifying Force whose workings are manifested in evolution does not proceed in some unperceived way from form to form, from body to body—entering each successive order, each successive form, each successive body by process of generation; using each successive order, each successive form, each successive body as an agency through the life uses of which to acquire in succession and develop by further use the characteristic faculties of reasoning beings; and quitting each body in succession at death, when that body ceased to be of beneficial use to it? Do the conclusions at which he has arrived authorize him to reject the view that in man this thus evolved and developed Force, having already attained to a degree of advance co-ordinate with his form, is undergoing a further process of evolution; and that since the outcome of this further evolution has not, so far, been manifested in planetary life, it is only gained by a return to the invisible state from which the order of terrestrial evolution took its departure? So to affirm would be rash indeed.

The difficulty of the Experimental Inquirer here is, that the just previously animated body is not abandoned by Force at death. What he perceives is a change in the direction of the action of the

operating forces: so that, whereas hitherto they have maintained the existence and viable relations of the bodily form, they now occupy themselves with the decomposition and dissolution of the body.

But then the bases of science are, in their ultimates, hypotheses.

The existence of Force and, its correlative, Matter, or of a primary substance energizing itself, though a necessary assumption for a scientific theory, is, after all, a mere hypothesis, even the recently demonstrated so called radiant Matter being but an inexplicable phenomenal effect.

On this hypothesis the assumed; the more than assumed, the all but demonstrated orderly evolution of nature rests.

Is it an unreasonable extension of the hypothesis of natural evolution to assume that the invisible cause of the visible phenomena of nature should be itself undergoing an invisible, an unperceived and undemonstrable substantial evolution conjointly with, and through the reaction upon itself of the visible material evolution it is producing? Admitting the existence of an invisible, an unperceived, a not to be demonstrated cause—that is, admitting the existence of energizing Force, as the operating Developer of the invisible, unperceived and not to be demonstrated basic Matter of nature—Why should this energizing Force, this one energizing substance which underlies the phenomenal world be exempt from the operations of the working itself produces?

But if an unobserved evolution of Force is going on in nature, simultaneously with the observed evolution of Matter it is producing, then just as all Matter is not undergoing the evolution of Form but only a portion thereof, so will only a proportion of Force be going through the formative evolution to which it is thus subjected. Hence the great volume of the energizing Force working in nature, with the great bulk of its energized Matter, or, in other words, the vast preponderance of energizing substance which constitutes the veiled basis of the natural, while acting in and promoting the development going on, will itself partake but in a very subordinate degree therein.

The recognition of these mutually interacting relations, which is unavoidable under the conditions stated, will serve to explain and account for the difficulty which has so far prevented the Experimental Inquirer from perceiving that an evolution of Force, or, should he prefer so to view it, of energizing substance, is going on in association with the evolution of Form; far under them he will realize that three conditions of Force, correlative with the three conditions of Matter through which these act, or three qualities of energizing substance, are as necessary to this evolution as to the evolution of Form. Hence, just as he classifies Matter as inorganic, organic and animated, so should he classify Force (or energizing substance) as physical, organizing and vitalizing.

But, under this classification he will find himself compelled to admit that, even as Matter passes from the inorganic through the organized to the animated state, so does that which underlies Matter, whether designated Force, Energizing Substance or Spirit, pass from the physical through the organizing to the animating

condition; and that whereas only a physical force acts in inorganic matter, an organizing and an animating force co-operate therewith in the production and animation of living forms—these three having been evolved by and proceeding from an original primary energy.

From this point of view the question cannot be avoided—What becomes of the animating Force at death?

The hitherto organizing then becomes a disorganizing process. Physical (of course including chemical) force carries on the work of decomposition and dissolution, and reduces the elements of the inanimate body to a condition under which they are prepared to go through further changes.

But the animating is the most developed, is the higher Force.

From this position, Which is the more reasonable hypothesis? The assumption that the animating Force is dissipated at death, as are the constituent elements of the inanimate body; or the suggestion that it has passed in its developed state to the invisible order which has been the energizing cause of the evolution? Will it help the Experimental Inquirer in his decision here to remind him that the constituting elements of the animated body have no permanent relation to that body, but undergo a continuous disintegration and reintegration through the unintermitting action of the processes of life (which induce ceaseless change therein until death puts an end to the reintegrating process) the animation of the body being uninterrupted?

Under such a view only a certain proportion of the primary Force working on, in and through physically energized and organizable Matter, or, in other words, only a certain proportion of the energizing substance producing the phenomena of nature, is undergoing the evolution of manifested life.

But by this process of evolution it is brought into another state, a state which distinguishes it from the physically actuated energizing substance from which it has been evolved.

Thus considered, the admission of the existence of three classes of forces, emanating by evolution from a single primary energy and acting in association to produce a predetermined and definite result, becomes an unavoidable necessity.

Of these one has been individualized by passing through the evolution of manifested life, whereas the others have remained in the unindividualized state.

But the individualized Force (or energizing substance) has been progressively and successively personified and intellectualized.

Hence, to distinguish individualized, personified and intellectualized from mere physical Force, a distinctive designation was required.

Whatever this designation might have been, it would attribute to the developed Force the qualities and characteristics acquired thereby through evolution.

But these qualities and characteristics are precisely those imputed to Spirit.

Whence the logical conclusion that Force and Spirit were originally one, derived from the same genetic source; so that Spirit,

correctly defined, is simply developed Force—Force which has gone through a natural process of evolution.

* * * * *

The origin of the designation "Spirit" has now to be considered.

This designation, which has come to us through the Hebrews, is the outcome of an idealistic evolution, whose progress has closely followed the evolutionary course of its developing subject.

The word "Spirit" represents the archaic word-sign *R'ch*, preserved in and handed down as the primitive Hebrew word *Ruach*.

The primary meaning of this word was, "Energizing Space;" and it was used in this sense because, according to the teaching of the Elohist, Space was regarded as the source of the creative Energy.

But a materializing medium was required for Energizing Space.

Thence energizing came to be looked upon as Energized Space; and then energized Space was held to be an Energy proceeding from Space.

In the meantime the word *Elohim* had been adopted to represent the creative forces of nature.

For these forces a supreme force was supposed to be required.

This was gained in *El Elohim*, "The Force of the forces;" from which an outflowing Energy was found in *Ruach*.

As time went on, *Elohim* became *Elohim chajim*, "Vital," or rather "Vitalizing forces;" and then *Ruach elohim chajim* was rendered "the energy of the life-giving forces."

Now a further need made itself felt—the need of a Deity.

Under it *Elohim* was individualized as a God, and, in *Elohim chajim*, looked up to as a Life-giving God, when *Ruach elohim chajim* was transformed into "the Energy of the Life-giving God."

But *Elohim*, even as a Life-giving God, could not be separated from the original Elohist forces thus individualized and unified. Hence the deified forces individualized in *Elohim* were imagined to have, in this Unity, preceded the creative forces or primitive *Elohim* of the *Elohist*; and these were then held to have proceeded out of or emanated from that Deity, which was thus in reality a figurative aggregation or combination of themselves.

In consequence of this the primitive *Elohim*, or forces of nature, came to be regarded as Divine Emanations, and, under this aspect, were ultimately classified as Sephiroth.

These were assumed to have been ten in number, in a descending and in each descended order, as representing idealizations of the ten primitive numbers; and were divinized as attributes of the Deity from which they were supposed to have emanated—but this was a later development.

At a considerably earlier period *Elohim* was personified in *Jehovah Elohim*, and then was in *Elohim chajim* regarded as the Living God: but even so, as *Elohim* had originally proceeded from Space, *Elohim chajim* was ranked as the first Emanation therefrom, and the thus derived Source of the other Sephiroth.

Under this developed view, through which *Elohim* became God—the knowable but non-manifested personification of the unknow-

able and impersonal Source of all, veiled in Space—*Ruach* was transformed into the representative of the Sephiroth, and thus in *Ruach Elohim* became the “Sephiroth (Heb. SPIRIT, which through the Latin *Spiritus* passed into “Spirit”) of God.”

Consequent on the personification of Elohim, a characterizing type and materialized form was needed for *Ruach*, as emanating therefrom.

This was found in the atmosphere, as inspired and expired by living beings—the outbreathing representing the giving forth or procession of *Ruach Elohim*, the Spirit of God, from that God of which it had been constituted the Spirit; and the inbreathing, the inspiration of the same Spirit, on which the spiritual life of man was held to depend, as did his natural life on the inhalation of its material type and figure, the atmospheric air.

Viewed under and through this material form in energetic action, wind came to be considered as the vesture of Spirit, and then *Ruach* acquired its attributed significance “Wind.”

But even so Spirit, as represented by *Ruach*, had to be treated as immaterial.

To do this it was necessary to reduce wind to the status of a mere symbolical vesture for or symbol of Spirit.

This necessity, only recognized later and by less mystical minds, led to the verbal separation of the one from the other.

This was done by the Greeks, who called Spirit *Pneuma* and Wind *Anémos*.

The example of the Greeks was followed by the Latins, who adopted the Hebrew designation *Sephiroth* as *Spiritus*, and called the wind *Ventus*.

But then they saw in the human Soul a refined materialization of the individualized spirit personified in man, and therefore named it *Anima*, as though to revive under that appellation the original association of Wind and Spirit by attributing to the Soul the characteristic properties of materialized spirit: so that *anima* can be regarded as denoting a recombination of *pneuma* and *anémos* and signifying a modified reproduction of *Ruach*.

* * * * *

Spirit—viewed as modified, as developed Force—in reality rests on a physical basis.

Commencing in the earth, the Spirit individualized by the planetary body was, in the first instance, a mere expectancy, as far as the outcome of the evolution to be initiated through its instrumentality was concerned.

The qualities and characteristics which were to come of this expectancy were to be derived through the progressive uses of organized and animated life.

Hence the Spirit of the earth could only gain these through the animated life of the planet.

This animated life was to be produced through it by what might be termed a generative action applied from without.

This action introduced first inorganic and then organizing cellular action to the aggregated molecular mass of the solidified earth.

In the individual cells of this agency the earth became the mother of offspring after its kind.

Of these cells a life-giving potency constructed, built up so to say, living forms in progressively advancing orders.

The spirits individualized by and passing through these living forms acquired, by the life uses thereof, the characteristic qualities of the life through which they were passing, and with this the power of transmitting the same by generative process from form to form as re-embodiment selves, in a progressively advancing order.

At each successive death these individualized spirits repassed to their spirit mother, the Spirit of the earth, whose substance they thereupon contributed to build up and endow with the qualities and potencies derived through organic life, just as the functioning cells in the organizing state had collectively and in successive association contributed to build up the living bodies of animated life: so that the physical basis of spirit becomes through evolution a medium for the organization of potential substance, after the method of the organization of embodied animated life. Thus the Spirit of the earth is the absorbing recipient of the disembodied spirits of its offspring, who are the bearers of, and duly constituted transmitting imparters or channels conveying to it the potencies derived through their uses of animated life. In this way the evolving potencies of the developing Spirit of the earth, including its power of intelligential action, are reflections of the potencies of animated life, from which indeed they are thus derived and of which they are therefore reproductions: so that the individualized spirits of animated life, culminating in the Spirit of man are, as regards the Spirit of the earth, simply organs for acquiring and vehicles for transmitting these potencies to that Spirit. Hence the ultimate fate of these organs is thus foreshadowed as a final reunion with their spirit parent, in whose substance their transitional and transient individualities will be at length absorbed and disappear. Not that this functional action terminates here, for the entire evolution is but preparatory to the return of the Spirit of the earth to and its reabsorption by the invisible substance of the unknown and unknowable God—transparent Space—from which it took its original departure, and which is indeed progressively going on.

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This comprises in brief the etiology and evolutionary course of spirit. But it does not include the whole outcome thereof, for another and higher evolution is simultaneously proceeding, as the culmination of the natural evolution whose methods and results have been thus and so far summarized.

The incentive to the evolution of form through which the evolution of spirit has been gained, is appetite.

The indulgence of appetite increases the aptitude for the indulgence thereof, and this aptitude expresses itself as an evolution of form, in which the growth of appetite through indulgence induces the progressive development of embodied life.

But conjointly with the evolution of form, through the indulgence of appetite, there proceeds a development of Will; for the desire to indulge, continuously gratified, leads to the progressive transformation of desire into Will—the Will to yet more fully indulge the appetency of appetite; so that the distinctive and distinguishing mark of developed spirit is the possession of a strong and resolute Will.

Now the aim of the final stage of the evolution of spirit is *the elimination of Will*: for unyielding volition is incompatible with the renewed condition of the Divine substance, for restoration to which the whole evolution is a preparation—seeing that in it Will has to give way to and disappear in duly controlled desire.

This elimination has, so far, been seen to be effected by the dissolution of the personality and the doing away with the individuality, on the persistency of which its continuance depends; for where individuality and personality disappear volition can have no place.

But there is another way of procuring the elimination of Will, under which the individuality and personality are retained.

This way is the conversion of spirit into soul.

This conversion takes place in the individual human being who so lives that in him appetite is changed into affection; selfish and self-seeking appetency into unselfish and self-forgetting Love.

To such persons the human form is a matrix in which the human soul is progressively built up: so that when these persons die the self leaves the body no longer as a mere spirit, but as a personal being—a soul, which passes to the soul state.

This change only takes place, can only take place in those who, during and by their uses of their transient lives, overcome appetite and root out Will through the development of self-forgetting love; because only such beings would be fitted for the soul state.

These have been unconsciously preparing, for this change throughout the entire evolution, which has been a selective process from the outset—a selective process under which the victims of the self-seekers are, by their unavoidable, their involuntary and enforced surrender thereof, predisposed to that voluntary disregard of self which prepares them for the final change.

Thus, when the evolutionary course of spirit is studied as a whole, three very different issues are seen to await it at the close of its last embodiment, in the human form; and of these, each individualized spirit will pass to the one for which it has fitted itself by its evolutionary career.

These three issues or states are:—

1. *Personal*—which the personified spirit or soul enters as a Divine Impersonation, to lead a personal life in the soul state.

2. *Impersonal*—a transitional state, passing through which the spiritualized spirit is absorbed by and disappears in the Divine substance.

3. *Elemental*—the earth bound state, reached by the materialized spirits because they have failed to fit themselves for restora-

tion to the Divine substance. This is a retrograde condition in which the degraded spirit, gradually losing its acquired attributes, passes through a dissolving process into the passive state of latent force, whose potencies can only be recalled to activity through a renewed evolutionary course induced by a stimulus inciting it from without.

HENRY PRATT, M. D.

THE "SAṬNAMIS."

THE Chamárs lay claim to a very high antiquity among the inhabitants of the district of Chhattisgarh; but the truth of their assertions appears open to doubt. They all call themselves Raidásis—a name which none of them can explain, but which evidently comes from Rai Dás—a Chamár reformer and disciple of Rámánand, who is said to have lived about the fifteenth century in the country lying to the south of Oudh and in Rewá. They have been so long settled in Chhattisgarh that they seem to have no kind of tradition, even in the remote past, of any other home. As a body they possess active and well set figures, are more brown than black in color, and are less marked in features than the easy and higher classes. They are fairly energetic and industrious cultivators, are somewhat tenacious of their rights, and considerable numbers of them have attained a position of comfort and respectability. A description of the religious movement which has given prominence to these Chamárs is as follows:—"Ghási Dás, the author of the movement, like the rest of his community, was unlettered. He was a man of unusually fair complexion and rather imposing appearance, sensitive and silent, given to seeing visions, and deeply resenting the harsh treatment of his brotherhood by the Hindus. He was well known to the whole community, having travelled much among them, had the reputation of being exceptionally sagacious, and was universally respected. By some he was believed to possess supernatural powers, by others curative powers only, by all he was deemed a remarkable man. In the natural course of events it was not long before Ghási Dás gathered round himself a band of devoted followers. Whether impelled by their constant importunities or by a feeling of personal vanity, or both causes combined, he resolved on a prophetic career, to be preceded by a temporary withdrawal into the wilderness. He selected for his wanderings the eastern forests of Chhattisgarh, and proceeded to a small village called Girod on the outskirts of the hilly region, bordering the Jonk river, near its junction with the Mahánadi. He dismissed the few followers who had accompanied him with the intimation that in six months he would return with a new revelation, and mounting the rocky eminence overhanging the village, disappeared into the distant forest. Meanwhile the followers, who had accompanied him to the foot of that henceforth mysterious hill were active in spreading through the whole Chamár community his

farewell message, with the warning that all should appear at Girod, as the termination of the six months' interval approached.

"Among a superstitious people these tidings worked marvels, and created a perfect ferment of expectation. During the period of suspense nothing else was talked of, and the public mind anxiously looked for some revelation. As the close of the appointed time drew near, Chamárs from all parts of Chhatisgarh flocked to Girod. The scene as described by an eye-witness was strange and impressive. The roads leading to this hitherto unfrequented hamlet were traversed by crowds of anxious pilgrims. The young and old of both sexes swelled the throng—mothers carrying their infants, and the aged and infirmed by stronger arms. Some died by the way, but the enthusiasm was not stayed. At last the long-looked-for day arrived, and with it the realisation of the hopes of this hitherto despised community. In the quiet of the early morning their self-appointed prophet was seen descending the rocky eminence overhanging Girod, and, as he approached, was greeted with the acclamations of the assembled crowd. He explained to them how he had been miraculously sustained for the period of six months in the wilderness; how he had held communion with a higher power; and how he had been empowered to deliver a special message to the members of his own community. This message absolutely prohibited the adoration of idols, and enjoined the worship of the Maker of the universe without any visible sign or representation, at the same time proclaiming a code of social equality. It appointed Ghási Dás the high priest of the new faith, and added the proviso that this office would remain in his family for ever. \

"The simple faith thus enunciated may best be termed a 'Hinduised deism,' for there were mixed up with it certain social and dietary regulations copied from Brahmanism. The movement occurred between the years 1820 and 1830, and is scarcely half a century old. It includes nearly the whole Chamár community of Chhatisgarh, who now call themselves 'Satnamis,' meaning thereby that they are the worshippers of 'Sat Nam' or 'The True One'—their name, and a very appropriate one, for God. They would fain bury the opprobrious epithet Chamár among other relics of the past, did it not with traditional pertinacity, and owing to the hatred of Brahmans, refuse to forsake them. In the early years of the movement an effort was made to crush its spread, but in vain, and Ghási Dás lived to a ripe old age to see the belief he had founded a living element in society, constituting the guide and directing the aspirations of a population exceeding a quarter of a million. He died in the year 1850, at the age of eighty, and while the work he accomplished by our clearer light seems darkened with prejudice, ignorance and imposture, yet there can be no doubt he did a good fight in demolishing, even within a small area, the giant evils of idolatry, and thus perhaps preparing his community for the reception of a higher and purer faith. On the death of Ghási Dás he was succeeded in the office of high priest by his eldest son Bálak Dás. This Bálak Dás carried his feeling of equality to so high a pitch, that he outraged all Hindu society by assuming the

Brahmanical thread. Whenever he appeared he offensively paraded the thin silken cord round his neck as an emblem of sacredness, and hoped to defy Hindu enmity under cover of the general security against violence afforded by British rule. So bitter, however, was the hostility he raised, and so few the precautions he took against private assassination, that his enemies at last found an opportunity. He was travelling to Raipur on business, and remained for the night at a roadside rest-house. Here a party of men, supposed to be Rajputs, attacked and killed him, at the same time wounding the followers who accompanied him. This occurred in the year 1860 and the perpetrators were never discovered. It exasperated the whole Chamár community, and a deeper animosity than ever now divides them from their Hindu fellow citizens.

"Bálak Dás was succeeded nominally by his son Sahib Dás, a child, but really by his brother Agar Dás, who is now virtually high priest. The duties of this office are more of a dignified than onerous character. The high priest decides finally all questions involving social excommunication, and prescribes the penalty attending restoration. For those who can attend on him personally or whom he can arrange to visit, he performs the ceremonies at marriage and on naming children; at the latter ceremony a head neck-lace, in token of entrance into the Sat Nami brotherhood, is placed round the neck of the child. It is not absolutely necessary, however, that the high priest should officiate at any ceremonies. They are sufficiently solemnised by meetings of the brotherhood. Most Chamárs once a year visit the high priest, and on those occasions a suitable offering is invariably made. They have no public worship of any kind, and consequently no temples; they have no written creed, nor any prescribed forms of devotion. When devotionally inclined, it is only necessary to repeat the name of the deity and to invoke his blessing. No idol of wood or stone is seen near their villages. They have a dim kind of belief in a future state; but this does not exercise any practical influence on their conduct. Their social practices correspond for the most part with those of Hindus. They ignore, however, Hindu festivals. As a rule they are monogamists, though polygamy is not specially prohibited. Their women are not in any way secluded from public gaze, and are, equally with men, busy and industrious in home and field pursuits. In fact in most of their arrangements, to a superficial observer, the Chamárs present nothing peculiar, and it is only after enquiry that many of their distinguishing features are discovered.

"The account thus given has been gathered from oral testimony—a source of knowledge liable to error and exaggeration. In its main features, however, it is accurate; disputed points have not been touched. One is whether Bálak Dás was accepted as an Incarnation; most Satnamis deny regarding him as such. Some forms of prayer, collated from Hindu authors, are said to exist among the teachers, but these are quite unknown to the people, and the act or devotion which a Satnami practises is to fall prostrate before the sun at morn and eve and exclaim 'Sat Nam'!

'Sat Nam'! 'Sat Nam'! translated literally 'God! God! God!' or perhaps implying 'God, have mercy, have mercy!' Turning to their social practises it is found that they eat no meat. They will not even drink water except from one of their own caste and liquor is prohibited. They marry ordinarily at the age of puberty, the parents selecting a bride; the marriage itself is purely of a civil nature, being celebrated by the elders, with a feast given to the friends of the family. They bury their dead without any religious ceremony, and in every day life their moral notions are not rigid. A fatal split in the community has arisen from a most trivial cause—the use of tobacco. In the first outbursts of religious enthusiasm, which animated the followers of Ghási Dás, it would seem that drink and tobacco were simultaneously forsaken. The use of liquor apparently was a weakness which was easily and effectually overcome, but the strange solace which smokers appear to find in tobacco and more especially a labouring population, possessed irresistible charms. A reaction set in, and finally a considerable portion of the community returned to their pipes. To talk of pipes in connection with an eastern people seems an anomaly, but in Chhatisgarh it is strictly correct. The books of northern India is unknown here, and in its stead the broad 'palas' leaf is folded into a pipe-like shape with a bowl at one end in which dry tobacco is placed. It is called a 'chungí,' is universally indulged in by all classes and field labourers, by its use, break the dull monotony of their daily toil. The Satnamis who again took to chungí come to be opprobriously designated as 'Chungeás' by their brethren, and retain the appellation. They maintain their orthodoxy, and urge that Ghási Dás had a subsequent revelation conceding the use of tobacco to his people, and that consequently in his later years he absolutely withdrew his original prohibition. The Satnamis thus remain divided into two grand sections—the 'smokers' and 'non-smokers.' It is said that the smokers eat meat, are not real Satnamis, but as a body they perfectly repudiate the insinuation. The Satnamis thus described are a strange and interesting people, and as a special mission has lately been inaugurated for their enlightenment and instruction, they are perhaps destined in the future to exercise an influence proportioned to their numbers and position in the annals of Chhattisgarh. There is no class more loyal and satisfied with our rule than this community, and if it should happen that, like the Kols, they are favourably impressed with missionary teaching, a time may come when they will be a source of strength to our Government."

[The foregoing very interesting account of a curious sect has been sent us by brother Ishan Ch. Das of Mussoorie. It is taken from the *Gazetteer* of the Central Provinces of India, edited by Charles Grant, Esq., Secretary to the Chief Commissioner of the Central Provinces, (Edition of 1870) pages 100—103.

The residence of the high priest of the Satnamis is at the village Bandhar (Latitude 21°-24'; Longitude 82°-8'), about 80 miles N. E. of Raipur City.—Ed.]

THE VISIT OF APOLLONIUS TO THE MAHATMAS OF INDIA.

SOMEWHERE about 1840 years ago, Apollonius of Tyana, the great adept—then 40 years of age and resident at Antioch in Syria—set out to visit India.

Philosopher though he was, he thought, as most of us think in the actions of our life, that he was acting under the impulse of his own judgment. He had heard of the existence there of a College of Sages or Sophoi. With all the humility of a mind eased of the self-sufficiency of his own personality, he thought he could learn something from them. A longing seized him to go to them. He acted on that longing; but he knew not at the time whence that longing came.

We have almost a first hand account of this journey. Damis, Apollonius' fellow-traveller and friend, kept a journal of their travels, and his note book fell into the hands of Philostratus, the Greek historian, when he was writing the life of Apollonius. The account is very detailed, and to lovers of the Philosophies of the East interesting. I propose, therefore, to give for the benefit of those who have not had the privilege of reading the original story in the Greek, an abstract of such portions as relate especially to the Mahatmas, their mode of life, powers, knowledge, and place of abode.

With regard to this last point I should like to say a preliminary word. It would be exceedingly interesting to me—for reasons best appreciated by students of Psychometry—to be able to locate exactly the place of residence of this College of Mahatmas in India, and it has occurred to me, I might get help from some of the readers of the *Theosophist* if I laid before them the facts bearing on the question as given by Philostratus. But I must give a word of warning about a difficulty. Greek historians unfortunately were all very bad geographers. What little they knew about India was gained from Alexander's expedition, and that was about as much as we knew of Central Africa fifty years ago. We knew that there were two big rivers—the Nile and the Niger—and one set of people called Negroes, and some mountains called the Mountains of the Moon. Similarly with the average Greek of B. C. 50, all big rivers in India were the Indus or Ganges, all mountains the Caucasus, and all people beyond Persia, Indians. So we cannot go much by names. Damis himself may have gone wrong in this, as we know there is no such thing as a universal name of a big river among uneducated people. Each district calls the river by its own local name, and the traveller has to conjecture himself what the river is. A more sure guide to us will be the number of days taken for the journey and the description of the place itself. Damis' note-book could hardly go wrong over this.

Taking with him two family slaves to act as secretaries, Apollonius first went to Nineveh, where he met with the native of the place called Damis, who attached himself as a Chela to him and was useful as an interpreter on his way through Persia. They proceeded to Babylon, where they had to stay for 13 months, while

Apollonius was introducing himself into the favour of the Parthian King Bardanes, from whom he finally succeeded in getting not only the necessary permit, but also a guide and camels, and what was more, the gold plate on the leading camel announcing them guests of the king.

Journeying thus at ease through a rich and fertile country, and royally entertained everywhere without expense, they reached the Caucasus that divide Media from India. Caucasus (Grāvakāsas) means the white-headed or snow-topped mountains: here probably the Hindoo Koosh of Afghanistan—for on the other side of them was a narrow river called the Gophen, which might be the Cabul. Here they first encountered men riding on elephants and dromedaries. The natives were merry in those days; as the Indians they met were singing, dancing or rolling about drunk with palm toddy. This looks more as if they were in the happy valley of Kashmir, but perhaps the Cabul valley was like that before the Mussalmans came there.

Across the river they saw a mountain, called Nysa, rising up into a peak like Tmolus in Lydia with a temple on its summit, the walls of the grounds round which were formed of thick evergreen shrubs, laurels, vines and ivy. Nysa has been identified with the old Sanskrit or Hindi Nishadha.* Near it was a rock Aornus, with a wonderfully high precipice or escarpment identified by some as Ranigarh.

On their way to the Indus they fell in with a lad about thirteen years old riding an elephant, and urging him on "with a crooked rod which he thrust into him like an anchor." There is a little touch, showing the immutability of Indian customs and the accuracy of the details.

They crossed the Indus at a place where it was 40 stadia, *i. e.*, 8,000 yards breadth.† A letter from Bardanes gained them the favour of the Indian Satrap of the district, who supplied boats to cross and a guide to take them as far as the Hydracts. The guide brought them to Taxila, where his rajah had a place. Here we have a definite point to go on. This city, as big as Nineveh, is minutely described; its wonderful temples, the streets, the form of the houses, the dress of the inhabitants (cotton fabric was a wonder to the Greek), the palace, unpretentious and simple—the images, decked with pearls, *having, as is usual with the barbarians in sacred things, a symbolical meaning.* It has been identified to Takshasila existing near Mani Kyala, a few miles east of Rawul Pindi in the Punjab. Apollonius had a long interview with the Rajah Phraotes, who seems to have been a noble minded and philosophical king of the good old Aryan type—what is more, he seems to have been a Chela of the Mahatmas and acquainted with Greek philosophy.

He told the interesting story of his life to Apollonius, while a state banquet, which is minutely described, was being given to the guests, and the attention of the rest was absorbed in watching the feats of jugglers. Apollonius, at the king's private table, uninterested in the proceedings, asked the king how he came to know Greek

* Near Nooshera, a little E. of Peshawar.

† Probably at Attock the river may have been in flood.

and acquire his philosophy. The king's story was that his father as a boy, deprived of his kingdom, had fled beyond the Hydaspes, and though the king of the country had offered to adopt him, had preferred to live among the Brahmans. These Brahmans, Apollonius was informed, were not the same as the Sophoi that Alexander came across. Those were the Oxydracæ, a warlike body who were more dabblers in philosophy than philosophers. These Brahmans had a domain somewhere between the Hyphasis and the Ganges, and if Alexander had attempted to invade their territory, they would have repelled him not with human weapons, but with thunders, lightnings, tempests. But they saved themselves this necessity by the force of their will, which affected the appearance of the sacrificial victims of Alexander, and so dissuaded him from his intention. These Brahmans taught his father Greek and philosophy, and sent him out again into the world at 20 years of age in order to marry the daughter of the Hydaspian King, his protector. Phraotes was his only son, and was reared in Greek fashion by his father until twelve years of age, after which he was sent to the College of the Brahmans and treated by them as a son. Meanwhile his parents died. When he was 19 years old and sent out into the world (probably his Gurus caused the disaster to come upon him for his character's sake), all his estates were forfeited by the king, his uncle, and he became a pauper, supported by four of his mother's servants. One day when he was reading the Greek tragedy of the Heraclidæ in his hut, a messenger comes to him with news that events in his father's old kingdom were so altering, that if he would return there he could probably recover his family throne. Taking the subject he was reading as an omen, he went and won back the kingdom he now ruled over.

The kind King after three days' hospitality presented Apollonius with fresh camels, provisions, a guide and a letter of introduction addressed to the Grand Master of the Mahatmas as follows: "The King Phraotes to the Master Iarchas and all the wise men with him, greeting: Apollonius, a very wise man, thinks you wiser than himself, and has travelled hither to learn your doctrine. Send him back knowing all you know. Your lessons will not be lost, for he speaks better, and has a better memory than any man I ever knew. Show him, Father Iarchas, the throne on which I sat when you gave me the kingdom. His followers are worthy of all praise, if only for submitting to such a man. Farewell."

After two days' journey from Taxila, they came to the plain on which Alexander's Trophy stood. Then they crossed the Hydraotis,* and traversing several countries reached the Hyphasis, and 30 stadia from the river they came across more traces of

* Judging by the present road from Manikyala, two days' journey brings us to the Salgram ferry over the Jhelam. Therefore the Hydraotis here must be this river. As no mention is made of crossing mountains immediately, the travellers could not have gone on from Salgram up the Kashmir route to Poonch via Kotli, but must have continued over the plains via Rajaori. This would bring them to the Chenal at Aknoor ferry close to Jammu—where the favourite route into Kashmir now commences. The description of the Hyphasis as navigable and then broken would, however, suit the Jhelam better than the Chenab. Probably Damis has confounded what he heard about the two rivers.

Alexander in the shape of altars to Ammen and other deities and a bronze pillar with the inscription "Here Alexander made a limit to his expedition." The Hyphasis is described as "navigable at its source, going through a plain, but lower down impeded by rocks which caused dangerous eddies—as broad as the Danube—with similar trees on its banks, from which the people obtain an unguent used in bridal ceremonies, its forests abounding in peacock and its Jheels with wild asses with a horn on their forehead (? rhinoceros) from which drinking cups of magical virtues are made—the right of hunting these is reserved to the King." Putting aside considerations of names, this reads uncommonly like a description of Nepāl now, and it may well have been that of Kashmir then.

Here they crossed the spur of Caucasus which stretches down towards the Red Sea. All the Indian Ocean was called the Red Sea by the Greeks: so this may have been the Himalayas or the Kashmir mountains near. Or am I off the scent and are they the Aravulli Hills and the Hyphasis the Lûni? At any rate the headlands or spurs of the mountains produced what the Greek called cinnamon, but which he describes as a shrub like the shoots of a young vine and which goats were passionately fond of. What can this be? Certainly not the cinnamon of Ceylon. On the cliffs grew frankincense trees (? the Babul) and pepper plants, which last grew on precipices frequented by monkeys, who helped the natives to gather the clustered berries. On the other side of these mountains was a large plain—the largest in India—stretching 15 days' journey to the Ganges, and eighteen days to the Red Sea (Indian Ocean). Measuring journeys by camel rides this might still refer to the Kashmir frontier. This plain was intersected by canals communicating with the Ganges—the land black and very productive, bearing wheat with enormous stalks (Indian corn), millet and a small kind of grape, with agreeable bouquet, and a tree with leaves like the laurel and fruit like a pomegranate within the husk of which was an apple of hyacinth colour and the most exquisite flavour (? Mango-steen or Lechee). This flora agrees more with that of Kashmir at present than that of the great Punjab Plain. Perhaps Philostratus mixed up Damis' account of the two. Coming down the mountains they witnessed a hunt after a huge snake 30 cubits long (? python or rock-snake) with fiery crests and potent eyes. At the foot of the mountain they came to a large city called Paraka, where the inhabitants are great snake hunters and charmers. Here again Kashmir is indicated—a country always remarkable for Naga worship. Perhaps Paraka is Jammu, or, if the mountains they had passed were the Pir Panjal Pass, even Srinagar which is about four days camel ride from the pass. Proceeding on they came upon a shepherd playing a pipe, and tending a herd of white deer kept for the sake of their milk.

Four days' journey on through a well cultivated country brought them to the stronghold behind which the Sophoi secluded themselves. Here their guide bade his camel kneel and fell on his face with awe. The people of the country feared these sages more than the king. The king himself consulted them as an oracle. The

stronghold was a hill rising sheer up from the plain about as high as the Acrophs, is at Athens.* It was fortified besides with a belt of rock on which impressions of hoofs, beards and faces might be traced. About the top a cloud generally hung; within which the Sophoi dwelt invisible. There were no gates or forts.

Now comes the interesting part of the narrative: the itinerary so far, I have thought necessary to give, as a clue to guessing where this great Brotherhood lived at this time.

The travellers were preparing to put up in a village not the eighth of a mile from the hill of the Sophoi, when they perceived a young man running towards them. He addressed them in Greek. They were not much surprised at this, as even the villagers spoke that language. But when he addressed Apollonius by name, they were struck with astonishment; all but the sage himself who was now filled with confidence, and remarked, "I now feel that the men we have come to see are wise indeed: they know the future."†

The message was "Would Apollonius come to an audience just as he was by himself? *They themselves* especially requested it." Noticing the Pythagorean touch of this appellation of the Masters, the philosopher followed the youth up the hill on the south side. At the foot he observed a well some 24 feet deep, over the mouth of which a dark vapour hung rising as the heat of day increased and resplendent with rainbow colours at noon. The soil was of scarlet or vermillion ore (? Iron or Cinnabar). Above it was a crater from which issued a lead-coloured flame without smell or smoke, and which bubbled up with æolian matter that rose to its brim but never overflowed; (? A mud volcano or fumerole or oilfield). To lovers of Sophia this outer world is but symbolical of the inner. Consequently to these Sophoi the well was the well of the Test and the crater the fire of Pardon. Here also were two vessels of black stone—the urns of the winds and of the rain by which these elements could be controlled. Statues of great gods also stood about, especially of Apollo, Minerva and Bacchus. Here also was fire worshipped and hymns raised daily to the Sun's rays and at night to a sacred fire which flamed on no altar or hearth, but took shape and body and floated in mid air, where it remained unchanged during the hours of darkness.

The student of ancient rites will at once think of parallel phenomena in the Pillar of Fire and Shechina of the Israelite, so in the Parsee Fire-worship of Zoroaster and primitive Aryan Hindu records.

Once in addressing the Egyptians, Apollonius thus described these Sophoi, "I have seen Brahmans who dwell on the earth and yet not on the earth; in places fortified and yet without walls; and who possess nothing and yet all things." Surely these words would describe the Mahatmas of Thibet in the present day, whose only life on the earth is reported to be the projection of their Astral Double, and who have undergone the Great Renun-

* If they could have got so far as Srinagar in the time the Takht-i-Soleiman (Solomon's seat) might answer this description.

† Would there not have been plenty of time for a messenger to have reached the Sages from Phraotes, to say that Apollonius was coming?—Ed.

ciation. The words too will remind the student of teachings of the great mystic Paul of Tarsus.

They wore their hair long and on their head a white mitre. They went barefooted. Their coats were without sleeves, made of a wild cotton, oily in nature, whiter than the whitest of wool and softer, which the earth gives up for them alone. They carried a staff or wand and wore rings of magical power.

They were seated on brazen stools, and their chief, Iarchas, on a raised throne of bronze, ornamented with golden images. As Apollonius approached, they saluted him with their hands and Iarchas welcomed him in Greek, asking for the king's letter, and remarking before he opened it that there was a letter delta left out in one of the words. After reading the letter, he remarked, "Well and what do you think of us?" Apollonius simply replied that the fact that he was the first of the Greeks to undertake such a long journey in order to visit them answered that question. Then ensued a curious conversation—a Sage interrogating and a Sage replying. "In what, pray, do you think us wiser than yourself?" "Your views, I think, are wiser and more divine, but even should I find that you know no more than I, I shall have learnt this at least—that I have nothing more to learn." "Well," said the Indian, "other people usually ask their visitors whence they come and who they are, but we, as a first proof of our knowledge, show strangers that we know them."

Then he told Apollonius who his father and mother were and all the events of his journey, how he had picked up Damis, what they had said and done on the journey, and all this so distinctly and fluently that he might have been a companion of their route. Apollonius, astonished, asked him how he managed to know all this so minutely, and was told that he himself had the power of a similar knowledge, but that it wanted more development, and that they would be glad to assist him in such a task as they could see his excellent qualities. For they could see into the very soul tracing out its qualities by a thousand signs.

"But," said Iarchas, suddenly breaking off, "It is now midday. Will you join us in our devotions?"

Then they adjourned to their bath in a pellucid stream. First anointing themselves with an unguent which caused a profuse perspiration, they jumped into the water in this state. After bathing, they put garlands on their heads and made a procession to their temple with their souls intent on their hymn. There standing in a circle round Iarchas, they beat the ground with their staves till undulating vibrations began to set in along the ground, and they were levitated some three or four feet in the air. As they floated they raised a weird sweet hymn that reminded the Greek of the Pæans of Sophokles which he had heard sung at Athens to Æsculapius. When the service was over, Iarchas called the youth with the anchor and bade him look after Apollonius' companions. As swift as a swallow he vanished and reappeared and told Iarchas that he had seen after them.

LUCKNOW.

F. W. THURSTAN, M. A.

(To be continued.)

THE THEOSOPHICAL SOCIETY.

(From the "Indian Mirror," November 22, 1889.)

THE Theosophical Society has done more for India than some people are aware of. Though constantly *en evidence* before the public, Theosophy and the Theosophical Society are still abstractions to many men even in India. We, however, who have watched the Theosophical movement from its initiation at New York, the transference of its activity to these shores ten years ago, and the unexampled success of its ideas ever since throughout the country, must acknowledge that if the affairs of India now command universal attention in both hemispheres, the Theosophical Society ought to have every credit for it. When the founders of the Society landed at Bombay in 1879, they did not find even half a dozen Indians ready to receive their ideas of an Universal Brotherhood, and not even the idea of an Indian Brotherhood. Madame Blavatsky and Colonel Olcott, who had come to India, as they said to learn and acquire the wisdom of the East at the feet of Indian sages, found that the sages were at a discount in the country of their birth and work, that the educated Indians knew them not, and that those whose pride it should have been to worship Sankaracharya and Buddha Goutama, worshipped Huxley and Herbert Spencer instead. In fact, the Light of Asia had been completely quenched, so far as India at least was concerned. With an enthusiasm, however, which a firm conviction of the sacredness and potentiality of their mission alone could generate, the founders of the Theosophical Society went to work, and proceeded to create order out of chaos, and light out of darkness. And they were mightily misunderstood. The people held aloof from them. Europeans jeered at them. The Government followed their movements with suspicion and distrust. But it was shortly acknowledged that the Russian lady and American gentleman were terribly in earnest. They had not the slightest intention of retiring from the field. They made many and large sacrifices. They literally *slaved* at their work. Colonel Olcott spoke frequently before the public, and Madame Blavatsky toiled *eighteen hours at a stretch* at her desk in order to find the wherewithal to feed her beloved Society. What Charlatan ever did honest work or endured a tithe of the privations, which Madame Blavatsky and Colonel Olcott went heroically through in order to force the claims of the Theosophical Society on the public? Theosophical ideas at length began to spread. Ceylon was taken by storm, and the Christian Missionaries, who had long held sway in the island, retired in favour of yellow-robed priests of Buddha, and the five sacred precepts were heard once more loud in each Dagobah's rounded pile. In India the Theosophical Society began gradually to increase in numbers, and to grow in influence. Its leading ideas were found to be practicable. Its claims on behalf of Eastern philosophy and science and literature were recognised in quarters where they used to be before laughed out as absurd and preposterous. The educated community in India, the thinking portion of it at all events, turned to examine the lore left to them by their ancestors. And soon a

community of spiritual thought and purpose began to spread through the land. The Hindu, the Moslem, the Jain, the Parsi, commenced an union of intellectual brotherhood, and as they fraternised more and more, they wondered why they had held aloof, each from the other, so long, and how they should have neglected to claim their common legacy. Soon every large town had its branch of the Theosophical Society. The annual conventions at the head-quarters of the Society, the precursors and models of the National Congress, brought hundreds of the representatives of the most different and distant communities together, and they became periodical jubilees of the revived affection among the hitherto divided members of the great Indian family.

To become good Theosophists was to become good citizens. The Theosophists were not only to be brothers among themselves, but also brothers to all men with whom the word brought them in contact. Theosophists in India, therefore, began to look about them to see if they could not ameliorate the lot of their fellows. They realised that life was real and earnest, and accordingly they worked with a will for their fellow-Indians, and the common cause of their country. Whatever may be our own personal impressions, we will not in this place claim the triumph of the National Congress as triumph of the Theosophical Society. It is far too wide a demand to be conceded without demur. But this much we will undertake to say, that the Theosophical Society brought the people of India together, proved their inheritance and made them deservedly proud of this beloved Bharat Khund. Another claim which we may with confidence urge on behalf of the Theosophical Society, is the recruiting of influential foreigners in the cause of India. The first important convert to Theosophical ideas from among Englishmen was, strangely enough, the then Editor of the *Pioneer*, Mr. A. P. Sinnett. And Mr. Sinnett brought Mr. Hume, our dear, old long-tried friend. At one time, Mr. Hume was idolised by Theosophists, as he is now being idolised by the country at large. Was it not a great and marvellous fact that this Englishman, affluent, eminent in service, and proud of the race from whom he sprang, should meekly bow his head before the holy Indian cause, and adopt India as his home for which he was prepared to make any and every sacrifice? This marvel then, is the work of the Theosophical Society..... The light of Asia is slowly reaching the West. Europe and America look upon the phenomenon with bewildered wonderment, but they still look on. In England Theosophical ideas are compelling public attention, and the discourses of Colonel Olcott are being heard with intelligent respect. Theosophy has a great future before it in England. It has already put forth a wonderful phenomenon in London. It has converted Annie Besant, the famous hard-headed materialist and agnostic, into an expectant enquirer of Theosophical truths. The influence of Mrs. Besant in England is widespread and far-reaching. She has for years been the fellow-worker in the English people's cause of Mr. Charles Bradlaugh. And behold another marvel still, these so-called atheists, once the horror of mankind all over the world, compel to-day the world's attention, and the

world is in a manner at their feet. And these two great souls are leagued to-day to work for the amelioration of pantheistic Hindus and Parsis and Buddhists and theistic Mahomedans. Who could have dreamt of these wonders a few years ago? And yet, as we write, we feel that we have not yet exhausted the marvels. More wonderful events have still to follow. Happy those who have seen, and who will see, with fear and yet with hope!

THE YAVANAS.

PANDIT Bhashya Charya, in his article on 'The Age of Patanjali,' makes over ten references to various parts of Sanskrit Literature to show who the Yavanas were, and concludes that "the Indians apply the term Yavanas to *all* foreigners who were living west to the Indus." To our mind the references themselves lead to no such conclusion. Here are a few passages to the point, which will go to shew that the Yavanas were people of a *particular* country to the S. W. of Madhyadésa. In Chapter 14 (Brihat Samhita) on Kúrmavibhága,* Stanzas 17 to 19 run as follows :—

17. "The Asterisms of Swáti, Visákha and Anúrúdhá, represent the S. W. Division, consisting of the countries of Palhava, Cambhoja, Sindhu, Souvira (Jetch Doab), Badavámukha, Arava, Ambashtha, Kapila, Nárimukha, Anarta (Kattywar) ;

18. "Phénagiri, *Yavana*, Makara, Karnapraveya, Parasika, Sudra, Barbara, Kirata, Khanda, Kravya, Asia, Abhira, Chanchuka ;

19. "Hémagiri, Sindhukalaka, Raivatuka (Girinar), Suráshtra (Gujerat), Badura, Dravida, and Mahárnava."

From Stanza 18 it would appear that *Yavana* was a particular country, and the *Yavanas* were people of that country, as are observed already. It will be interesting if these countries can be identified by their present names. That the description extends to countries beyond India will be evident from such countries as China, Gándhara (Candahar), Asia (a small District in the S. and W. of Asia Minor. Acts xvi. 7) and the like, mentioned in the course of the chapter. Again Stanza 27 refers to 'Huna' as a country included in the northern division of the earth, though the present Hindus apply the term to all white-skinned men. Mlechha seems to be a generic term, for Stanza 21 refers to the 'rude Mlechha countries in the West.'

Now whether the Greeks were really Yavanas is a point for determination. In Chapter 7 (Brihat Jataka) on Ayurdaya, Varáhamihira says that the Pindáyurdáya years are those given by Maya, *Yavanáchárya*, Manithha, and Parásara. Utpala, the commentator, says that *Yavanáchárya* was a Mlechha astrologer. Quotations from *Yavanáchárya*'s work on horoscopy are given by Utpala throughout his commentary on the Brihat Jataka. His knowledge of Sanskrit must have been really deep. Herodotus (?) is, I believe, referred by some Europeans as the *Yavaná-*

* The geographical division of the earth, and of India in particular, corresponding to the 27 asterisms of the Lunar Zodiac.

chárya of the Hindus. It is doubtful whether he could have picked up such a knowledge of Sanskrit unless he had spent a number of years in India. This fact can be ascertained from his biography; for though the Hindus are mentioned as "peculiarly non-recording people," the Greeks were not so.

Some more light will be thrown on the subject by a reference to Stanza 8, Ch. I, Brihat Jataka. Here are given certain names for the 12 signs of zodiac, 11 of which do not appear to be of Sanskrit origin. The stanza itself is as follows: "Kria Taavuri Tituma Kulira Leya Pathona Tuka Rourpyakhyah Tonkshika Akokere Hridrogascha Antyabhamchetham." Dr. Kern considers not only the first 11 terms, but also the 12th term Antyabha (a pure Sanskrit word, which literally means, the last sign, viz., Pisces) a Greek term; nay more, he says that the last term 'Ittham' (Thus) is also a Greek word! This justifies Pandit Bashyacharya's remark that the knowledge of Sanskrit possessed by the Western Orientalists is "very superficial." Perhaps Bhatta Kerna (as Dr. Kern chooses to call himself) thought that those were a 13th sign of Zodiac! Utpala the commentator is silent as regards the etymology of the first eleven terms. If the words be really of Greek origin, then it would go to show that the intercourse between the Hindus and the Greeks must have been considerable, and that Yavanáchárya himself was not improbably a Greek.

Again as regards the Mádhyamikas the Pandit says they were the people of Madhyadésa. True, but Mádhyamika was one of the countries of Madhyadésa,* and that Sákéta (Oudh) is also one of them will be evident from stanzas 2 to 4, Ch. 14. B. Samhita, St. 2. The asterisms of Krithika, Rohini, and Mrigarisa represents the Mádhyadésa, or central Division consisting of the countries of Bhadur, Arimeda, Mandurya, Salwa, Neepa, Újjchana, Maru Vatsa (Allahabad), Ghosha, the countries bordering on the Jumna and the Saraswati, the countries of Matsya (Jeypore) and Mádhyamika.

3. * * * * *

4. Sákéta (Oudh), Kanku, Kuru (Delhi), Kálakóti, Kukura, the Páriyátra (Western portion of the Vindhya) Mountains, Oudumbare, Kapishtala (Karthál) and Gajahárya." Panini therefore rightly describes the Madhyamikas as "people or towns belonging to Madhyadésa."

N. CHIDAMBARAM IYER.

EDYATHANGUDI.

YAVANAS AND MADHYADESA.

(A reply to Mr. Chidambaram Iyer's article on the Yavanas.)

Our brother Mr. N. Chidambaram Iyer takes objection to the conclusion drawn in my article on 'The Age of Patanjali,' which appeared in the *Theosophist* for September last, regarding the question of the identification of the Yavanas, and with reference to

* And not another name for Madhyadesa.

the statements made by Indian writers. His arguments may be thus summarized :—

(1.) That to his mind the references given by me bearing on the interpretation of the term 'Yavana' do not lead to any such conclusion as I arrived at, viz., "that the Indians apply the term 'Yavanas' to all foreigners who were living west to the Indus."

(2.) That certain passages from the Brihatsamhita of Varáhamihira go to show that the Yavanas were people of a particular country called Yavana, lying south-west of Madhyadésa.

(3.) While accepting Patanjali's interpretation of the term *Mádhya*mikán, which is 'people or towns of Madhyadésa,' he adds that '*Mádhya*mika was one of the countries of Madhyadésa, and not another name for Madhyadésa, and that *Sákéta* (Onde) was one of them.'

He does not, however, go to the length of making any attempt whatever to prove, either by interpreting on, or construing my references in any way, that they do not lead him to any such conclusion as was arrived at by me. He entirely depends on a single passage in the Brihatsamhita for his conclusions, and he does not explain the term '*Madhyadésa*,' as used by the ancient writers. In the article on "The Age of Patanjali," the term 'Yavana' was explained with reference to the sense in which it was used in several works, such as those of Manu, Goutama, and other law-givers, *Rámáyana*, the *Mahábhárata*, Vishnu Purána, and several famous poems—all of which are older than Varahámihira's works. The conclusion drawn was a general one, and the explanation given by Mr. Chidambara Iyer on the authority of the Brihatsamhita, cannot be forced on the other passages referred to in my article. My idea would have become plainer if he had read the last sentence of the 2nd para. of note 2, given in page 729, from which it is evident that the signification of the term varied with each individual writer. Of course that the term '*Mr̥chha*' was a generic term applied by Aryans to all the Non-Aryans who lived beyond the *Áryávarta*, is evident from the ancient Codes of Manu, Vasishtha, Vishnu, &c., just in the same way as the terms 'barbarians,' 'Gentiles,' and even 'Kaffirs' were applied by the ancient Greeks, Jews, and Mahomedans to those beyond their pale. But the *Mr̥chhas* living north-west of the *Áryávarta*, whether they were Egyptians, Chaldeans, or Assyrians, Asiatic Greeks, Persians, Arabs, Bactrians or Tartars, or even Mahomedans, were invariably called by the Indians by the name of Yavana. As this matter was dwelt upon in our previous article we need not write them again here. But as a full treatment of the question of the identification of the Yavanas would have occupied a disproportionately large space in an article on 'The Age of Patanjali,' we thought it better to reduce the question to the smallest compass; and seeing that Dr. Rajendra Lal Mitra had already written a 'protracted disquisition' in the 2nd volume of his '*Indo-Aryans*,' and that as I was of the same opinion as himself, the best thing I could do was to give a few references and conclusions, leaving the reader to

study the elaborate essay of the learned Doctor; for which purpose I made a reference to that work in the 1st note of p. 729.

The Bháratavarsha is described in the Vishnu Purána (2nd Amsa, 3rd chapter) in this way. "Its eastern borders are occupied by the Kirátás, the western by the Yavanas, while the middle (portion) is occupied by Brahmins, Kshatriyas, Vaisyas, and Sudras engaged in their several fixed occupations of sacrifice, war, trade, &c." In verses 10 and 14 of the same chapter we read that the rivers of the Panjab are described as within the Bháratavarsha; and elsewhere in the same chapter Scinde, Souvira, are said to be situated in the Bháratavarsha; and if 'the Yavanas' were living on the western borders, it naturally follows that they lived in a tract situated to the west of Scinde, that is, to the west of the Indus. The geographical divisions given by Varáhamihira, who lived about 505 A. C. (and this date is only adopted here for the sake of argument), are of India as it geographically existed during his time. These divisions cannot be considered to have been geographically the same as those described by Pánini and Patanjali, who lived several centuries before Varáhamihira's time. Patanjali describes (chapters 2 and 6 of the Mahábháshya) the Áryávarta of his time as bounded on the north and south by the Himalayas and the Vindhya, and on the east and the west by the Black Forest in Behar, and the Aravalli Hills respectively. Pánini's Áryávartha included the Panjab, Cashmere, Scinde, the modern provinces of Candahar and Cabul, or the territories beyond the Indus in which his birth-place Saláthura was situated, and a description of which he gives in the fourth chapter of his grammar. These descriptions show that the boundaries of the Áryávarta were different in the times of each of these writers. History teaches that between the Alexandrian invasion (in the 4th Century B. C.) and the times of Varáhamihira (6th Century A. C.) several foreign nations and tribes invaded India, settled in Cashmere, portions of the Panjaub, the northern portions of Scinde, and it is therefore quite probable that those foreigners who settled in those parts were called Yavanas, and the country itself called Yavana by Varáhamihira. In modern Indian History we have the similar case of Rohilcund (literally the territory of the Rohils), a district in the North-western Provinces being called after the Rohillas, a class of Patans, having settled there.

Varáhamihira's division, given in the 14th chapter of his Brihat-samhita, includes the countries of Bháratavarsha and those that lie beyond it, such as Pahlava (Persia), Kulata (the modern Khelat), Gandhara (Candahar), the Yavana Country, &c. From this, however, it does not follow that Varáhamihira meant that the Yavana country was not on the western side of the Indus.

The references to Brihatjataka, made by Mr. Chidambara Iyer, and *in re* the Yavanas, are quite irrelevant to the point. It is not necessary that the Yavanáchárya therein mentioned should possess any knowledge of Sanskrit, but this work like Tájuk and Ramala* might have been translated into the Sanskrit by some

* Two astrological works belonging to Arabia, and translated into Sanskrit by Nilakanta and another.

Sanskrit scholar, and that translation quoted by Varāhāmihira in his work. It is not unnatural to suppose that some foreigner—Arab, Grecian, or Persian—might have come to India, studied Sanskrit, and written such works in that language. Cases of that sort are not wanting. Hiouentsang came to India in 629 A. C., remained 17 years in India, studied Sanskrit in several of its branches, translated many Buddhistic Sanskrit works into Chinese, and carried many Sanskrit works to China. The same is the case with Itsing, a Chinese, who came to India in the last quarter of the 7th, and Alberuni, an Arabian, who came to India in the early period of the 11th century.

Pythágoras is said to have studied for several years science and philosophy under the gymnosophists of India, as would appear from Lewis' History of Philosophy. The names of the Zodiac as given in the Brihajjataka of Varāhamihira may be of Grecian, Assyrian or Chaldean origin, and it is not possible to say anything definite in the matter, the general supposition pointing to the Chaldeans as they were famous for their cultivation of the astrological science.

And now about the term 'Madhyadésa.' Varāhamihira (vs. 1—4, Chap. XIV of the Brihatsamhita) takes up certain countries in India for a 'Madhya' or a centre for the purpose of arranging the countries both in and beyond India, as known to him, and corresponding to the different Nakshataras, or asterisms. These asterisms are distributed at the rate of three for each of the eight directions, with three for the centre, thus making up 27 in all.

Let us now examine the first verses of chap. XIV, and find out what the author's real import is, and whether he uses in a 'technical' sense meaning a particular country, as was used by Manu* and Amarasimha. In the first verse he says he divides the countries of the earth into nine divisions, beginning from the centre or 'Madhya' of Bháratavarsha and going round the eight directions, and corresponding to the 27th lunar asterisms at the rate of three beginning from Krittika for each division. No such term as 'Madhyadésa,' however or any other to indicate any particular tract occurs in this verse. In verses 2 to 4, he enumerates the various countries that form the 'Madhya' or centre which he has chosen for astrological purposes. After so enumerating, he concludes by saying in the 4th verse 'Madhyamidam,' literally 'thus in the centre;' that is, these countries should be considered as the centre of the division he proposed. In the expression 'Madhyamidam,' 'madhyam' is *viseshya*, and 'idam' *viseshana*, the whole expression meaning 'the countries above enumerated.' The translation of the 2nd verse given by Mr. Chidambara Iyer is inaccurate so far as the

* Manu thus describes Madhyadésa (Chap II, v. 21 of his Code); 'That which lies midway between Himavat and Vindhya, to the east of Vinasana, to the west of Prayaga (Allahabad) is known as 'Madhyadésa.' All the commentators on Manu, such as Mádáthithi, Kullúka, &c., explain Vinasana as the place where the river Sarasvati submerges underground. The same description occurs in the Purushótta-ma's and Hémachandra's Lexicons (p. 144 of the former, and p. 17 of the latter).

expression represent the 'Madhyadésá' is concerned, and it runs thus :—

'The constellations of Krittika, Róhini, and Mrigasiras represent the *Madhyadésa* or central division consisting of the countries of Bhadra, &c.'

It may perhaps be said that although the word 'désa' does not appear after the word 'Madhyam,' still it may be considered as 'adhyáhara' (understood). Should it be so considered, then 'madhyam' must be of masculine gender in order to qualify the *viséshya* 'désa.' On the other hand, 'madhyam' is in the neuter gender, and cannot therefore be a *viséshana* qualifying the *viséshya* 'désa.' But, as said before, 'Madhyam,' the correct word in the expression is a *viséshya* to the *viséshana* 'idam;' and such being the case, i. e., 'madhyam' being a *viséshya* in the neuter gender,—can only mean 'centre,' and nothing else. If Varáhamihira wished to convey the idea of a particular country, as is apparently understood by Mr. Chidambara Iyer, he would have used instead of 'Madhya' any such expression as 'Madhyadésa,' or 'Madhyamaha' (both being of masculine gender), just as Manu and Amarasimha did. The word 'Madhyát' in the first verse, and 'Madhyam' in the 4th, have the same meaning, viz., 'centre,' but they can never mean 'a particular country' as the expression 'Madhyadésa' does.

It will thus be seen that Mr. Chidambara Iyer is not correct in saying that Varahamihira called the countries he enumerated in the 2nd, 3rd, and 4th verses as 'Madhyadésá,' and in confounding the same with the expression 'Madhyadésa' as used by Patanjali in his *Mahábháshya*. When once this confusion is cleared, it is easy to see that the 'Mádhyamika,' as used by Varáhamihira in the 2nd verse, means the same as the *Madhyadésa* and *Madhyamaha*, used by Manu and Amarasimha respectively. It is not also reasonable to suppose that Varáhamihira differed from Manu and Amarasimha in his description of *Madhyadésa*. Agreeing that the terms *Mádhyamika*, of Varáhamihira, and *Madhyadésa*, of Manu, are identical, it does not follow that the 'Yavana' country which is said to lie S. W. of it was on this side of the Indus: and it would also be plain that *Sákéta* (Oude) was quite a different country from *Madhyadésa* or *Mádhyamika*, of Varáhamihira. All that I wanted to give out was the definition of the term '*Mádhyamikán*' as given by Patanjali since he mentions it; and it was explained in Patanjali's own words to mean 'the people or towns of *Madhyadésá*.' I regret the confusion of Mr. Chidambaram Iyer in this matter.

In conclusion, I beg his pardon in pointing out his mistake when he says that "Pánini therefore rightly describes the *Madhyamikas* as 'people or towns belonging to *Madhyadesa*.'" Pánini never explained the term '*Mádhyamikán*' in his grammar *Ashtádhyáyi*, but Patanjali did in his *Mahábháshya*.

PANDIT N. BHASHYA CHARYA.

ADYAR ORIENTAL LIBRARY.

Reviews.

BOOKS RECEIVED.

A LECTURE ON THE CHRISTIAN AND HINDU DOCTRINES OF CREATION, by CH. VENKATACHALAM PANTULU GARU, Masulipatam, 1889.—This is an attempt to prove that the world was made out of nothing by a personal God, and that this theory is a much more reasonable supposition than those on which Hindu philosophy is founded. The author proclaims himself on the cover a Christian convert.

WAS SWEDENBORG A THEOSOPHIST, by J. L. WILLIAMS, published by JAMES SPEERS, London, 1889.—This little fifty four-page, 12mo. is an attempt to disprove the thesis that Swedenborg was a Theosophist. It is clearly and forcibly written, and the writer is evidently very well up in his Swedenborg. He does not seem to be as well informed about Theosophy, however, and so long as he remains so fanatical an adherent as he evidently is of Swedenborg as interpreted by himself it is probable he will be mentally unable to do justice to any other system, however much he may desire to be impartial.

A HAND-BOOK OF TEMPERANCE. Edited and published by a Member of the Calcutta Band of Hope: Calcutta, 1889.—As its name implies, this little book gives a mass of information about the temperance movement and the evils of drink. It is written in Bengali, and will no doubt do much good among those who are ignorant of the English language.

THE ASTRAL LIGHT, by Nizida Theosophical Pub. Co. Lim. London, 1889, half 8vo, p. 181.—Nizida is a well known contributor to Theosophical and Spiritualistic periodicals, and being clairvoyante, is entitled to speak with some authority on the subject of the astral world. In this little treatise Nizida does not give us a description of that world, but goes in for philosophizing, as the subtitle of the work indicates: "An Attempted Exposition of Certain Occult Principles in Nature with some Remarks upon Modern Spiritism."

ADDRESSES DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE during the years 1884 to 1888. Published by the authority of the Council. Demi 8vo, London, 1889.—These addresses are reprinted from *Light* and form a valuable contribution to the *Light* literature of Spiritualism,—there being always a soupçon of after-dinner speechiness in addresses of this kind,—a flavour of self-congratulation and mutual admiration which, however serious the subject and able the speakers, seems somehow to warrant the application of the name "light literature" to them. We cordially recommend this little book to those who wish to know the leading ideas of some of the leading minds in modern Spiritualism.

CAN IT BE LOVE? by WM. C. ELTON SERJEANT; London. Theos. Pub. Co. Lim. 1689, pp. 79.—This is not a novel, but a little treatise on a big subject, as its subtitle indicates: "*A Suggestive Enquiry into the Nature of Something, which the World admits yet cannot recognize; being a Legacy from the Living to the Dying.*" The author writes vigorously always, and, as a rule, gives the reader more paradoxes to the page than any other writer we know of, which is a great point in his favour for those who delight in getting into a state of spirituo-intellectual obfuscation. Love, of course, is the "*Something*" which underlies the whole creation, and accounts for all the pain, misery, callousness and carnage we everywhere behold.

SUPPLEMENT TO THE THEOSOPHIST.

JANUARY 1890.

DEATH OF PANDIT N. BASHYA CHARYA.

It is with great sorrow that we have to announce the death of Pandit N. Bashya Charya, Pandit of the Adyar Oriental Library, at 11-30 P. M. on the 22nd ultimo, at his brother's house in Rayapuram, Madras. For many years our lamented Pandit had suffered from diabetes, a disease which seems to be as common among the Brahmins as consumption is in the West. Two years ago he suffered from an acute attack thereof, while living at Adyar, but recovered on removal to a distance from the Adyar river, on the banks of which the Head-Quarters is situated. This time, unfortunately, neither the entreaties of his friends nor the advice of his doctors could induce him, until it was too late, to go away from the Library in which he loved so much to spend his days when in good health. The immediate cause of death was blood poisoning from carbuncle in the hand, and although the Pandit had suffered greatly for nearly two months from Neuralgia in the head, which nothing seemed able to relieve, neither he himself nor his friends, nor even his medical advisers, thought the case so dangerous until the appearance of blood poisoning, which quickly brought on a fatal termination.

The death of Pandit N. Bashya Charya is an irreparable loss to the Theosophical Society in general and to the Oriental Library in particular. Where can there be found another man combining his rare qualities and qualification? Acknowledged to be one of the most learned Sanscritists in India; wonderfully well read in all the Sanscrit literature, sacred and other; an excellent English scholar; an orator equally at home in four languages; a man of singularly courageous disposition; an enlightened reformer; and, above all, an ardent Theosophist and devoted Fellow of the Theosophical Society, who gave up a lucrative profession—he was lawyer in good practice,—to gratuitously devote himself to the work of the Society.

That there is here in India but one universal expression of sorrow at the death of our respected Pandit need hardly be told, and it may safely be said that the same feeling will be general in the Society everywhere when the fact that he is now no more with us is known and realized.

THE PRESIDENT'S RETURN.

Colonel Olcott left Marseilles on the 29th ultimo by the *Messageries Maritimes Steamer* and is expected in Ceylon about the middle of January, where he will spend a couple of weeks. The President is bringing out an ex-patri who was captured at his first lecture in London, and who is to be broken into harness theosophical at Head-quarters under the Colonel's own eagle eye. It is not much of a recommendation for a man to say that he has been a clergyman, except perhaps for the same reason that it is considered highly creditable for a Salvationist to have been a thief; but in Mr. Daly's case it is reported that even before he heard our President speak, his own naturally large heart and clear head had made him throw off the shackles of the church, and devote himself to the cause of humanity, in the shape of religio-philanthropic work among the poor of London. As a convert to Theosophy such a man is worth ten thousand ordinary parsons, even if they came to the Head-quarters to beg for admission into the T. S., arrayed in full canonicals, and with ropes round their necks, and with the Rev. George Patterson at the head of the procession, Mr. Daly will be most welcome at Head-quarters, where we will show our appreciation of him by at once giving him at least four men's work to do. The Head-quarters is a great place for making good Karma in a "hotly impetuous" fashion, owing to the fact that it is so very short of hands.

It is sincerely to be hoped that the sea voyage will set our President up again in health, for he has been suffering once more from dysentery, a complaint which was originally brought on by the fatigue of his long ten months' Indian tour a couple of years ago, and which broke out in Japan again and has once more made its appearance in England. It was against the advice of the doctors that the President made his Japanese tour; it was again contrary to their judgment that he undertook a lecturing tour in the United Kingdom, and he has suffered accordingly,—although, happily, the fatal consequences the doctors broadly hinted at have been avoided.

It is very difficult for a man of Colonel Olcott's temperament to remain quiet for any length of time if he sees work to be done which he thinks that his hand can do. Till he must take rest; and, knowing that, he will, on his return to Adyar, devote himself to the sedentary work of the Head-quarters, and take up the editorship of the *Theosophist*.

When he returns he will tell us for himself about his British work, and its actual and probable results. He has at all events set the Britishers' tongues wagging, and by and bye the Britishers' brains will begin to function also, and then they will ask him to come back and tell them more about Theosophy. But China, Japan and America all are calling on the President too, and when he has taken a few months' rest, no one can say how much longer he will be able or willing to stay in his peaceful home on the Adyar, of which he dreams all the time when he is away; for when he hears the voice of Duty giving the word of command our gallant old Colonel, as of yore, springs to his feet to obey.

THE BOMBAY CONFERENCE.

There was some difference of opinion all along as to the advisability of holding a meeting, intended to be representative of the Fellows in the Indian Sections of the T. S., at the same time and in the same place as the Annual Congress gathering. The Conference of Fellows on the evening of the 29th ultimo at the Hall of the Elphinstone High School has practically decided the question, and proved that those who proposed and organized the Conference exercised a wise foresight, for the meeting was in every respect a remarkable success, as the following report will show; so good, indeed, was the spirit that animated the Conference, and so unexpectedly unanimous did the Fellows prove to be, that it was a matter of general regret that the public meeting, which

originally formed part of the Bombay programme had been given up some ten days before.

"It takes two to make a quarrel"; and the real desire that the deadlock in the Society should cease, which was so apparent on the parts of the Fellows present at the Conference—men who were undoubtedly representative of the Indian Theosophists,—goes to prove that the Indian Fellows are ready and willing to do all that in them lies to remove every trace of misunderstanding between the Head-quarters and themselves, and that it will not be their fault if the mutual confidence between all concerned, which obtained in former years, be not now fully restored.

One circumstance which greatly contributed to the good feeling and cheerfulness of the Brothers in Conference was the news that New York, London and Adyar were in future to pull together in unity and unison, and that, for the present at least, the disintegrating forces—those tending to the breaking up of the Theosophical Society into a number of separate Theosophical Societies—had been overcome and silenced. It is felt here in India, where it is a common saying that every man is naturally and by right of descent a Theosophist, that any attempt to discredit or weaken the Society in this country is simply suicidal. Whether rightly or wrongly, the idea has latterly sprung up among many of the Fellows here that our European and American brethren were willing to decry Theosophy in India, in order to enhance their own importance in the movement. This suspicion is happily passing away, and when the Indian Fellows become fully persuaded that England and America really appreciate the great value of a strong India as a base of operations in other lands, it will undoubtedly be clearly perceived that it is the duty and should be the delight of the Indian Fellows themselves to make Theosophy in this country a really impregnable fortress, from which shall issue forth expeditions into yet unconquered countries, and from which all the younger Sections may be able to draw moral support in times of need.

As the following report speaks for itself little more need be said in the way of introduction than to remark that no more conclusive contradiction could be given to those who say that Madame Blavatsky has lost her place in the Indian heart than the "Vote of confidence and thanks" passed by the Conference, the manner in which it was passed being fully as significant as the wording of the "Vote" itself; and no more conclusive reply could be given to foolish exaggerations and mis-statements of busy-bodies in regard to the decline of the Society, and the discontent with Head-quarters in India, than the handsome donation to the Head-quarter's fund made on the spur of the moment by those present at the Conference. If all the Brethren in India follow the example of good feeling and of generosity given them by those who attended the Conference, a period of activity will set in which will prove a true Manvantera to the Pralaya of the last few years, during which the indefatigable and enthusiastic President-Founder has supplied almost all the light and heat to a sleepy, if not actually sleeping Society. There is plenty of work for us to do, and there are many

men in our Indian Sections capable of doing most excellent work; what is wanted is to bring together the work and the men, and the first step towards that consummation has been taken by the Bombay Conference; which, it may be safely asserted has done as much as any similar gathering of representative Fellows could towards re-establishing harmony in the Society, thus giving new heart to the Fellows, and showing the enemies of Theosophy the hopelessness of their efforts to destroy or even seriously injure the Theosophical Society.

On the motion of the General Secretary, J. K. Daji, Khan Bahadur Nowroji Dorabji Khandalvala took the Chair.

In welcoming the Fellows to the Conference the Chairman said :—

There may be difference of opinion on secondary questions, but one great idea prevails amongst all members and binds them together, *viz.*, the idea of doing good to humanity by spreading Theosophy and promoting universal brotherhood, and that idea the Society has promulgated against all opposition and aspersions. At present its work progresses satisfactorily. Theosophical ideas have been spread amongst the people at large.

Colonel Olcott in England has been very successful. Some of the papers there are sympathetic and have been taking a fair view of the movement. I have no doubt he will be thanked by you all for the good work he has done in Japan. For various reasons the work is lagging behind in India. We meet this evening with a view to impress upon the minds of members the necessity of taking such steps as may put it on better basis. This large gathering will bring us into contact with those members who have confounded the movement itself with the "phenomena" and will afford an opportunity of giving them a correct idea of the significance of this movement.

Large ideas of philosophy viewed in their true light give us the only right conception of the great work of the Theosophical Society.

The Chairman then briefly reviewed the situation and read the Call for the meeting, explaining its purpose. After which he read the following letter sent by Colonel Olcott to the Conference.

TO THEOSOPHISTS PRESENT AT THE BOMBAY MEETING.

LONDON, 7th December 1889.

DEAR BROTHERS,

From this far distance I send you the assurance of my constant affection and best wishes for your spiritual welfare. I wish I could be present in the body as I shall in thought to greet you all personally and exchange views as to the best methods to adopt for the promotion of the welfare of the Indian Branch of the Theosophical movement. In the countries of the West a very noticeable and remarkable activity prevails; due to the presence of our beloved H. P. Blavatsky, and the formation of the Esoteric Section of the Theosophical Society already a great success. This I know from personal observation and the unanimous testimony of adherents throughout Europe and America. I shall have more to say when I return; which will now be very shortly, as I sail from Marseilles for Colombo on the 29th of this month.

From the British and American Sections I have received written suggestions for alterations in the Theosophical Society Rules and Bye-Laws, to be submitted to the General Council at the May Convocation. I shall expect that the Councils of the Indian Sections will also prepare any suggestions of like character they may wish considered. So far as my conscience permits I am ready, as heretofore, to do whatever my brothers and colleagues recommend.

I announce to you the rapid increase of our movement in strength throughout the world, as a whole, and shall be glad to see you by revived activity doing your share.

A gentleman of first-rate ability and high character—Dr. J. Bowles Daly, L. L. D., F. T. S.—a historian and journalist, and formerly a Christian clergy-

man, has, after hearing my first London lecture, volunteered to come out and join the Head-quarter's Staff.

I regret to tell you that my health is not as good as formerly, the disease I contracted in my last Indian and recent Japanese tours having returned upon me. I shall deeply regret it if this should continue and prevent my making such long and frequent tours as heretofore. I do not intend to permit it if I can help myself. But in view of my advancing years I hope you may be willing to do henceforth a larger share of the Society's work and take some of the heavy burden off my shoulders.

Upon my return I shall issue the Annual Report of the Society.

I am pleased to have to report Madame Blavatsky's untiring capacity for labor, and the constant aid given her by her (and my) teachers. I have never seen it more marked.

Your Conference being of an unofficial character, I need do no more than this I have written and beg each and all of you to realise that my heart and life and love are pledged to our great work.

H. S. OLCOTT.

The Chairman then requested Bro. Richard Harto to read to the meeting portions of two private letters from prominent Theosophists in America and England respectively, explaining that they had been read to him and that they showed so well the activity in the West and the renewed good feeling in the Society that he felt sure the writers of the letters would not object to the Conference hearing what they had said;—these writers being respectively Mr. Alexander Fullerton, Mr. Judge's right hand man, and Mr. G. R. S. Mead, acting Secretary of Madame Blavatsky during the temporary absence abroad of the brothers Keightley.

The first letter from New York, dated November 24, said:—

"There has been an extraordinary activity in T. S. matters, and a liberality which is glorious. Keightley's (Mr. Bertram Keightley of London) address to the Aryans (Aryan Theos. Socy.—the New York Branch) and H. P. B.'s appeal for *Lucifer* have wakened people up. No less than 540 dollars have been contributed in the Aryan T. S. to the relief of *Lucifer*, and many new subscriptions have been sent to the office. Other money, too, has gone to London. A munificent donation to India has been assured us, but I forebear details till the money is on hand. Moreover most generous aid has been given to the office in the salary of a trained book-keeper.

"The growth of the *Path* business is astonishing, and shows the spread of Theosophy. Less than two months of the present quarter have passed, yet the receipts are Rs. 1,000 as compared with less than Rs. 500 for the same period of 1888. You know that besides myself the office has a stenographer and a boy. The book-keeper still further enlarges the staff. The tract-mailing scheme is doing splendidly. We have 45 at work, the sale of tracts has reached 27,600, and we have had 63,000 from the printer already. (These tracts are mailed to new people in all parts of the United States.) A new Branch is about to be formed in Tacoma, Washington Terr. To my mind it is certain that a great occult power is behind the Theosophical Society helping our efforts and spreading interest. All this will help you too. More subscriptions to the *Theosophist* have gone forward of late. Judge's Annual Report, mailed last week, shows that India has not been forgotten by America."

The other letter, from London, dated December 12, says:—

"Now, my dear fellow, do let us drop imagining that others are trying to spite us. The old tug with Adyar has disappeared from our horizon at least, and all three, H. P. B., Olcott, and Judge join hands from New York, London and Adyar. The Colonel sails on the 29th, so wait till he comes and then bang away, if he says yes. But, ye gods! if we cannot forgive one another's mistakes, we are no better than sectaries, and had better shut up shop!"

The reading of these extracts was followed by loud applause.

The Chairman then remarked that he had no doubt that the President will be happy to carry out any good suggestion, and read the following preamble to the meeting which was at once adopted:—

Whereas in the 4th para. of the President's order published at page xx to the Supplement to the November number of the *Theosophist*, "all Fellows generally are earnestly requested to draw up and notify to the President at Adyar not later than the 1st of February whatever changes they recommend to be made in the revised code of rules," the Conference of Theosophists held at Bombay begs to make the following suggestions as to the rules and other matters in connection with the Society.

The following resolutions were then read, discussed, amended and adopted as now given :—

SUGGESTIONS FOR THE CONSIDERATION OF THE PRESIDENT AND GENERAL COUNCIL.

1. That the Theosophical Conventions should take place every year at Adyar as heretofore during Christmas week.

2. That every person joining the Theosophical Society as a Fellow of the Society shall pay such sum for entrance fee, besides a small annual subscription as the Section by which he is admitted may determine. That the Indian Section of the Theosophical Society shall charge Rs. 10 as entrance fee, besides a *minimum* due of one rupee annually. That it be left to the British, the American, the Ceylon and other Sections to determine for themselves what each of them shall charge as entrance fee and annual due. That the President shall exercise his power to remit entrance fees of very poor applicants.

3. That these fees and dues shall be collected under the authority of the Theosophical Society, by each Section, and be payable to the Treasurer of that Section for the use and benefit of that Section.

4. That the division of the Society in India into four different Sections, does not appear to be convenient, and for the present there should be only one Section for the whole of India, managed by a General Secretary (with an Executive Council) who will carry on his duties separately from the General work and management of the Theosophical Society.

5. That the resolution passed at the Convention of 1887 as regards the appointment of a regularly paid accountant, who will give proper security, be put into force as early as possible, and if possible the paid accountant be a Fellow of the Society.

6. That the accounts of the several Funds of the Society be kept strictly separate from the accounts of the *THEOSOPHIST* Journal, the accounts of the book trade, and all other accounts.

7. That, as the entrance fees and annual dues from the Fellows will now become the property of the Sections, each Section should contribute voluntarily for the support of the Adyar Head-Quarters and Library a sum to be determined by itself, which voluntary contribution shall be totally independent of any other voluntary contributions by individual Fellows to the Head-Quarters.

8. That this Conference is of opinion that the voluntary contribution of the Indian Section to the Head-Quarters be one half of the entire sum collected by the said Section during the year from the entrance fees and annual dues.

9. That this Conference is unanimously of opinion that the Adyar Head-Quarters and Library be strengthened as much as possible, and be made the centre of attraction for all Theosophists, and that to effect this object all earnest minded Theosophists be asked to pledge themselves to give regularly according to their means annual voluntary subscriptions to the Head-Quarters, besides the annual contribution to the particular Section to which they may belong.

10. That the President is requested kindly to carry out without delay the changes in the staff at Head-Quarters about which he has been informed, as being in the opinion of the Fellows indispensable for harmonious feeling in the Society.

With regard to the division of opinion existing in the Conference on the above points, it may be said of the resolution taken *seriatim* :—

1. Carried after much discussion, some desiring to change the usual date (Christmas,) which, however, was found to be the only suitable time of the year after all.

2. Carried after discussion, with the alteration that the entrance fee should be Rs. 10, and not 7 as was suggested by the mover. On the one hand any reduction in the fee was strongly opposed upon the ground that it was not at all high, and the Society must not be deprived of so much of its income; on the other hand, there was a strong feeling that poor members should be entered free. The chairman Chad to explain more than once that it has been the rule to admit poor members free, that the Presidents of Branches had the power to do so with the President's permission which has never been refused. The sense of the meeting was just this: Keep the fee high, it is worth paying, for those who can afford to do so; but take care that poor members may not be prevented from joining the Society on account of the entrance fee.

3. Carried.

4. Carried after much discussion. *Some were in favour of having more sections than one.

5. Carried unanimously without opposition.

6. Carried with slight alteration.

7. Carried after much discussion. Some wanted the payment to be an enforced one, and it had to be explained that for our Indian Section it is binding because we bind ourselves voluntarily, and for other Sections we have no right to dictate to them.

8, 9 & 10. Carried unanimously without opposition.

A vote of thanks to Founders was moved by Tookaram Tatya and seconded by Pherozha R. Mesta and carried by acclamation, with 3 cheers for the Founders of the Society.

Voluntary subscription list for the support of Head-Quarters was then opened, when members proved their earnestness and liberality by subscribing over 700 Rupees on the spot.

The Conference, though not numerous, was thoroughly representative. Three out of the four General Secretaries being present, and nearly 200 other Fellows from all the Sections, including many of the best workers and most respected men in the Society in India.

The following is the

VOTE OF CONFIDENCE AND THANKS TO THE FOUNDERS.

That this Conference of the Fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts lately made to injure the Theosophical Society by cowardly attacks upon Madame Blavatsky, who, as well as her equally devoted colleague Col. Olcott, has freely given her whole energies for the last fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern Philosophy and Religion.

The Conference further wishes to convey to both of the Founders of the Society, the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.

A vote of of thanks, which in this case was no mere formality, terminated the regular proceedings; after which the Chairman remained for some time in his seat taking down the names and addresses of the subscribers and receiving their subscriptions. A full list of those present at the meeting, and the names of the subscribers will be given in the next *Theosophist*.

REPORT OF THE RECORDING SECRETARY FOR DECEMBER 1889.

The Secretary of the Barrisal T. S. reports that he has been, at times, lecturing from the Hindu Shastras and hopes to do something for the next year. The Branch, as a whole, has not been doing any practical work.

The Secretary of the Bhavnagar T. S. says that the interest in Theosophy in our Society is gradually increasing in the District. He believes that, of those who have heard or otherwise known something of our Society and its aims, there are many more sympathisers than scoffers. The contrast between the life that most of the members led before and the life that they attempt and lead at present, as members of the Society, each in his own humble way, cannot but have a salutary influence with those who come into daily contact with them. What strikes the non-Theosophic friends and acquaintances the most is the members' implicit faith in Theosophy and its *Masters*—Sadgurubhy's Namah—notwithstanding the jeers of scoffers or the self-conceited misrepresentations of self-complainant sceptics.

A good letter from Bangkok, Siam, was received. It contained a donation to the T. S. General Fund and a promise of furnishing our Adyar National Library with the Siamese Pitakas after they are printed. As we have already in the Library complete set of Pitakas from Ceylon and Japan, the Library will become very rich in Pitakas on receipt of these from Siam.

The Secretary of the Gya Branch T. S. says that the Branch is not thriving well owing chiefly to the majority of the members being too much absorbed in temporal pursuits to think of spiritual aspirations, and he is therefore made helpless to contribute towards the edification and progress of the Society. This it may be true to a certain extent, but there are so many things that can be done by oneself. Such things are best known to oneself. Things have to be done according to the capacity of each individual. The slow but sure way to induce people of intelligence to perceive the proper worth of their worldly pursuits and to follow the spiritual path, is to make them read Theosophical and ancient Aryan literature. Anything gained by such study will stand the test of time and be a help for progress.

The Librarian of the Calcutta Branch Theosophical Society reports:

"I am glad to say that since a month or two, the Calcutta Branch is again reviving. Of course those who had entered the Theosophical Society see to miracles or with some such vain object have dispersed from the ranks. But there are some members who are hankering after true knowledge, and who are now gathering once a week for discussing on the subject of their spiritual welfare and for the study of Hindu Philosophy and Science.

"It is a good fortune to us that recently Magi, the sage lady of Benares, came here and will revisit Calcutta after her return from Puri (Jaggarnath). It is also our good lot to have amongst us an ascetic, Peramhansa Sibnarian Swami, the author of the 'Book of Blessedness.'"

A friend and brother from Philadelphia, U. S. A., offers sincerest regard to all self-sacrificing Theosophists, and says he does not see how he can sufficiently appreciate the dissemination of knowledge of spiritual things by Theosophy or rather by the Theosophical Society.

A new branch T. S. in Mozufferpur is in the course of formation. There are already several earnest members there.

T. VIGIARAGHAVA CHARLU,
Rec. Secy.

AMERICA.

Several interesting letters and documents have been received from America, showing the activity there, and explaining both directly and indirectly the causes that are at work in our favour, and the methods employed by the Sectional authorities to foster and guide the Theosophical movement. Unfortunately, however, these documents were received too late for notice in this Number; and all that can be said here is that the movement in America seems to be in strong and able hands, and that activity, good will, and hopefulness for the future prevail. Perhaps, now that the *entente cordiale* all round has been re-established, a few of our earnest American brothers or sisters may

be induced to devote themselves to the cause in India, where unselfish workers, who are not only *willing* but also *able* to work, are very, very badly wanted.

CEYLON.

The President intends to spend two weeks in Ceylon putting things in order, and if possible visiting the many new branches which Mr. Powell has formed during the short time he has been in the Island. If reports of the condition of Theosophy in Ceylon be anything like true, a thorough reform in the administration there is urgently needed. Mr. Powell himself prefers not to say anything on the subject for publication, a delicacy which is easily understood, and will no doubt be appreciated by our readers. He intends however to lay the true state of affairs there clearly and fully before the President on his arrival.

OFFICIAL NOTICE.

As Mr. C. W. Leadbeater's presence in London is required in the interest of the Theosophical Society, I hereby give notice that his connection with the Ceylon Section will cease from and after the date of his sailing from Colombo, and that Mr. Charles F. Powell is appointed temporarily in his place as General Secretary of the Ceylon Section of the T. S. and my official representative in the Island. Upon my return to Colombo in January next, I shall make permanent arrangements for the superintendence of the Society's work in Ceylon.

I take this occasion to publicly thank Mr. Leadbeater for his unselfish attempts during the past five years to promote, both in India and Ceylon, the welfare of the theosophical movement, and for his loyal friendship for Madame Blavatsky and myself.

H. S. OLCOTT, P. T. S.

By the President Founder,

H. P. BLAVATSKY,

Corresponding Secretary, T. S.

LONDON, November, 1889.

WHO SHALL HYPNOTISE THE CHILDREN?

(Translation from the "Satyulokaya," a Native Christian Newspaper.)

Mr. Powell, who came down to this place in the course of last month, called together the Buddhists, who have been a persecuting set of people, hating Christian religion, teasing its ministers, and hindering their school work, and advised them not to send their children to Christian schools, but to open a school by means of subscriptions raised, and teach them in Buddhism and other branches of instruction. Several of the villagers led by the headmen received the advice readily, and having convened a public meeting made a collection for the purpose of opening a Buddhist school, which they did accordingly on the 8th ultimo. Many of the children, who were attending the Christian school left and went over to the Buddhist school, and many parents who wish to send their children to the Christian school do not do so on account of the headmen. It is said that, about three years ago, some of the Buddhists opened a similar school here, but owing to the promised subscriptions not coming in, the teacher could not be paid, and so there was an end of it in a short time. But this time, the headmen and the villagers of Dickwella and neighbouring places have united and exerted themselves by holding meetings every Sunday and collecting subscriptions, &c., hence, a long existence may be expected for the school. Still, their main hope is upon securing a grant from Government for the school before long, and keeping it up by that means.—*Ceylon Independent*, December 16.

THE FIRST ITALIAN THEOSOPHICAL SOCIETY.

It is with great pleasure that we record the formation of a Branch of the Theosophical Society at Milan, Italy. The opening in Italy for Theosophy ought to be a good one for the people there, at least the educated, are sick of priestcraft and dogmas, and are, like others in every land at present, seeking for some more solid ground to stand upon, philosophically speaking, than either Materialism or Ceremonialism.

The Branch owes its existence chiefly to Dr. Barbieri de Introini Luigi, ex-physician to the King of Burmah, at present on a visit to this country, and who is about to undertake an Italian translation of Colonel Olcott's Buddhist Catechism. We cordially welcome Italy into the Theosophical fold, and wish the Milan Branch the best success.

The following are the applicants for the charter.

The Princess Ada Troubetzkoy, Cavallier F. Heyland, Signora Olga Heyland, Signori Edmondo Benvenuto, Lodovico Pogliaghi, Ingegnere Guzzi, Minetti, Pietro Scalini, and Tarsillo Barberis.

NEW BRANCH IN AMERICA.

P. O. B., 2659, NEW YORK CITY, *November 7th, 1889.*
TO THE SECRETARY, THEOSOPHICAL SOCIETY,
Adyar, Madras.

DEAR SIR AND BROTHER,—With consent of the Executive Committee of the American Section, a Charter was this day issued for the formation of a New Branch, to be located at Oakland, California, U. S. A., and to be known as the Aurora Lodge Theosophical Society. The President will be Theodore G. E. Wolleb, late President of the Golden Gate Lodge, San Francisco.

Yours fraternally,
WILLIAM Q. JUDGE,
General Secretary.

"WITH FRIENDSHIP AND BROTHERLY ESTEEM."

The following letter has been addressed to the "Secretary of the Theosophical Society," Adyar, Madras:—

DEAR SIR AND BROTHER,—I take pleasure to inform you of the forming of a Branch of the Theosophical Society in Oakland, under the name of the Aurora Lodge of the Theosophical Society, and we have elected our officers as follows:—

Theo. G. Ed. Wolleb, *President,*
Marie A. Walsh, *Vice President,*
Henry Bowman, *Secretary,*

and have applied for a Charter to W. Q. Judge. Nine fellows constitute the applicants. We hold open meetings every Sunday with about 40 visitors, and expect to be such a live branch as the Golden Gate is, from which we have separated in friendship and brotherly esteem, because we saw a good place for further work in Oakland.

OAKLAND, CALIFORNIA, }
November 3, 1889. }

Yours fraternally,
THEO. G. ED. WOLLEB.

OBITUARY.

The following letter has been received by the Secretary of the Theosophical Society.

Behar Theosophical Society,
Bankipur.

December 12th, 1889.

Dear Sir and Brother,—

I regret to report the death of Babu Govind Charan, President of our Branch. This lamentable event took place at 11-40 A. M., day before yesterday; this is a sad loss to the Bankipur Branch, for he was the life and light of it.

Yours fraternally,
JOGESH CHUNDER BANERJEE,
Secy. Bankipur T. S.

MUCH OBLIGED, MRS. EVANS.

The Asst. Treasurer of the Theosophical Society has received the following letter, dated October 25th, 1889, from The Theosophical Publishing Co., Ltd.:

"Dear Sir,—Mr. Bertram Keightley has paid to Col. Olcott's account at the London and Westminster Bank the sum of £ 25, being a donation to the Society from Mrs. Caroline A. Evans, who requests an acknowledgment in the *Theosophist* for January 1890."

[This donation was received in the middle of November, but the acknowledgment has been held over as requested.—*Ed.*]

A GENEROUS DONATION.

The following letter, together with the sum mentioned therein, has been handed to the Commissioners, to whom it ought originally to have been addressed:—

General Secretary's Office,

NEW YORK,

October 24th, 1889.

THE TREASURER THEOSOPHICAL SOCIETY,

ADYAR, MADRAS, INDIA.

Dear Sir and Brother,—

In response to the

appeal for aid to Head-quarters sent out by the Commissioners, I have received and herewith enclose a draft for £5, 2s. the gift of Mr. F. L. Mathez, Jr.

Truly and fraternally yours.

WILLIAM Q. JUDGE,

General Secretary.

ACKNOWLEDGMENTS.

We beg to acknowledge, as requested, the following subscriptions to the Head-quarter's Fund:—

Mrs. Annie K. Bottsford (<i>San Francisco</i>)	...	\$ 2
Mrs. Dr. J. M. Mohère	do. ...	1
Miss Annie Mohère	do. ...	1
Mrs. E. S. Wadham	do. ...	1
Dr. Jerome A. Anderson	do. ...	5
"E. B. R."	do. ...	5
L. M. Harten	do. ...	2
Martin Ennis	do. ...	1.50
Hannah R. Phillips	do. ...	1
Ester Phillips	do. ...	1
Mrs. Passingham	(<i>England</i>) ...	£ 1-0-0
Miss Simpson	do. ...	0-5-0
Ishan Chandra Dev	(<i>India</i>) ...	Rs. 2
Pheroosha R. Mesta	do. ...	25

We have also received several other donations and subscriptions, the senders of which do not wish them acknowledged in the *Theosophist*. In case anyone sending us a donation does not receive our receipt for the same, he is requested to let us know about it.

Checks and money orders should be made payable to one or other of us, not to both.

R. RAGOONATH ROW,

RICHARD HARTE.

BELLARY SANMARGA SAMAJ.

SECRETARY'S REPORT FOR NOVEMBER 1888.

1. *Moral Classes*.—Number of schools under instruction during the month was 31. Of these, one is the Municipal High School consisting of boys visited twice during the month by Mr. R. Jagannathiah; 30 Primary schools

of 315 boys, two Girls' schools of 37 girls, visited four times by the Moral Instructor.

2. *Publications.*—The following numbers of the Samaj series are now available for sale :—No. 3, Lecture on Sadhanachatushtaya in English, annas 4; No. 4, Telugu Prasnoitara Ratnamalika; No. 5, Kannada Niti Ratnavali, pies 3; and No. 6, (Telugu) Dravidarya Sukla eekia Muktavali, anna 1.

3. *Public Preaching.*—Mr. R. Jagannathiah, besides his fortnightly lectures in the High School, delivered two sermons, and Narasimha Charlu one sermon in the bazaar. This Branch cannot be worked well and satisfactorily without a paid preacher. Arrangements must be made as early as possible. Four public lectures were delivered in the Samaj Hall during the month.

4. *Free Sanscrit School.*—Number of students on the rolls on the last day of the month was 12. The proposal to dispense with Cavyams altogether could not be practically carried out, as the school now stands in need of some inducements for students to study Sanscrit. This question as well as that of the text-books to be taught is to be referred to the Educational Committee lately formed.

5. *Bhagavad Branch.*—The Executive Committee having resolved that on Sundays when there are no special lectures the Samaj Pandit shall lecture on one chapter of the Bhagavad Gita, Mr. N. Raghava Shastriar accordingly delivered two lectures on the Gita during the month.

6. *Library.*—The books of the Adoni Theosophical Society and those of the Bellary Theosophical Society were transferred to the Samaj, and there is now a good lot of books available for study in the Samaj Hall.

THE SOCIAL REFORM CONFERENCE.

The Social Reformers, whose leading spirit and "General Secretary" is our own respected Senior Commissioner, Dewan Bahadur R. Ragoonath Row, held their third Annual Meeting in the Congress Pavilion at Bombay on Sunday, December 29th. There was a large gathering, composed almost exclusively of Hindus, which was natural, for the reforms now being considered by that body refer chiefly to Hindus. Among other notabilities on the platform were Sir William Wedderburn, Mr. Grattan Geary, Mr. T. J. Bennett, Signor Pedroza, the Rev. Mr. Cobban, Pandita Ramabai, Mrs. Ganguli, and a few ladies; and Mr. Justice Telang, C. I. E., occupied the chair.

The following resolutions were carried :—

1st:—Asking Government to make the completion of marriage before the girl was 12 years old a punishable offence; as "a rider" to which the members of the Conference bound themselves not to marry before the girl was 14.

2nd:—Resolving to carry out the penalties in the Rules of the Association in cases of infringement.

3rd:—This resolution related to widow marriage, and was moved by Dewan Bahadur Raghunath Rao in a speech showing the shortcomings of the Widow Marriage Act of 1856, and expressing the opinion of the Conference that the time had now arrived for an enquiry into the working of the Act with a view to suggest further improvements in it. Pandita Ramabai, who spoke fluently in English, asked the Conference to relieve the Hindu widow of her disability in respect to the forfeiture of her deceased husband's property in the event of her remarriage. The resolution encountered some opposition, and to get over the difficulty created by the great difference of opinion, Mr. Chandawarkar proposed an

amendment to the effect that the several clauses of the preamble be struck out, and that it stand as follows:—"That the Conference is of opinion that the time has now arrived for an enquiry into the working of the Widow Marriage Act of 1856, with a view to suggest further improvements in the same, if necessary." Dewan Bahadur Raghunath Rao accepted this amendment as the original proposition; and it was readily agreed to.

4th:—On the motion of Mr. G. Subhramani Iyer it was resolved that the disfigurement of child-widows before they attained the age of eighteen, and even after that age without their consent, should be declared an offence. Pandita Ramabai made a telling speech in support of the resolution, which was listened to with breathless interest. The business of the Conference concluded here; and the assembly separated after giving three cheers for the Hon. Mr. Justice Telang, Sir William Wedderburn, and Pandita Ramabai.

The following is a brief resume of Dewan Bahadur R. Raghunath Rao's speech, taken from the *Bombay Gazette*; he said:—

That the experience of the last 35 years of the working of the Widow Marriage Act, 1856, has shown that the Act has failed, in the following respect, to secure to the widow and her second husband the full enjoyment of their personal and civil rights as members of their respective families and castes. 1. That the widow who takes advantage of the Act is made to forfeit the property which she inherits from her deceased husband. 2. That the widow if she is incontinent after such inheritance comes to her does not forfeit such property, and is therefore too often materially better off, than if she remarries. 3. That the widow who remarries and her new husband are treated as out-castes by the caste to which they belong, for performing a perfectly legal Act. 4. And denied their personal civil rights in respect of worship in public temples and admission to public places. 5. That social pressure is too often brought to bear upon the child widow, who is disfigured before she arrives at the age of majority as laid down by law. 6. That even in castes which till very recently practised remarriage there is no prohibition against unlawful excommunication. The Conference is of opinion that the time has now arrived for an enquiry into the working of the Act with a view to suggest further improvements in the same, so as to remedy the defects noticed above. In support of his resolution he said, when the Act of 1856 was passed, there was some opposition to it, and a compromise was arrived at by the introduction of this clause numbered 1 in the resolution. Then the second party, not content with this, added insult to injury. In the Bengal High Court a judgment was passed some years ago that any property left to a Hindu woman was inherited by her or rather that she continued to hold it even if she grew unchaste, even although she indulged in free love she held the property, but according to the Act if she re-married she forfeited her property. She would be much happier if she did not marry, but have the advantages—he meant the illegal advantages of marriage. That had been the great stumbling block under the Act. He did not wish that they should endorse his views without criticism or investigation. He asked for a consideration of his opinion that the time had now come, not for their decision, not for their vote, as to what was to be done, but for an inquiry into the working of the Act, so as to remedy the difficulties that beset them. Of the three propositions that had so far been moved this was the least offensive, for it did not bind them to any opinion at present. They did not want a foreign Government to interfere, because a foreign Government had already interfered to their disadvantage, and what they wanted was to abate that nuisance. (Cheers). They said to foreigners "Be happy in your own homes; let us be happy in ours." (Renewed cheers.)

The following is a summary of what Pandita Ramabai said :—

That there were hundreds of thousands of widows in the country, and, therefore, it was time that the resolution should be passed ; but she would suggest an amendment—that instead of the age being twenty-one she would not have any particular age specified. The limit should only extend to that of feeling as if a widow wished her head to be shaved, she ought to be allowed to do so. She had seen a great number of widows in her time, but she had never yet met one who was willing to have her head shaved. (Cheers.) On the contrary, she had been told again and again that they did wish their heads shaven, but that they had been compelled to do so. (Cries of "Shame.") They had been told that if they wore their hair long it would serve to bind their husbands in hell. She need scarcely tell them that this was only a wild superstition. In the Konkan she had seen child-widows only ten years of age with their heads shaven ; she would like to know how many of the gentlemen before her would consent to shave their heads on the death of their wives. (Cheers.) If they thought this a hardship in their own case, she would ask them to defend their wives and daughters from a similar outrage. A great deal had been said in that very hall about the Government allowing the people the right of speech ; all their women asked for was the same privilege. She had heard of a cowardly father who had shaved the head of his infant daughter merely because he was not brave enough to seek the protection of the law that defended his child. The law prescribed three years' hard labour for anyone who forcibly disfigured his daughter, but he was afraid of his caste, and allowed his child to be dealt with according to custom. That poor child was unaware of the existence of such a law, and she would call upon her hearers to spread the knowledge of such a law far and wide as they were men. She would not quarrel with any one who did not think that this reproach to the community should be removed ; but what she would impress upon them was that if once they came to a resolution they should keep to it. If they came to the conclusion not to disfigure their widows, they might perhaps find that their women, like the Spartans of old, were ready to cut their hair and give it to their husbands for their bowstrings in time of need. (Loud and prolonged cheers.)

FORGED FORGERIES.

Says the London Correspondent of the *Hindu* :—

"Mrs. Besant seems to come into conflict with the parsons everywhere. Her encounter with the Rev. Mr. Hoskyns of the East End of London is within the recollection of all. She is now crossing swords with the Rev. George Patterson, Professor of the Christian College, Madras. She has replied to a letter written by that gentleman in such a way as to compel him to take notice of what she has said and to produce the further evidence he has which will convict Madame Blavatsky of deceit—and worse. Against Professor Patterson's assertions she places theosophical denials, and, with fine scorn, says :—'I do not know Professor Patterson ; I do know these Theosophists : and I prefer to accept their word.' She declares that she has reviewed the whole case, and believes that the letters produced by the Coulombs were forgeries. With commendable frankness she gives her reason for this belief, and thus concludes : 'As to Professor Patterson's final threat, let him publish. If any compromising documents existed, those who used Madame Coulomb can have no scruples which would prevent the publication. Madame Blavatsky is poor, a worn-out invalid : she is not likely to go to India to prosecute him.' In all this Mrs. Besant shows her wonted courage. She has taken up with Madame Blavatsky, believes all that the old lady tells her, and is all aflame with ardour to avenge the adversaries of so noble a creature as she believes Madame Blavatsky to be. Professor Patterson, should he respond to the lady's challenge, may be quite sure he will be providing rare entertainment for two countries."

Many people are disgusted with this whole subject, and ask : Why take any notice of this revival to state slander ? Why not let the dog return to its vomit if that noble animal likes it ? It seems from the above that the Rev. George Patterson, however, has not got rid of all his bile, and we are

to be treated to further revelations, which it is to be hoped will be a little more artistic than the last, since the reverend gentleman has had several years to edit them.

What an extraordinary muddle the reasoning faculties of these persons must be in! What do they expect to gain by these accusations against Madame Blavatsky? Suppose for a moment that they had succeeded in proving every one of their points to the satisfaction of all the world, where would they stand even then? Their arguments run thus:—"Madame Blavatsky pretended to burn a cigarette and to make it appear again, whereas it was really a second cigarette that she palmed off on those present. THEREFORE Reincarnation is not a truth, and all the philosophers and sages who believed it are fools, and the great systems of religion and philosophy which teach it are lies." "Madame Blavatsky wrote messages purporting to come from the Masters and sent them to her chelas. THEREFORE, the doctrine of Karma is false, those who teach it are deceivers, and the dogmas of a personal God and of endless punishment in his all-benificent hell are proved to be certainly facts, and Jesus is the second person of the "God-head," and all that the missionaries say is true."

Let them go on spinning their lying gossip; it leaves *Theosophy* absolutely untouched, as far at least as those who are capable of understanding what that word means are concerned.

The queerest thing is that these padris never seem to suspect that they have fallen into a trap. While they have been exercising all their intellect and generosity in trying to make Madame Blavatsky out a "charlatan," she has been quietly writing book after book, and pouring out a succession of articles in her several Magazines, all which not only disproves absolutely and completely the ridiculous assumption that she is a "charlatan," but is noiselessly but irresistibly undermining the "rock" upon which the padris stand in fancied security. Now, if these padris instead of spending their energy in a vain attempt to make Madame Blavatsky personally despised and disliked, had used their splendid intellects in opposing the spread of theosophical ideas, would it not have been much better for themselves?

Perhaps so. Perhaps not; for they are in the awkward position that they cannot open their mouths about Theosophy without advertising it, and thus doing it a service; for theosophy only wants to be known; it asks nothing more, and cares very little whether the clergy talk sense or nonsense about it, so long as they only talk.

MUDDLED RULE-MAKERS.

The rules and by-laws fabricated by Branches for their own government are sometimes rather excentric. Not long ago an Indian Branch made a rule that any member thereof who was three months in arrears with his branch subscription should be expelled from the *Theosophical Society*. Very funny, too, is the multiplicity of highly titled officers that new branches sometimes appoint. Occasionally branches even undertake to improve on the Rules of the Theosophical Society itself, and a very curious instance of this kind of foolishness is afforded by the "Constitution and Bye-laws" of newly formed "Blavatsky Branch" of the Theosophical Society at Washington.

This Washington branch's "Constitution and Bye-laws" begins:—

"This Society is a Branch of the American Section of the Theosophical Society, which is a Branch of the International Theosophical Society, with Head-quarters at Adyar, India."

Now, there is only one Theosophical Society, namely, that one founded in 1875 at New York, and which has its Head-quarters at Adyar. As to the "International Theosophical Society" which in this queer document is apparently contradistinguished from "the Theosophical Society," and of which according to the plain English of the sentence the latter is called "a Branch,"—we here in Adyar never heard of it before.

The next clause of the "Constitution and Bye-laws" runs:—

"The government of the International Theosophical Society is carried on by representative methods. Col. H. S. Olcott is the Chief President and H. P. Blavatsky is the Chief Corresponding Secretary."

Hitherto Colonel Olcott has been "President" only of the Theosophical Society, but as the word "Chief" is printed with a Capital C it is evidently intended to be an addition to his title, and the same applies to the "Chief Corresponding Secretary," up till now "Corresponding Secretary" only.

We ask in all seriousness: What is the meaning of this tomfoolery? And we call upon Mr. William Q. Judge, General Secretary of the American Section of the Theosophical Society, for some explanation thereof. There are other absurdities in the document, but the foregoing samples will do for the present.

HOW THE THEOSOPHICAL ACORN WAS PLANTED.

An anonymous but apparently authoritative essay, forming No. 10, Vol. II of "Theosophical Siftings," and entitled "A Sketch of the Theosophical Organization," gives the following interesting information regarding the inception of the Theosophical Society:—

"In September, 1875, a New York Journal published the following notice: 'One movement of great importance has just been inaugurated in New York under the lead of Col. Henry S. Olcott, in the organization of a Society to be known as the Theosophical Society. The suggestion was entirely unpremeditated, and was made on the evening of the 7th September, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. Geo. H. Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect.* The company included several persons of great learning, and some of wide personal influence. The managing editors of two religious papers; the co-editors of two literary Magazines; an Oxford LL. D.; a venerable Jewish scholar and traveller of repute; an editorial writer of a New York morning paper; the President of the New York Society of Spiritualists; Mr. C. C. Massey of England; Mrs. Emma Harding Britten and Dr. Britten; two New York Lawyers† besides Col. Olcott; a partner of a Philadelphia publishing house; a well-known physician; and, most notable of all, Madame Blavatsky herself, comprised Mr. Felt's audience.

"After his discourse an animated discussion ensued. Col. Olcott briefly sketched the present condition of the spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient Theosophies, and their sufficiency to reconcile all existing antagonisms..... He proposed to form a nucleus, around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of occultists, and begin at once to collect a library and diffuse information concerning the secret laws of nature, so familiar to the Chaldeans and Egyptians, but totally unknown to our modern world of science. It was unanimously voted to organize the proposed society forthwith. Col. Olcott was elected temporary President, and a Committee appointed to draft a constitution and bye-laws.

"On the 30th October the bye-laws were amended and adopted. November 4th, the Council held its first meeting, and on November 17th, Col. Olcott delivered his inaugural address to the Society."

"In this way began the Theosophical movement,—a movement destined to become world-wide, and whose work is to unite all peoples of all creeds on a common platform of truth, to hold them together by a soul's realization of the Oneness of all Humanity, and to lead those Karmically prepared up to lofty heights of soul development."

Great interest naturally attaches to the original report of the formation of the Theosophical Society, but the writer of the above account introduces a second matter of great interest, for surely it would be exceedingly interest-

* Not even excepting that of a man's figure in the mountains of the moon.—*Ed.*

† One of these was presumably Mr. William Q. Judge.

ing to know which of the New York journals was so excessively "enterprising" as to report the October and November meetings of the young Theosophical Society in *September*,—several weeks before they actually took place!

A WORD TO THE UNWISE.

Here is another extract from the same source ("A Sketch of the Theosophical Organization") which may be interesting to some people:—

"Is Theosophy Occultism? and are the Founders adepts?"

"Theosophy is not occultism, though occultism is Theosophy. The Founders declare themselves very strongly upon this point. The *Theosophist* of January 1881, in an editorial resumé of the year 1880, entitled "A Year of Philosophy,"* says:—

"Before closing, one word must be said in correction of an unfortunate impression that has got abroad. Because our pamphlet of rules mentions a relationship between our Society and the 'Mahatmas,' many persons fancy that these great men are personally engaged in the practical direction of its affairs, and that in such a case, being primarily responsible for the several mistakes that have occurred in the admission of unworthy members and in other matters, they can neither be so wise, so prudent, nor so far seeing as is claimed for them. It is also imagined that the President and Corresponding Secretary (especially the latter) are, if not actually Yogis and Mahatmas, themselves at least persons of ascetic habits, who assume superior moral excellence. Neither of these suppositions is correct, and both are positively absurd. The administration of the Society is, unless in exceptionally important crises, left to the recognized officials, and they are wholly responsible for all the errors that are made. Col. Olcott and Madame Blavatsky do not pretend to asceticism, nor would it be possible for them to practice it while in the thick of the struggle to win a permanent foothold for the Society in the face of every possible obstacle that a selfish sensuality-loving world puts in the way."

Although our beloved President and revered Corresponding Secretary have happily lived down the dreadful suspicion of being Mahatmas and Yogis in disguise, still there are some nincompoops who have the impertinence to say that the Society, and especially the Founders, are not "spiritual" enough to suit them, and forthwith show their "spirituality" by slander, malice and all uncharitableness. These people would probably expect the firemen on an Atlantic liner to wear white kid gloves in the engine room, and to oil the machinery with Eau-de-cologne.

MRS. ANNIE BESANT IN NOTTINGHAM.

(From the *Nottingham Guardian*, Nov. 11, 1889.)

Yesterday Mrs. Annie Besant gave three addresses in the Secular Hall, Beck-street, Nottingham, under the heads of "What is Theosophy?" "The Devil," and "How shall we educate our children." In the morning the chair was taken by Professor Symes, and there was a large attendance. Speaking on the subject of Theosophy, Mrs. Besant said that the more carefully they thought and the more they endeavoured to understand themselves, the more certain they felt that the universe was something far vaster than they could ever fathom. If they could increase the number of their senses, and if their consciousness had more points of contact with that which was without, they would open fresh gateways to matters of which they were at present ignorant. Man to-day was not at the head of his progress; his powers were not necessarily exhausted in his present consciousness; and as he had increased in knowledge and developed in the past, there was every reason to suppose that he would continue to increase his knowledge and develop his senses. Discussing the materialistic and theosophical hypothesis, she said that the Materialists told them that the universe was built up of force and matter, and nothing else. The theosophical idea was that besides force and matter there was another form of existence in the universe, which was separate from

*The name of the article really is "A Year of Theosophy."—Ed.

those two, although not actually separated in fact, and that was life manifesting itself as mind. The theosophist idea was treble in its manifestation and was pantheistic as against atheistic in its theology. The highest points of perfection of the mind and body were not simultaneous. The mind grew, developed, strengthened, and did its best work when the body had passed its prime. If the mind were nothing more than molecular motion they would expect it to be at its prime when the body was at its best. If the mind was primary and if it was as essential as force and matter in the building up of the universe, then they were led to the conception that by its introduction progress would consist of that which was latent becoming active. Then through the whole of human evolution they would have that growth of mind adapting matter as a ready instrument, and as man progressed the mental qualities latent in him would become active and would manifest themselves in outside life. It was not from everyday and normal conditions they must expect to find the dawning of the new faculty. It was in the unusual that the first signs of the dawning powers of man would be seen. They must be able to get consciousness and perception apart from the physical body—the absolute perception of objects when the bodily organ of vision was entirely closed. In Paris lately a great deal of trouble had been taken in investigating clairvoyance. If they had mental powers separable from the bodily organism, and if they could throw the bodily organism into a specially passive state, it would enable the mental state to manifest itself more clearly than if the body was in a state of activity. The mind could perceive when the bodily organs were absolutely useless. She mentioned the case of a patient who was told that she (Mrs. Besant) would become invisible to him although she would be present. The experiment was made and the patient failed to see her although she took his head between her hands. In his case the power to perceive was taken although the power of vision was left untouched. In other cases the power of bodily vision was paralysed while that of perception remained. She had investigated the matter for months, and the conclusion she had drawn was that the mental faculty was not the result of matter in motion, that mind was not the outcome of the brain, but that the brain was the instrument and tool whereby the mind worked under normal conditions. She had seen apparitions such as she had mentioned, she knew persons who could produce them, and she meant to be able to do so herself one day. There was nothing miraculous or supernatural about these things. They were produced by the utilisation of natural forces, which the wider knowledge of things permits. As to the doctrine of reincarnation, which was held by some of the greatest thinkers of the day, it was claimed that every thing went to show that the soul survived death of the body, and that it had pre-existed. That would bring them to the doctrine of universal brotherhood, because then they must believe that human beings to be all equal, with no rank or class distinctions, and that humanity must be one, and that all human progress was bound up in it. Such was the system of ethics that had received the most careful investigation. It was not a subject for laughter, but for study, and she hoped that what she had said might lead some of them along a fresh line of thought. (Applause.)

WELL SAID, BISHOP JOHN F. HURST.

The able articles in a late issue of the *Century Magazine* on "the Temperance Question in India," by Bishop John F. Hurst, have been reprinted in pamphlet form. One of the happiest signs of the times is that the Christian Clergy in India of all denominations are fearlessly speaking out on this subject of intemperance, and it will surely gain for them the respect of all parties and creeds. It is very pleasing to find that our Christian friends have at last awakened to the fact that the Bible should not be served up in rum sauce to the "heathen." It is a very old-standing accusation that the missionary and the rum-seller generally hunt in couples, and that a tacit alliance exists between them not to interfere with each other's "little game." It has long been a wonder with laymen, how the good missionaries could stand the opprobrium and ridicule heaped upon them for their convenient blindness and complacent silence regarding the infinite harm

which their fellow-civilizers, the spirit sellers, were doing to the "poor heathen," in whose welfare they, the missionaries, expressed so tender an interest. Well, let us hope the scandalous alliance is over now, and far be it from us to add to the painful twinges of conscience of repentant misdoers; the clergy in fact merit our kind words of encouragement instead, for the manly way in which they have "owned up," and for their evident determination to make what amends they can now for their former silence and subserviency. The following passage from Bishop Hurst's article may serve to illustrate what we say:—

"As to the quality of the liquor now served to the people of India by the Government, there is but one opinion. It is a miserable decoction, adulterated and diluted, and can be sold at a profit for two cents a bottle. The natives can go to the grogshop, and, poor as they are, are known to barter their smaller articles, such as shawls and umbrellas, for liquor. The liquor is anything but attractive in odor to the average European in India, and it now passes under the name of "Billy Stink." But the passion for it being formed, the ill odor has no power to repel. It is a terrible arraignment which the Archdeacon of Bombay makes when he says of the English in India, 'For every Christian we have made in India we have made one hundred drunkards.' It cannot be supposed that such a great increase in intemperance could take place, and move steadily forward without exciting profound attention, not only among the Christians of India led by the vast missionary force, but by the English at home. The protest has gone from India to England, and now a sentiment is rapidly forming in the latter country, which is giving great hope to all the Churches represented in India."

It would be interesting to know: who, which or what is *arraigned* in this case. Does the "terrible arraignment" place Christianity in the dock? or the missionaries? or the Government? or our civilization? or the whole of these together?

HOW JAPAN HONORS ART.

In the course of a very able article on "The Theory of Japanese Flower Arrangements," by Mr. Josiah Conder, in the "Transactions of the Asiatic Society of Japan" for October last, we learn the high opinion which the Japanese entertain of the spiritual as well as temporal advantages which accrue to him who follows Art. These "virtues or merits" are:—

Koishikka. The privilege of associating with superiors.

Seijō Jōkō. Ease and dignity before men of rank.

Mudanen. A serene disposition and forgetfulness of cares.

Dokuraku in Katararu. Amusement in solitude.

Sōmoku meichi. Familiarity with the nature of trees and plants.

Shujin aikio. The respect of mankind.

Chōbō furui. Constant gentleness of character.

Seikōn gōjō. Healthiness of mind and body.

Shimbutsu haizo. A religious spirit.

Shōwaku ribetsu. Self-abnegation and restraint.

In 96 pages of text, by the aid of 68 admirable page-plates, composing the article, Mr. Conder explains in an admirable manner some of the Secrets of Japanese decorative art.

JEHOVAH.

Concerning the "Supreme God" of the Hebrews, the late Dr. Keneally, a marvellously industrious and erudite student of comparative religion, wrote in his "Introduction" to the "Book of Fo":—

"As Creator of all things, they revered him; as Lord of the earth, they adored him. He filled immensity, and extended beyond the boundaries of space. Though a spirit, and invisible, yet he deigned at certain intervals to exhibit himself to mortal eye. Sometimes he appeared as a still small voice; then he rode on a cherub, and flew on the wings of the whirlwind; his head was clad in light, his feet embraced the gloomy darkness. He was the in-

vigorous spirit, the life of all things. He spoke, and creation arose from chaos. Terrible majesty was his clothing, he was omnipotent in power, excellent in judgment, and, regarding his attributes, inscrutable to man."

This, of course, is a description of "Jehovah" as conceived by the prophets and more spiritually-minded Jews, not of the little tribal god that was continually having rough-and-tumble fights with the neighbouring tribal gods, and who was not always "upper" god at the end of the fight. Even so, however, this conception of the "Supreme God" is very confused,—a mixture of personality and impersonality. The author proceeds:—

"The chief deity of Druidism had very similar attributes. Lactantius, speaking of the god of Pythagoras, defines him '*Animus per universas mundi partes, omnemque naturam commens atque diffusus; ex quo omnia quæ nascuntur animalia vitam capiunt.*' Or, as Dr. Collier has paraphrased the passage: 'God is neither the object of sense, nor subject to passion; but invisible, only intelligible, and supremely intelligent. He is the universal spirit that pervades and diffuses itself all over nature, all beings receive their life from him. There is but one God, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being in himself all in all, he sees the being that fill his immensity. The only principle, the light of heaven, the father of all; he produces everything, he orders and disposes everything; he is the reason, the life, and the motion of all beings. These were the attributes of the God of the Druids. They believed that the Deity was the source of life, and giver of good. They defined his duration as eternal, and gave him omnipotence as his power.'

The Druidic idea of the Supreme Power seems to have been decidedly the most philosophic of the two.

DÆMONS AND "GUIDES."

The Spirit Guides of the modern Spiritualists are only a crude revival of the old pagan idea of "demons" who attended man during his life, a belief that is found in modified form, in many religions. The following from Porphyry's "Life of Plotinos," as translated in the *Bibliotheca Platonica* for July-August last, is highly interesting in that regard:—

"That Plotinos naturally possessed something greater than the rest of mankind is evident from the following incident: A certain Egyptian priest then visiting in Rome, and who became known to Plotinos through one of his friends, being desirous of exhibiting his wisdom, requested the philosopher to attend him in order that he might behold his familiar dæmon. The invocation was performed in the temple of Isis, for the Egyptian said that this was the only pure place that he could find in Rome. In answer to the invocation a divine being appeared which was not in the genus of dæmons. The Egyptian exclaimed: Happy Plotinos! who possesses a divinity for a dæmon, which does not rank among the inferior kinds. It was not permitted to ask any question, or to enjoy the spectacle for any length of time, because a certain friend who was present suffocated some birds, which he held in his hand for the sake of safety, either impelled by envy or terrified through fear. As Plotinos was allotted a guardian belonging to the higher, more divine, order of dæmons, the divine eye of his soul was perpetually elevated to this guardian deity. Wherefore he composed a book *On the Dæmon Allotted to Each of Us*, in which he endeavored to assign the causes of the diversity existing among those attendants on mankind."

It is interesting to consider whether these dæmons were what the Secret Doctrine calls "the Higher Ego." These are, however, spoken of as just as distinct from the mortals they were allotted to as "Joan of Arc" or "Daniel Webster," or any other of the favourite "guides" of the Spiritualists, and from the personalities of those they "guide." Each person has only one dæmon, however, whereas the more guides the Spiritualist has, the prouder and happier he appears to be, and the better he seems to think his chance of going right. Again, who "allotted" to each man his dæmon? This smacks of the arbitrary and personal element in the Supreme Power. Both Plotinos and his biographer Porphyry are believed to have been initiated, and if there is only "one truth," it seems strange that they should have held these beliefs,

haps, however, they were writing for the public and therefore clothed their ideas in popular language, as an atheist may say "God bless you," meaning, "May you be prosperous."

THE BRAHMOS LAMENT.

We are sorry to hear the Brahmos sounding a note of despondency if not alarm. They are an excellent body of men and women, and deserve to have every success than they are attaining, according to their organ, *the Indian Messenger*. That paper quite lately said :—

"We deny that our Church has declined. But we must admit that we have made up to date but little progress. The number of our churches is small, the number of our brethren a mere handful. The attitude of the society from which we expect the largest number of converts is anything but satisfactory. Defiance and persecution we would have welcomed with open arms, but we feel that we are making but little head against the mass of stolid indifference that stares us in the face. How few of the crowds of young men, who leave college every year, join our Church? The education they receive destroys their belief in idolatry and the validity of caste distinctions; yet the number of our yearly converts of university men is insignificant."

The tendency of most sects, or "Churches" as they call themselves, is to make the meshes of their nets too small. Moreover, they look at the world and other people's ideas through the wrong end of the telescope, and fancy themselves very big in comparison with the diminished theories and institutions they see then. Let the Brahmos open their minds and hearts and get rid of the idea that they are God's chosen people and have arrived at Truth (with a big T), and they will find themselves far more in touch with the world, and their tree will put forth new roots and branches.

"RELIGIOUS" SCRUPLES.

Some idea of the difficulty of dealing with caste prejudices is afforded by the fact that during the late famine at Ganjam the people preferred to starve rather than go for food to the relief kitchens, although, as the official reports declare, every precaution was taken to preserve the requirements of caste. It was enough that some foolish persons got up the cry of "pollution" for the poor ignorant population to blindly refuse either to listen to explanations or to accept food for themselves and children. Force was applied in many cases, and when they once tasted the food provided, the spell seems to have been broken, and they continued to frequent the kitchens. The most distressing part of it was that the children were starved in this way by their parents in the name of "religion." The Collector of Ganjam, who seems to be a humane and sensible official, writes :—

"It is not a pleasant task bringing forcibly to the kitchens, and could any other method have succeeded, I, for one, would certainly not have adopted it. I cannot but repeat what I have already stated that the people would have died rather than have voluntarily come to the kitchens; not until it is made a penal offence for a man to threaten loss of caste for feeding at a Government kitchen, or for a parent to allow his children to starve when within reasonable reach of such kitchen, will the difficulty be got over. When some inhuman parent has suffered the extreme penalty of the law for killing his child by starvation in lieu of taking him to the kitchen, we shall hear no more of the so-termed caste objections on the part of Bouris, Panos, Dandasis, and so on."

THE EMOTIONAL INDIAN MIND.

Mr. Pratab Chander Moozoomdar, the successor of Babu Keshab Chunder Sen, as a leader of the Brahmo movement, says in a note which he has submitted to Government on the subject of moral training in our schools :—

"The Indian mind, it needs scarcely be pointed out, is intensely emotional and imaginative in its structure; there is in it a large amount of natural faith; it is very susceptible of moral influences, but the influences must come through the emotions. The figurative, imaginative, and awe-inspiring

utterances in which moral precepts are set forth in Oriental books, have a much greater effect upon the Hindu mind than the cold, logical speculations of Western moralists. For the same reason, history and biography, especially Indian history and Indian biography, have much greater practical value than aphorisms and essays, or even compilations from foreign history. Deeds and examples affect the mind of youth everywhere, but nowhere so much as in India, where the doers of good deeds and possessors of virtue are generally invested with a mystical semi-divine glow."

Mr. Moozomdar does not seem to see that the moral lesson he speaks of is quite independent of the historical or actual truth of the story that conveys it. A fable or a fairy-tale may teach a far better moral lesson than whole volumes of fact, and no one quarrels with Oriental books on morality, because they make free use of these methods of teaching. What the "cold and logical Western mind" says to the burning and sometimes illogical Eastern one is: "Don't teach your already too emotional and imaginative Hindu pupils to look upon moral fables and ethical allegories as if they were the accounts of events that really happened. It is absolutely unnecessary, and certain to confuse and mislead them."

"A ROSE BY ANY OTHER NAME."

Any "educated" person who confessed in public to a belief in witchcraft now-a-days, would be considered a superstitious ignoramus, at least in Europe. It is, however, not only perfectly allowable but extremely fashionable just now to believe in Hypnotism;—in other words, you may believe in bewitching and being bewitched, if you only use the modern instead of the ancient name therefor. Surely the following paragraph from the *Bombay Gazette* shows quite as great credulity and ignorance on the part of those concerned as any of the accounts of the prevalence of a belief in witchcraft, in country districts, which newspapers rely upon so often as a set-off to their own superior sagacity. Alter the term "hypnotize" into "bewitch," and you obliterate almost wholly the distinction between the mental condition of these men of science, and that of the veriest poor trembling wretch of a credulous uneducated peasant.

"Hypnotism is becoming sensational in other countries besides England. The law courts have had to interfere, and the interference did not do much good. At Helsingfors a young doctor brought an action against an old doctor. The plaintiff complained that he had been hypnotised against his will. His nervous system had suffered; his mental powers were weakened; he was not the doctor he used to be. He would prove his charge up to the hilt, and he expected exemplary damages. There was a full court to see what would happen when these doctors disagreed; Society and the plaintiff called a multitude of witnesses. Every one was surprised at the result. The witnesses were not at all up to mark. They said things that were manifestly untrue. They broke down even on examination-in-chief. It was clear no one could rely upon their evidence. The plaintiff's case seemed gone, and the old doctor, the hypnotiser, likely to come off victorious. The public were greatly disappointed, and so were the profession. It was at this stage that another doctor—he was a witness—made a singular statement, which restored confidence to the public and hope to the profession. He maintained that the defendant had hypnotised the witnesses, and that this was the cause of the breakdown of the case. The announcement came like a thunderclap. The Court adjourned, and ordered the whole matter to be looked into by experts."

THE IMPERSONAL GOD OF ZOROASTRIANS.

The following from an article in a back number of the *Theosophist* is quoted in "Zoroastrianism in the Light of Occult Philosophy." It has a great interest for the thoughtful student of Occult philosophy:—

"The Magian knew not of any Supreme 'personal' individuality. He recognized but Ahura—the 'lord'—the 7th Principle in man—and 'prayed,' i. e., made efforts during the hours of meditation to assimilate with, and

merge, his other principles—that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter)—into the only pure, holy and eternal principle in him, his divine monad. To whom else could he pray? Who was Ormuzd if not the chief Spenta Mainyu, the monad, our own god-principle in us? How can Parsees consider him now in the light of the ‘One Supreme God’ independent of man, since even in the sorry remnants of the sacred books of Magianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man) and his frequent failings. He is addressed as the ‘maker of the material world’ in every question put him by Zaratushtira. He invokes Vaju (the holy ghost of the Mazdeans), ‘the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,’ for help against Angra Mainyu, and at the birth of Zaratushtira he entreats Ardivi-Sura Anahita* that the newly born should not abandon, but stand by him in his eternal struggles with Ahriman.”

BURIED PHILOSOPHY.

Commenting upon the recent “Report on Publications” issued by the Madras Government, Rev. Mackenzie Cobban says in *The Academy* :—

“During the past five years the annual number of publications in English has more than doubled. Next to English works, Tamil publications show the largest increase. Yet it is still true that the vernaculars and their treasure are at a discount, and genuine students are few indeed, though the field for study and industrious research is well-nigh boundless. The Hindu intellect appears as if suffering from temporary exhaustion, and awaits the coming of a new enthusiasm and of that vigour which is necessary to creative mental effort. In the meantime, therefore, critical research must be undertaken by Englishmen; and that so little has been done by us to unveil India, and furnish to the world more exact knowledge concerning the faiths and the philosophy of this most interesting section of it, as well as of their sources, is not to our credit. Would not our German cousins have done better had India been theirs? It is to be feared that much cannot be hoped for from a Government already heavily burdened and impecunious; but for Englishmen of culture and means desiring a field for study and research, surely none can be found more magnificent than Southern India.”

It must not be forgotten that “the Hindu intellect” is at present “suffering a recovery” from many centuries of neglect and misuse. Even as it is there are signs that the Hindus will get through the “imitative stage” and blossom out into *originality* far quicker than did the nations of the West when the literature of Greece and Rome awakened them from their pious Mediæval dreams as the revival of Sanscrit and Tamil literature is now awakening the people of India.

VENERABLE ALPHABETS.

“An interesting exhibition of Alphabets is on view in the King’s Library of the British Museum. It appears that the system of writing in use among the Babylonians and Assyrians consisted of a syllabary of nearly 600 characters, which were probably borrowed from the earlier inhabitants of Chaldea, the Akkadians, who used them as ideograms much as the Chinese employ their written signs. The Assyrians, who spoke a language entirely different from the Akkadians, used these characters sometimes as ideograms and sometimes phonetically, almost in the same manner as the Japanese use the Chinese characters. There is a page showing the Coptic alphabet. It seems that when the Egyptians became Christians, they rejected their ancient script, and adopted the Greek alphabet. As this was not quite adequate to express all the sounds of the Egyptian language, they added at the end of the alphabet six letters, taken from the native demotic script, slightly modifying the forms. The exact date of the adoption of this Coptic alphabet

* The Mazdean equivalent of Saraswati, the Brahminical goddess of Secret or Occult Wisdom.

cannot be now ascertained, but it is confined to the Christian literature of Egypt, the oldest fragments of which date from the fourth century A. D. The name Coptic is simply an Arabic corruption of the Greek word Egyptian. Attention is drawn to an alphabetical table from the *Corpus Inscriptionum Indicarum*, Vol. I., showing the two earliest known systems of writing used in India, occurring in the series of edicts promulgated by the Buddhist Emperor Asoka, B. C. 250. The *Ariano Pali*, a character of Semitic origin, and read from right to left, is found in the versions of his edicts in the Punjab only, and hence is often called the Northern Asoka character."—*Hindu Patriot*.

PIOUS CANNIBALISM.

"Fattening slaves in a park and feeding them up like animals destined for the table, and then leading them to a shambles where they are slaughtered like oxen, cut into pieces, and shared bit by bit among hungry cannibals—such is the practice which is permitted, according to M. Fondese, a French explorer, in some of the French, Belgian, Portuguese, and even British territories in Ubanghi. M. Fondese was sent out three years ago by the French Government to discover the sources of the Niariguillon, and having returned after the successful accomplishment of his task, he hastened to tell his countrymen all about the terrible things which he has seen in his travels. The 'fattening parks' or paddocks are, he says, to be seen in each village, and contain men and women who have been taken in war. The poor wretches take their doom philosophically, and some of them to whom M. Fondese offered freedom, actually refused it. They eat, drink, dance, and sing until the head 'fetish-man' comes round, accompanied by an orchestra of tom-tom and tin-kettle players, selects a sufficiently fat specimen, carries him or her to the market-place of the village, and splits his or her head with a hatchet or scythe-like knife. The eyes and tongue of the victim are given to the 'boss' fetish, and the rest of the body is divided among the people."—*Madras Mail*.

These poor wretches are our "brothers," and it is difficult to say which is more to be pitied, the priest or his victim. It is hard to believe that these horrors take place on Belgian territory, for the King of the Belgians is an active enemy of slavery and cruelty, which will cause his name to be honored when his brother and sister monarchs will only be remembered as having "occupied their thrones." These Negroes would probably appreciate Nineteenth Century civilization if they knew it, for they refuse freedom, and eat, drink, dance and sing until their time comes to die. We are slaves to our appetites and prejudices and to our old established customs for more than we are slaves to individuals; and we rush upon anyone who would make us free, and tear him to pieces, or try to do so, after which we return to our dancing and singing, and our eating and drinking. Every paragraph like the one above quoted ought to be a spur to Theosophists, and an incentive to all to join the Theosophical Society,—for very obvious reasons.

SHINING EXAMPLES.

Says the London Correspondent of the *Bombay Gazette* :—

"It is an old grievance in London that the connection between the Church and public-houses is more intimate than it should be. Some of the property from which the salary of the Bishop of London is derived was, some years ago, and may be is now, derived from drinking-shops. The Church condemns indulgence in drink with her tongue, and with her hand shares the profits of the enterprise. As this property has been inherited from friends when there was not the sensitiveness of conscience which now obtains on this point, there is little ground for blaming the clerical authorities. But, what shall be said of those who, to-day, being in high office in the Church, invest their money in the drink-traffic? A good deal of an uncomplimentary character was said yesterday in the Congress of the National Temperance League, now sitting in Birmingham. It was there stated that £20,000 had been invested in one brewery by a body of clergy which included two archbishops, two bishops, three deans, four archdeacons, and six

canons. This is bad enough. But the climax was reached when it was stated that one of the six canons is Canon Ellison, President of the Church of England Temperance Society."

This is, after all, a poor little accusation compared to the one which is occasionally brought against clergymen, that of owning houses of ill-fame, which, as everyone knows, pay the biggest kind of rents. Of course this is a slander, and it shows that we cannot be too shy of believing ill of others, however likely the unkind rumour seems to us to be true.

SUPERSTITION, OR WHAT?

"An extraordinary evidence of the reasonableness of an old-time superstition was given here recently when the body of a young man who had been drowned was found by placing one of the deceased's shirts on the water's surface and following it in a boat until it sank. The young man's name was Ryan, and he was drowned while bathing in the Nodaway river in company with several acquaintances. Ryan got out of his depth, and was drowned before any of the more accomplished swimmers could get to his assistance. The alarm was given, but it was some hours before search could be made for the body.

"After every effort had been made by dragging and diving, it was suggested to throw the shirt he had on just before he went into the water. Near the same place a man was drowned in the Nodaway river a few years ago and his body had been found by the same experiment. The custom requires that the shirt be thrown in about where the drowned one entered the stream. Agreeably to custom, Mr. Taylor, a resident of the neighbourhood, spread out the shirt with the bosom downward and arms stretched out on the water, and let it float on down the stream as it would. He followed slowly after it in a skiff. After the shirt had floated along for about 100 feet, it suddenly sank plumb down. The man hurried with the skiff and was close by when the last vestige of the garment was seen. Then he stopped and felt down with a long pole right after the skirt and touched the body with the end of the pole. He told the *Globe-Democrat* correspondent that his skiff rested almost over the body, and that he let the pole follow right down by the side of the skiff, touching the body almost immediately. This was said in the presence of several eye-witnesses, who corroborated his statement."—*Oregon (Mo.) Corr. St. Louis Globe-Democrat*.

Of course a skeptic would say that there must have been an eddy in the river at the point where first the body, and next the shirt, were deposited. The wretched skeptic would probably add that a deepening of the river, causing a slackening of the current at that spot, would be sufficient to account for the phenomenon. This may be quite true, but it does not disprove the possibility of some mysterious relation between a dead man and his shirt; and the question is which is the most probable explanation in this case, in the absence of any information with regard to eddies in the river? Each one must answer this question for himself to his own satisfaction.

NEO-IDOLATRY.

How very funny it appears when a revival takes place in some modern animal of a member or organ that was possessed by its ancestors, but which has gradually been eliminated from the anatomy of that species;—a tail in a human being is a case in point. This sage reflection is caused by the following account from the *Philadelphia Press* of the system of idolatry, or of religion as it would be called by some people, invented by a "Pennsylvania Dutchman," who lives at Reading, Pa, U. S. A. If Mr. Clemmer had lived a few thousand years ago he might have been the founder of a fine old crust-ed religion, on the strength of which some millions of the very rational and noble animal man would to-day cordially detest and despise their neighbours, and over which the learned ones of the earth would now be puzzling their heads, and in which, moreover, mystics of all kinds would just at present be busy finding all kinds of deep esoteric meanings. Mr. Clemmer's religion appears to be very good "family" idolatry, as the advertisements say of groceries.

"A most remarkable character has just been unearthed here. He is a thorough idolator, and daily bows down to gods of his own manufacture within sound of the church-going bells, as reverently and devoutly as the most pious Hindoo or Zulu. He has made a religion entirely his own, and has evolved out of it some 300 or more gods, who dwell in and speak through the same number of idols of clay, which form the chief furniture of his house. He is constantly making the acquaintance of new supernatural beings, and as soon as he does so he proceeds to make an image, which is supposed to represent the outward and physical habiliments of the new divinity. All of his gods are hollow and are from time to time filled with such food as he thinks their peculiar nature demands. Among others, he has a god of medicine. This is filled with pills and odd prescriptions, and whenever he feels unwell he prays to this divinity, and always, he says, with beneficial results. He has a god of sewing machines, which is filled with blank contracts for the purchase of machines on the instalment plan. He claims that the worship of this god will help any one to get a sewing machine, though no instances of its successful use are given. He has one image which he calls the god of preachers and says it has a congregation of 300 in its stomach. He has one god which, he says, is inhabited by his own celestial spirit and another which contains the spirit of his mother.

"The god of the Reading Railroad Company occupies a prominent position among his collection. The interior of this god is filled with cabbage, and its particular mission is to keep cows off the track and prevent accidents generally. There is a god of horses filled with hay and oats, a god of fruit filled with apples, a god of the weather that regulates storms and floods, a god of water-melons, a god of truth which is in the shape of a hand, and gods which represent almost everything imaginable.

"He has these images set upon shelves in his cellar and his garret and worships them constantly according to his needs. His name is William Christoph Clemmer, and his house is at 614 Locust, where he lives with his wife and six children. He is a brickmaker by trade and works regularly at one of the brickyards of the city, occupying all of his spare time with his idols, which he fashions out of clay obtained at the brickyard. He is a Pennsylvania Dutchman and cannot speak English, is unlettered and can scarcely read, so that all his strange ideas about the deities which he worships are evolved from his own imagination. A great many of his gods are supposed to contain the spirits of his friends, living and dead, but he has gods also which represent those whom he considers his enemies. These he has set apart by themselves, and they are treated with great deference and consideration, so as to placate them and ward off as much as possible any harm they may intend toward him.

"Clemmer's mania does not seem to interfere at all with his regular occupations, though the purchase of food for them cuts down somewhat the supply for his family. He is allowed to have his way in the matter, however, lest if he should be thwarted he might become violent. The images are very rude and inartistic, but there is considerable expression in the faces of some of them, and in all cases the outward lineaments are supposed to be a reflection of the particular spirit within. He has been three years in making the collection, and it is his intention to build a temple on Mount Penn as a permanent home for his deities where they can be worshipped and consulted by everybody. He pretends that he has revelations every day from some of his gods, and that they regulate every action of his life and tell him what to do in every emergency.

"Clemmer allows no one to meddle with his idols when he is not at home, but when he is there he is glad to show and explain them to any one, and endeavors to impress every one with his peculiar beliefs, having no doubt that all the world will sooner or later see the necessity of consulting his gods."

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

TEARING OFF THE "SHEEP'S CLOTHING"*

A WESLEYAN publication, entitled *The Ceylon Friend*, published in Colombo, contains an article in its issue for November 1889, entitled "What is the object of the Theosophical Society?" in which are some misconceptions, more mis-statements, and a general amount of unfairness, that show

"The rarity
Of Christian Charity,"

when the missionary thinks he can stab an opponent in the back.

The writer says that, as one of the objects for which the Theosophical Society was founded, is to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, "the founder of this Society must be either remarkably ignorant of the world's history or remarkably audacious." Again, he says:—"The ideas of the unity of the human race and the equality of all men spring up in the train of Christianity; and grow stronger as the teaching of Christ is more widely known and more fully obeyed." And again, that the founder of the Theosophical Society "must be aware that the ground is occupied," here speaking of forming a society for the purpose of securing a fuller feeling of brotherhood.

* This powerful defence of our position was sent to the Editor in the shape of a letter, headed: "The Theosophical Society and the *Ceylon Friend*." We have taken the liberty of altering the title to a more general one, and inserting the communication as an article. Were the Rev. Triggs and the *Ceylon Friend* considered in any other light than as pegs upon which to hang an argument, they would appear to have an importance which they by no means possess. Dealt with in a "Letter to the Editor," they would assume that importance; whereas, their names occurring in an article, as samples of their class, leaves their obvious insignificance undisturbed. Moreover the intrinsic merit of the article fully warrants its promotion from the "Correspondence" to the "Text."—Ed.

Let us examine Christianity in some of its fraternal workings, and for this purpose take, not the statements of its enemies, but the testimony of its friends. The *New York Sun* is a Christian paper, owned and edited by a Christian, and it thus holds forth:—"And yet one Church Society is erecting a cathedral to cost seven millions of dollars. The Rev. Doctor Dix, pastor of Trinity Church, receives dollars 20,000 per year for preaching the gospel. His Church Society owns several millions of dollars worth of brick blocks and other business property. A few years ago when this Lewes organized his Female Temperance Crusade, it was found that forty saloons and gambling dens were renting Trinity Church property, and this property was all exempt from taxation. Forty thousand women at the point of starvation must embrace vice, apply for charity or starve! What are such 'Christians' as Rev. Dix doing to help those girls? Not much we fear."

Elizabeth Stuart Phelps (a Christian) writes in the *Forum* of May 1889 (a Christian periodical) as follows:—"Bigotry may be called the ecclesiastical vice, as worldliness in the personal one of the Christian cultus. Shelley and Leigh Hunt, talking together in their light, literary way, made this memorable concession to Christianity: 'What might not this religion do, if it relied on charity, not on creed?' The worst of it is that the progress of time which, after all, does something for most of us in most respects, does not seem to have advanced us radically in this. . . . There is no doubt that young men of the finer education and most original disposition of thought are warned out of our pulpits to-day by the theological torture chamber through which a virile conscience must pass before the authority of his Church is laid upon the longing soul, yearning to preach the gospel of love to men. Robert Ingersoll is the direct descendant of the Westminster Catechism. 'Brethren,' cried Cromwell to the framers of that moral rack, 'I beseech you in the bowels of the Lord, believe it possible you may be mistaken.' Sexton Williams has let fly a fiery winged truth; and the girl reporter who found herself welcomed by only five New York Churches, although employed in the service of the newspapers rather than the Lord, has put her shabbily gloved finger upon the spot where the tuberculosis of our religious system sets in."

A short time since, a Mr. Wishard, an emissary of the Young Men's Christian Association of America, visited Ceylon and was gushed and slattered over in the most fraternal Christian manner. Did he tell his hearers and admirers that in that same Young Men's Association in America a negro Christian was not admitted to membership? Not he! Yet such is the fact. Did he tell his brothers in the Lord that if a negro, no matter what his position, his intellectual or moral status, went into *any* white Christian Church in America, he would be relegated to an obscure or back seat, amongst the charity crowd, if admitted at all? Not he. Yet, again, I am stating a fact well known to every church-goer in that country.

During the year 1889 the Diocesan Convention of the Protestant Episcopal Church of South Carolina met in Charleston, S. C.

There was present one regularly ordained negro clergyman, present by virtue of his position. The white clergyman and lay delegates absolutely refused to sit in the convention with him and left the Church in a body.

In Nashville, Tennessee, a Baptist minister named Graves published a book in which he proved from the Bible that the negro was a soulless animal. It was on the Christian Bible that the curse of human slavery was founded, and for years upheld in that country until wiped out with a nation's blood. It is also a fact to which I challenge truthful contradiction, that in no Christian Church in a former slave state in America will a negro be permitted to partake of the sacramental wine from the same cup with white Christians, nor will any white Christian go to a negro Church and partake with its members.

Says the Rev. De Witt Talmage, an orthodox Christian minister:—"Unless the Church of Jesus-Christ rises up, proves the friend of the people as well as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the Church as at present organized will become a defunct institution."

So far we have not as yet found any very conclusive evidence of fraternal affection that would be considered overwhelming; but perhaps we will fare better in Christian England.

From a private letter quoted in a late number of *Lucifer*, the following extract is taken:—"A lady brought me yesterday a big hamper of wild flowers. I thought some of my East End family had a better right to it than I, and so I took it down to a very poor school in Whitechapel this morning. You should have seen the pallid little faces brighten! Thence I went to pay for some dinners at a little cookshop for some children. It was in a back street, narrow, full of jostling people; stench indescribable, from fish, meat and other comestibles, all reeking in a sun that, in Whitechapel, festers instead of purifying. Indescribable meat pies at 1d., loathsome lumps of 'food,' and swarms of flies; a very altar of Beelzebub! All about, babies on the prowl for scraps; one, with the face of an angel, gathering up cherry-stones as a light and nutritious form of diet."

Is it unfair to suggest that but little Christian brotherhood exists where a "Whitechapel" can hold its sway?

From the *Women's Union Journal* we take the following list of prices paid for women's work in London:—

Making paper bags—4½d. to 5½d. a thousand; earn from 5s. to 9s. a week.

Making knapsacks—3½d. each; average 10s. a week.

Buttonholes (various deponents)—¼d. for seven; 6d. for twenty-four; 3½d. a dozen; 3½d. for three dozen in shirts; makes 8s. a week.

Shirts—2d. each and find own cotton; can get six a day done from 6 A. M. to 11 P. M.

Button-maker (girl of 16)—2s. for 100 gross, lathe-work with chest,
Book-folding—2½d. per gross.

Sack sewing—*6d.* for 25 ; *8d.* to *1s. 6d.* per 100 ; *6d.* per dozen (smaller size) ; makes *1s.* to *1s. 6d.* per day, *7s.* per week.

Carpet bag making—*8s.* a week.

Pill box making—*1s.* for 36 gross, can make *1s. 3d.* per day.

Cork branding—*6s.* a week.

Tobacco spinner—*7s.* a week.

Shirt finishing—*3d.* to *4d.* a dozen.

Whip making—*1s.* a dozen ; can do 1 doz. a day.*

If this is a sample of the brotherhood of man which permeates a Christian country, the less of it the better. A protest we see is now being made in the Australian papers that the brothels of other countries are being recruited there ;—perhaps it is this particular phase of Christian brotherhood that Mr. Triggs refers to in his diatribe.

"It's not the rents I look to," said the undertaker landlord of a wretched tenement block in London to Octavia Hill, "it's the deaths I get out of the houses."

In the last October number of the *Edinburgh Review* is an article on Africa. Full justice is done therein to the horrible situation of affairs, the slave-trade being rendered possible by the guns and ammunition supplied to the Arabs by Christian governments and agents ; and it is but a few weeks since that a Bishop of the Church of England said in a public discourse that all that was known of Christianity in that benighted country was that it was indissolubly connected with whiskey.

In "England's War," p. 491, by J. A. Froude, we read :—"There was a time when drunkenness was as rare in England as it is now in France or Spain. A hundred millions a year are now spent among us upon wine and spirits and malt liquor, five-sixths of it perhaps by the working-men upon stuff called beer and gin. The artizan or the journeyman, exhausted by the gas-poisoned air with which his lungs are loaded, and shrinking, when his day's work is over, from the stifling chamber which is all that society can afford as lodging for him and his family, turns aside as he goes home to the pot-house or the gin-palace. His watered beer is raised to double strength again by nux-vomica and *Cocculus Indicus*, and salted to make his thirst insatiable. His gin is yet some viler mixture—a minimum of pure spirit seasoned with white vitriol and oil of cinnamon and cayenne. Drunk, and with empty pockets, he staggers home at last to his wife, who must feed and clothe herself and him and his miserable family with the few shillings which she can reserve out of his weekly wages. She too often enough grows desperate and takes to drinking also. The result is that half the children born in England die before they are five years old. It is found that the milk supplied to the London Workhouse for the pauper children is shamefully watered. An honorable member speaks of it in the House of Commons as an 'exposure' and calls for an enquiry. Mr. Stansfield, speaking for the Ministry, complains of 'exposure' as too hard a word, and denies that watered milk

* Our Indian readers must remember that owing to the great expense of the poorest kind of living in England, these sums represent, perhaps, one-third of their exchange value in Rupees,—spent for the necessities of a worker's life here.—*Ed.*

is adulterated, because water is not a deleterious substance. It is true that pure milk is to children a necessary of life, and those who are not supplied with it die. Such a death, however, is of course *natural*, and the parish is relieved of the expense."

As a specimen of the brotherly love that always follows the spread of Christianity, the foregoing extracts are recommended to Mr. Triggs. Or perhaps the following, being more in his professional line, will prove acceptable in a greater degree.

"The Trinitarian denounces the Unitarian and the Unitarian the Trinitarian: and both unite in condemning the Roman Catholic.

"The Armenians denounce the Calvinist's views as a system consisting of human creatures without liberty, doctrine without sense, faith without reason, and a God without mercy. (*Archdeacon Jortin*).

"The Calvinists, on the other hand, represent Armenianism as 'delusive, dangerous, and ruinous to immortal souls,' (*Close's Sermons*) and the Unitarians declare them both 'to be a mischievous compound of impiety and idolatry.' (*Discourse on Priestly*).

"Again Archbishop Magee denounces the Unitarian system as embracing the most daring impieties that ever disgraced the name of Christianity; and declares, that 'if Unitarianism be well-founded, Christianity must be an imposture.'

"All sects join in denouncing the Wesleyans as misled fanatics, alienated from all knowledge of the true God.' (*Divine Truth*).

"The Church of England denounces the whole body of dissenters 'as accursed, devoted to the devil, and separated from Christ,' (*Canon V., vii*) and the Bishop of London (*Letters on Dissent*) 'declared the dissenters to be actuated by the devil, with the curse of God resting heavily on them all.'

"The dissenters are not slow in retaliating on the Church of England, declaring it to be 'an obstacle to the progress of truth, and that its end is most devoutly to be wished for by every lover of God and man!' (*Christian Observer*).

"The Roman Catholics declare their Church to be 'the only true one,' and all other sects join in denouncing her to be 'the scarlet whore of Babylon,' and a 'combination of idolatry, blasphemy and devilism.' (*Cun's 'Apostacy'*). Whilst the Roman Catholics retort on the whole body of Protestants of every sect and description, consign them to eternal damnation as heretics and schismatics, and their clergy, designated as 'thieves and ministers of the devil.' (*Rheims, Test.*)"

Mr. Triggs certainly believes in the inspiration of the Bible. Will he tell us what he thinks of the 109th Psalm as a specimen of fraternal love? Looking carefully and impartially at the foregoing facts, we will certainly not be deemed captious if we decline to have anything to do with such specimens of fraternal affection, or the source from which they sprang. If this is all the Christian Church can show as the result of over eighteen centuries of work in this field, it is neither "audacious" to try and supplement it, nor do we think it unfraternal to condemn it as a most lamentable failure. But no matter whether a failure or a success, the writer's assertion that the field is occupied and that no one

outside the Christian pale has any right to organize in favour of, or practise, brotherly love, is certainly most extraordinary and may well cause us serious thought.

Mr. Triggs tells us that on opening a copy of the *Theosophist* he saw some "Information to strangers" which he read; and then goes on to say "we read it 'is necessary to keep the idea of the Brotherhood of Man mentally indistinct. It is as a diffused sentiment only that the idea of Brotherhood can by any possibility penetrate the dark and distant places the world of to-day.'" Now it is but a fair inference that the above quotation is taken from the "Information to strangers," which Mr. Triggs declares he was seeking, but on an examination of the Journal in question, I find it taken from an article in the body of the Magazine. In the "information" we do read:—"The *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. *For anything else the Society is not responsible.*" (The italics are mine.—C. F. P.).

Instead of stating this, Mr. Triggs, with a disingenuousness unworthy of one who is speaking in the name of fraternal love, leaves his readers to infer that his quotation is an official utterance.

So far as the writer of this article is concerned, he believes that the idea of the Brotherhood of Man should be kept mentally distinct; as for its sentiment being diffused,—he believes that the more and farther ^{so} it is diffused the better for mankind. Every member of the T. S. is bound by virtue of his membership to assist in its diffusion as far as lies in his power or ability to do so; if he fails to do so, he fails in just so much of doing his duty.

As a good sample of special pleading we offer the following morceau:—"Give up the central belief in a Creator and we become nothing more than mere mechanical results of the out-working of blind natural forces—chance products. Where then is the ground for brotherhood?"

The writer does not believe in Mr. Triggs' "Creation" nor in "special providences," nor yet in "blind natural forces." It is possible to be godly though godless. Disbelief in a personal god does not necessitate belief in "blind nature forces."

The Deity the writer believes in "is neither in a paradise nor in a particular tree, building nor mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent and even omniscient creative potentiality." (See "Key to Theosophy," pp. 61, *et seq*). Believing then that the "Universe and all therein are one with the absolute Unity, the unknowable deific essence," from which all that is has emanated, and with which all is therefore indissolubly united, he thinks in all humility that his belief offers a more legitimate and far safer foundation on which to rear an organization for the diffusion of brotherly love than what Mr. Triggs offers. Nay, it is the only one.

The history of the Christian Church has been one long sickening record of rapine and bloodshed,—for the love of God (!); and if the sentiments recently expressed in the *Ceylon Friend* are those

held by Mr. Triggs and his confrères, surely the Wesleyan Missionaries in Ceylon must regret their inability to inaugurate the reign of steel and faggot there to-day.

No! the field is *not* occupied by Christianity now, or by any other creed; nor will Mr. Triggs' claim to a special patent on "brotherhood" be conceded by any one—least of all by the Theosophical Society. There can never be too many organizations for the diffusion of that sentiment, "audacious" though it may seem, nor can its diffusion be confined to any close corporation.

Such a brotherhood would *not* be a true one, nor universal; those qualities alone being found in an organization, whether the Theosophist Society or any other—that embraces all mankind without any distinction whatever of race, nation, creed, sex or color. With such an aim and keeping *mentally distinct* the motto of our Society, THERE IS NO RELIGION HIGHER THAN TRUTH, we can go on serenely conscious that the machinations and mis-representations of all the world, especially of the genus Triggs, can never prevail against it.

As for the founders of the Theosophical Society, any defence on my part would be an impertinence; but for their representatives, Col. Olcott and Madame Blavatsky, I would say to this missionary that the record of their connection with the Theosophical Society has been an unbroken one of continual self-sacrifice for others, of a self-abnegation and self-forgetfulness for the weal of their brother men, that might have deterred anyone not totally oblivious of moral heroism from trying to slander and belittle them. "Truth is mighty and shall prevail." If the clergy were possessed of that spirit of divine charity which they would have us believe the special property of their creed, and of which they should be a channel as ministers of the gospel, they could much better show it by trying to do justice to the motives of those whose every breath is drawn in the interests of others,—who believe in Altruism as the one truth, and who try humbly, earnestly, and faithfully, to make it the guide of their lives.

CHARLES FRANCIS POWELL, F. T. S.

SARVASARO-UPANISHAD¹ OF KRISHNA-YAJUR-VEDA.

Translated by the Kumbakonam T. S.

(N. B.—In the original all the questions are given together first and then all the answers. But the following arrangement is adopted to facilitate reference.)

(1) Q. **W**HAT is the nature of Bhanda (bondage)?

A. The Atma falsely perceiving the body and others which are not Atma to be itself and identifying itself with them—this identification forms the bondage of Atma.

(2) Q. What is Moksha (emancipation)?

A. The freedom from it (bondage) is Moksha.

(3) Q. What is Avidya (ne-science)?

A. That which causes this identification is Avidya.

(4) Q. What is Vidya (knowledge)?

(1.) This Upanishad will form a glossary of some of the Vedantic terms.

A. That which removes this identification is Vidya.

(5) Q. What are (meant by) the states of Jāgrata (waking), Swapna (dreaming), and Sushupti (dreamless sleep)?

A. Jāgrata is that (state) during which (the Atma) enjoys the gross objects of sense, as sound, &c., through the 14 organs,¹ manas, &c., (mind) which have sun, &c., as their devatas (presiding deities)² and which are without defect.

Swapna is that (state) during which (the Atma) experiences through the 14 organs—which carry with them the (Jāgrata) waking affinities—the perceptions of sound, &c., which arise at that moment from their former affinities, though the objects of sense, such as sound, &c., do not then exist.

The Atma experiences Sushupti when it does not experience sound and other objects of sense from the cessation of the functions of the 14 organs—and from the absence of these there being no special enjoying consciousness.

Thurya is that state during which the Atma is a witness to the existence or non-existence of the above-mentioned three states, though it is in itself without these three states, and during which it is one uninterrupted Chaitanya (consciousness). And that Chaitanya (consciousness) is that (state) which is connected with the three states, which can be inferred from the three states, which is without the three states, and which is pure.

(6) Q. What are Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya sheaths?

A. Annamaya sheath is the aggregate of the materials formed by food.

When the ten vayus (vital airs), Prana and others, flow through the Annamaya sheath, then (it) is called the Pranamaya sheath.

When the Atma connected with the above two sheaths performs the (involuntary) functions of hearing, &c., and the (voluntary) ones of thought, &c., through the 14 organs of Manas (mind) and others, then it is called Manomaya sheath.

When in the Antakarnah (the internal organ, mind, and the other three) connected with the above sheaths, there arise acts of meditation, contemplation, &c., about the peculiarities of the sheaths, then it is called Vignanamaya sheath.

When Gyana (wisdom), which is the cause of Agnyana (non-wisdom), which in its turn is the cause of the four sheaths—lies latent in the bliss of its own form like the banyan tree in its seed, then it is called Anandamaya sheath.

The Atma, which is associated with the Upadhi (vehicle) of these sheaths, is spoken of by a figure of speech as sheath (kosa).

(7) Q. What is meant by Kartha (doer), Jiva, Panehavarga (the five groups), Kshetrayagna (the lord of body or Universe), Sākshi (witness), Kutastha and Anthuyami (the hidden)?

A. The Kartha (doer) is one who, having acquired the idea of pleasure and pain, possesses the body and Antakarnahs (internal

(1.) The 14 organs are the five organs of sense, the five organs of action and four Antahkaranas (the internal organs), viz., Manas, Buddhi, Chitta and Ahankara.

(2.) All these organs are each animated by an intelligent principle called the Devatas, which know how to perform their own function only.

organs) to gratify the desires proceeding therefrom. The idea of pleasure is that modification of the mind known as desire. The idea of pain is that modification of the mind known as dislike. The causes of feeling pleasure and pain are sound, touch, form, taste and odour.

The Jiva is that Adhiasi (viz., one who thinks this body to be Atma or self) who thinks this (his) body which is obtained through the effects of good and bad karmas as one not obtained by him through such means.

The five groups are Manas (mind), &c., (viz., Manas, Buddhi, Chitta and Ahankara, which create respectively uncertainty, certainty, flitting thought and egoism); Prana, &c., (viz., the five vital airs, Prana, Apana, Vyana, Udana and Samana); Satwa, &c. (viz., Satwa, Rajas and Thamo qualities); the (five) Elements (viz., earth, water, fire, air and akas); and the virtue and its opposite. That which is endowed with the properties of these five groups, which does not perish without Atmagyana (Atmic wisdom) which appears eternal through the presence (or influence) of Atma, and which is the vehicle (for the manifestation) of Atma, is called the original Avidya (nonbeingness) and is the seed of the Linga (subtle) body. This only is called Hridaya-ghranthi (lit: heart-knot). The Chaitanya (consciousness) which is reflected and shines in it is Kshetra-Yagna.

Sakshi (witness) is that conscious one who knows the appearance and disappearance (of the three states) of the knower, the knowledge and the knowable, who is himself without (or not affected by) this appearance or disappearance and who is Self-radiant.

Kūtastha is he who is found animating without exception the mind of all creatures from Brahma down to the ants, who is the Atma, which is the seat of the Sakshi (witness) of all (creatures') mind, and who is shining.

Anthiryami is the Atma that shines, as the ordainer, being within in all bodies like threads strung successively in rows of beads and serving the purpose of knowing the cause of the several differences in Kūtastha and others who live with him.

8. Who is Pratyagatma (the individual Atma)?

A. It is of the nature of truth, wisdom, eternity and bliss. It has no vehicles of body. It is abstract wisdom itself; like a mass of pure gold which is devoid of the changes of bracelet, crown, &c. It is of the nature of Chit (consciousness). It is that which shines as Chaitaniya (atmic-consciousness) and Brahm. This Pratyagatma is subject to the Upadhi (vehicle) of Avidya, is the meaning of the word Thwam (thus in "Thatwamasi" or That art thou).

9. Who is Paramatma (the higher one)?

A. It is that which has the attributes of truth, wisdom, eternity, bliss, omniscience, &c., which is subject to the vehicle of Maya and which is the meaning of Thath (that in Thatwamasi).

10. What is Brahm?

A. That which free from all kinds of vehicles, which is the Absolute Consciousness itself, which is Sat (beingness), which is without a second, which is bliss and which is maya-less is Brahm. It is

(1 and 2.) Both terms mean the highest matter; but Avidya forms the particles of man, whereas Maya those of the universe.

different from what is meant by the word *Thwam*, which is subject to *Upadhis*. It is also different from what is meant by the word *Thath*, which is subject to varieties of *Upadhis*. It is (of itself) differenceless and appears as the source of every thing. It is the pure, the true and the indestructible. And what is (this) truth? It is the *Sat* (be-ness) which is the aim (or goal) pointed out by the *Vedas*. It is that which cannot be said to be *Asath* (non-be-ness). It is that which is not affected by the three periods of time. It is that which continues to exist during the three periods of time. It is that which is. It is that which is one without a second. It is that which has none similar or dis-similar to it. It is that which is the seat (or source) of all creation. It is that which does not perish, even though space, time, matter and cause perish.

And what is *Gyana* (wisdom)? It is self-light or illumination. It is that which illuminates everything. It is that Absolute Consciousness which is without any concealment. It is that Consciousness which has no beginning or end, which is perpetual, which is without modifications, and which is a witness to all modifications.

And what is *Anant*^a (the eternal)? It is that which is without origin or destruction^c. It is that which is not subject to the six modifications (viz., ^airth, growth, manhood, decay, old-age and death.) It is free^b from all *Upadhis*. It is that Consciousness which, being all full^d and without destruction, permeates *Avyakta* and other evolved universe, like the earth in the modifications of clay, the gold in the modifications of gold, and thread in the modifications of thread.

And what is *Ananda* (bliss)? It is that which is the receptacle to all happy sentient beings like the ocean to the waters (of rivers), which is eternal, pure, without parts and non-dual and which is the sole-essence of *Chidananda* (bliss belonging to consciousness).

11. Of how many kinds are substances?

There are three kinds, *Sat* (Be-ness), *Asat* (Non-be-ness) and *Mythia* (Illusory).

What is *Sat*? It is *Brahm*.

What is *Asat*? It is that which is not.

What is *Mythia*? It is the illusory ascription to *Brahm* of the universe that does not exist really.

What is fit to be known? It is *Brahm* the *Atma*.

What is *Brahma Gyana* (Brahmic wisdom)? It is the rooting out of all—bodies and such like—that are non-*Atma* and the absorption in *Brahm* which is *Sat*.

What is non-*Atma*? It is the universe which includes *Jiva*, *Akas* and others.

12. What is *Maya*?

A. The root of this non-*Atma* is *Maya*. She appears in *Brahm* as clouds, &c., do in the sky. She has no beginning, but she has end. She is common to evidence and non-evidence. She is neither *Sat* nor *Asat*; nor is she a combination of both (*Sat*—*Asat*). She is indescribable. She does not exist in *Brahm*, which is the seat of the varieties of differences as extolled by the wise. It is she that does not truly exist. Her nature is non-wisdom (*Agyana*). She

appears as Mulaprakriti,¹ Gunasamya (a state when the three Gunas are found in equilibrium), Avidya (Ne-science) and other forms. She has transformed herself into the form of the universe. A Brahm-knower knows her thus and enjoys her.

With reference to this subject there are the following slokas:

"I am not body. I am not the Indryas (organs). I am not Buddhi. I am not Manas. I am not Esa (Lord). Nor am I Ahankara (Egoism). I am not one that has Prana (breath) or Manas. I am full of light. I am always witness to Buddhi and others. I am indestructible at all times. I am (Chith) consciousness alone. I am always beneficent. I am not the doer nor the enjoyer. I am in the form of witness to Prakriti (matter). On account of my presence alone, do the bodies and others perform their function as if they were not inanimate. I am the firm, the eternal, the ever-blessful, the pure, of the nature of wisdom and stainless. I am the Atma of all bhutas (elements or beings). I pervade everywhere. I am the witness. There is no doubt (about this). I alone am the Brahm that is to be known through all the Vedantas. I am not the form—that can be known,—of Akas, Vayu, &c. I am not form. I am not name. I am not Karma. I am the Brahm that is of the nature of Sachithananda (Be-ness, consciousness and bliss). I have no body; and whence (then) are birth and death to me. I am not Ahankara (Egoism); whence then are hunger and thirst to me. I am not Manas, and whence then are grief and delusion to me. I am not the doer; and whence then are bondage and salvation to me?" Thus did the invisible voice speak the truth to the sages. Yea, thus did the invisible voice speak the truth to the sages.—Such is the Upanishad.

"INFIDEL BOB."

(Concluded from page 193.)

IN presenting this last instalment from Colonel Ingersoll's Lectures of the quotations which tend to prove that he is deeply tinged with the Theosophic spirit, it may be well to say that no purposed attempt has been made to give a reader, unacquainted with his writings, the least idea of his inimitable wit or powerful logic. Those passages only that bear upon the theme in hand were chosen, and of these but samples have been given. It may be said that many passages of an opposite character might be culled from Colonel Ingersoll's Lectures; and, to a certain extent, that is true. But, anyone conversant with his writings, has no difficulty in separating his real ideas, spoken from his heart, from the arguments put forward in the heat of controversy; and it is to the latter category that almost all his "untheosophical" utterances belong. Like most controversialists Colonel Ingersoll frequently uses the best weapon available at the moment for the purpose of disabling his

(1.) This refers to that slumbering state of the universe—called also *Maha-Sushupti*—between the cessation of and the reawakening into activity of the universe. In this state all the Jivas are absorbed with their Karmic affinities into *Mulaprakriti*. On the reawakening into activity, it (*Mulaprakriti*) is called *Maya*, *Avidya* and *Thamasi*, which also differ in themselves.

adversary, and yields to the temptation to "answer a fool according to his folly." When, therefore, we find him speaking of Spirit and of God in a manner that may seem to us, who are dwelling in the quiet of a philosophic mind, to be somewhat undignified or even flippant, we must remember that it is not *our* idea of these things, or even his own idea, that he is characterizing, but the distorted and insignificant notions concerning them which are put forward by his opponents. Colonel Ingersoll calls himself an Agnostic; and an Agnostic in the meaning in which he uses the term is simply one who says, "I do not know,"—and does not mean, as some writers have represented, one who declares "I will never know," or "Man can never know." In the former sense Theosophists are necessarily Agnostics,—like everyone else who is not so grossly and conceitedly ignorant as to imagine he has fathomed the unfathomable. But even when doing his best to pose before us as an Agnostic (*Agyllie*, Ignoramus?) Ingersoll cannot help being Theosophical. Could anything be more so than what he says of modern controversy in his recent article in the *North American Review*, entitled: "Why I am an Agnostic"? He says:—

"In the discussion of theological or religious questions we have almost passed the personal phase, and are now weighing arguments instead of exchanging epithets and curses. They who really seek for truth must be the best of friends. Each knows that his desire can never take the place of fact, and that next to finding truth, the greatest honor must be won in honest search."

Again, in the same article, he confesses that, Agnostic as he is, he is "forced to the conclusion"—several conclusions—which, if they be not purely *gnostic* and Theosophical, no conclusions ever were. Hear him:—

"My mind is so that it is forced to the conclusion that substance is eternal; that the universe was without beginning and will be without end; that it is one eternal existence; that relations are transient and evanescent; that organisms are produced and vanish; that forms change—but that the substance of things is from eternity to eternity. It may be that planets are born and die, that constellations will fade from the infinite space, that countless suns will be quenched—but the substance will remain."

Were Colonel Ingersoll to pursue his own ideas, as here stated, a little farther, he would find himself *nolens volens* a Theosophist. What is that "substance" which remains when worlds and suns vanish from space, but *Mulaprakriti*? What is the "one eternal existence" but *Parabrahm*? He has only to remember his own dictum that *everything lives*—that, in fact, the "one eternal existence" is life itself,—to see that if material nature is dissolved and disappears, while "substance" still remains, the material universe does not fade *from* space but *into* Space; and there we have a *Manwantera* and its succeeding *Pralaya*. His is not the mind to limit eternity to one day and one night, however long, or to deny that universes, like "organisms," must necessarily be "produced, and vanish," in endless series.

It is when the question is asked: How, and by what means, all things, great and small, are produced? that Colonel Ingersoll is

truly agnostic; and who indeed is not so, in presence of that tremendous mystery? Some may trace cause and effect a little further back than others do, and follow them up on other "planes" of being, or fancy that they do so; but all must quickly come to the limits of their mental powers, beyond which the mind staggers, and all is darkness and mystery; to give a name to which unknown and unthinkable "something which is not anything" in no way helps us to comprehend it or its modes of action. We Theosophists see the Great Mystery not only *beyond* but *within* everything; "each grain of sand, each leaf, each blade of grass" has for us an unfathomable depth, a meaning which, eluding us, escapes into infinity. So these have also for Colonel Ingersoll; and few Theosophists will refuse to say "Amen" to the concluding paragraphs of his article:—

"Let us be honest with ourselves. In the presence of countless mysteries; standing beneath the boundless heaven, sown thick with constellations; knowing that each grain of sand, each leaf, each blade of grass, asks of every mind the answerless question; knowing that the simplest thing defies solution; feeling that we deal with the superficial and the relative, and that we are forever eluded by the real and absolute,—let us admit the limitations of our minds, and let us have the courage and the candour to say: We do not know."

He agrees with Epicurus that Virtue is the means and happiness the End:—

To me Epicurus seems far greater than Aristotle. He had clearer vision. His cheek was closer to the breast of Nature, and he planted his philosophy nearer to the bed-rock of fact. He was practical enough to know that virtue is the means and happiness the end: that the highest philosophy is the art of living. He was wise enough to say that nothing is of the slightest value to man that does not increase or preserve his well-being, and he was great enough to know and courageous enough to declare that all the gods and ghosts were monstrous phantoms born of ignorance and fear.¹⁰

Each religion is fitted for the time it is born:—

Man has produced every religion in the world. And why? Because each religion bodes forth the knowledge and the belief of the people at the time it was made, and in no book is there any knowledge found, except that of the people who wrote it. In no book is there found any knowledge except that of the time in which it was written.¹¹

He states the true nature of unbelief:—

The truth is, that what you call unbelief is only a higher and holier faith.¹⁰

The world's religious ideas are improving:—

We are making religions to-day. That is to say, we are changing them, and the religion of to-day is not the religion of one

year ago. What changed it? Science has done it; education and the growing heart of man has done it. And just to the extent that we become civilised ourselves, will we improve the religion of our fathers. If the religion of one hundred years ago, compared with the religion of to-day, is so low, what will it be in one thousand years?¹¹

Our ideals become nobler as our minds expand :—

As man advances—as his intellect enlarges, as his knowledge increases, as his ideals become nobler, the Bibles and creeds will lose their authority—the miraculous will be classed with the impossible, and the idea of special providence will be discarded. Thousands of religions have perished, innumerable gods have died, and why should the religion of our time be exempt from the common fate?¹⁰

Devotion to a religion is not man's true object :—

We deny that religion is the end or object of this life.

When it is so considered it becomes destructive of happiness—the real end of life. It becomes a hydra-headed monster, reaching in terrible coils from the heavens, and thrusting its thousand fangs into the bleeding, quivering hearts of men. It devours their substance, builds palaces for God (who dwells not in temples made with hands), and allows his children to die in huts and hovels. It fills the earth with mourning, heaven with hatred, the present with fear, and all the future with despair.³⁰

In reality Religion is the highest science :—

What is religion? Religion simply embraces the duty of man to man. Religion is simply the science of human duty and the duty of man to man—that is what it is. It is the highest science of all. And all other sciences are as nothing, except as they contribute to the happiness of man. The science of religion is the highest of all, embracing all others.¹⁷

He tells us what he thinks the religion of the future will be :—

We are laying the foundations of a grand temple of the future—not the temple of the gods, but of all the people—wherein, with appropriate rites, will be celebrated the religion of Humanity. We are doing what little we can to hasten the coming of the day when society shall cease producing millionaires and mendicants—gorged indolence and famished industry—truth in rags, and superstition robed and crowned.²⁹

In another place he says :—

That which is founded upon slavery, and fear, and ignorance, cannot endure. In the religion of the future there will be men and women and children, all the aspirations of the soul, and all the tender humanities of the heart.⁴

Sympathy is the true basis of Morality :—

After all, sympathy is genius. A man who really sympathises with another understands him. A man who sympathises with a religion instantly sees the good that is in it, and the man who

sympathises with the right, sees the evil that a creed contains.

Sympathy is the mother of Conscience :—

The idea of right and wrong is born of man's capacity to enjoy and suffer. If man could not suffer, if he could not inflict injury upon his fellow, if he could neither feel nor inflict pain, the idea of right and wrong never could have entered his brain. But for this, the word conscience never would have passed the lips of man.

He declares what are the real good and the real evil :—

There is one good—happiness. There is but one sin—selfishness. All law should be for the preservation of the one and the destruction of the other.⁴

We can be happy only by making others happy :—

Now, then, as I say, if you want to be happy yourself, if you are truly civilised, you want others to be happy. Every man ought, to the extent of his ability, to increase the happiness of mankind, for the reason that that will increase his own. No one can be really prosperous unless those with whom he lives share the sunshine and the joy.³

Were men unselfish this world would be a paradise :—

Ah ! What a beautiful religion humanitarianism and charity might become ! To do so sweet a thing as to love our neighbours as we love ourselves ; to strive to attain to as perfect a spirit as a Golden Rule would bring us into ; to make virtue lovely by living it, grandly and nobly and patiently, the outgrowth of a brotherhood not possible in this world where men are living away from themselves, and trampling justice and mercy and forgiveness under their feet !²

He tells us what is true success :—

Let us teach our children that the happy man is the successful man, and he who is a happy man is the one who always tries to make someone else happy.¹⁷

In what true worship consists :—

The only God that man can know is the aggregate of all beings capable of suffering and of joy within the reach of his influence. To increase the happiness of such beings is to worship the only God that man can know.³¹

The Brahmin's prayer :—

There is a prayer which every Brahmin prays, in which he declares that he will never enter into a final state of bliss alone, but that everywhere he will strive for universal redemption ; that never will he leave the world of sin and sorrow, but remain suffering and striving and sorrowing after universal salvation.¹¹

Religion is not a theory—it is life :—

There is no religion but goodness, but justice, but charity. Religion is not theory—it is life. It is not intellectual conviction—it is divine humanity, and nothing else. There is another tale from the Hindu of a man who refused to enter Paradise without a faithful dog, urging that ingratitude was the blackest of all sins. "And

the god," he said, "admitted him, dog and all." Compare that religion with the orthodox tenets of the city of New York.¹¹

Doing—not believing—is the important thing :—

Virtue is a subordination of the passions to the intellect. It is to act in accordance with your highest convictions. It does not consist in believing, but in doing.³⁰

The religion of Christ has been smothered by dogmas :—

As the philosophy of the ancients was rendered almost worthless by the credulity of the common people, so the proverbs of Christ, his religion of forgiveness, his creed of kindness, were lost in the mist of miracle and the darkness of superstition.²¹

Dogmatic Christianity has killed the religion of Jesus :—

The morality in Christianity has never opposed the freedom of thought. It has never put, nor tended to put, a chain on a human mind, nor a manacle on a human limb; but the doctrines distinctively Christian—the necessity of believing a certain thing; the idea that eternal punishment awaited him who failed to believe; the idea that the innocent can suffer for the guilty—these things have opposed, and for a thousand years substantially destroyed, the freedom of the human mind. All religions have, with ceremony, magic, and mystery, deformed, darkened, and corrupted the soul. Around the sturdy oaks of morality have grown and clung the parasitic, poisonous vines of the miraculous and monstrous.²¹

True Religion is the child of Freethought :—

True religion must be free; without liberty the brain is a dungeon and the mind the convict. True religion is the perfume of the free and grateful air. True religion is the subordination of the passions to the intellect.⁴

Civilization consists in the subordination of passion :—

What is passion? There are certain desires, swift thrilling, that quicken the action of the heart—desires that fill the brain with blood, with fire and flame—desires that bear the same relation to judgment that storms and waves bear to the compass on a ship. Is passion necessarily produced? Is there an adequate cause for every effect? Can you by any possibility think of an effect without a cause, and can you by any possibility think of an effect that is not a cause, or can you think of a cause that is not an effect? Is not the history of real civilisation the slow and gradual emancipation of the intellect, of the judgment, from the mastery of passion? Is not that man civilised whose reason sits the crowned monarch of his brain—whose passions are his servants?⁸

He describes the inner or astral world :—

The dark continent of motive and desire has never been explored. In the brain, that wondrous world with one inhabitant, there are recesses dim and dark, treacherous sands, and dangerous shores, where seeming sirens tempt and fade; streams that rise in unknown lands from hidden springs, strange seas with ebb and flow of tides, resistless billows urged by storms of flame, profound and awful

depths hidden by mist of dreams, obscure and phantom realms where vague and fearful things are half revealed, jungles where passion's tigers crouch, and skies of cloud and blue where fancies fly with painted wings that dazzle and mislead; and the poor sovereign of this pictured world is led by old desires and ancient hates, and stained by crimes of many vanished years, and pushed by hands that long ago were dust, until he feels like some bewildered slave that Mockery has throned and crowned.¹⁰

Actions must be judged by their consequences :—

We know that acts are good and bad only as they affect the actors, and others. We know that from every good act good consequences flow, and that from every bad act there are only evil results. Every virtuous deed is a star in the moral firmament.¹¹

As we would reap, so must we sow :—

If a man injures his neighbour, it is not enough for him to get the forgiveness of God, but he must have the forgiveness of his neighbour. If a man puts his hand in the fire and God forgives him, his hand will smart exactly the same. You must, after all, reap what you sow. No God can give you wheat when you sow tares, and no devil can give you tares when you sow wheat.

Of the progeny of a crime :—

After forgiveness the crime remains, and its children, called consequences, still live.¹²

"Forgiveness" is a delusion and a snare :—

If I, by slander cover some poor girl with the leprosy of some imputed crime, and she withers away like a blighted flower, and afterward I get the forgiveness of God, how does that help her? If there is another world, we have got to settle with the people we have wronged in this. For every crime you commit you must answer to yourself, and to the one you injure. And if you have ever clothed another with woe, as with a garment of pain, you will never be quite as happy as though you had not done that thing. No forgiveness by the Gods. Eternal, inexorable, everlasting justice so far as Nature is concerned. You must reap the result of your acts. Even when forgiven by the one you have injured, it is not as though the injury had not been done.¹³

Nature never pardons :—

There is no law in Nature, no fact in Nature, by which the innocent can be justly punished to the end that the guilty may go free. Let it be understood once for all: Nature cannot pardon.¹⁴

No God can remit the consequences of our acts :—

I insist that no God can step between an act and its natural effects. If God exists, he has nothing to do with punishment, nothing to do with reward. From certain acts flow certain consequences; these consequences increase or decrease the happiness of man; and the consequences must be borne.¹⁵

Those to whom man is responsible :—

Liberty says to the man : You injure or benefit yourself ; you increase or decrease your own well-being. It is a question of intelligence. You need not bow to a supposed tyrant, or to infinite goodness. You are responsible to yourself and to those you injure, and to none other.²⁷

He who injures another really hurts himself :—

In a little while a man will find that he cannot steal without robbing himself. He will find that he cannot murder without assassinating his own joy. He will find that every crime is a mistake. He will find that only that man carries the cross who does wrong, and that upon the man who does right the cross turns to wings that will bear him upward for ever.¹⁵

Karma—by another name :—

There is one splendid thing in nature, and that is that men and nations must reap the consequences of their acts—reap them in this world, if they live, and in another if there be one. That man who leaves this world a bad man, a malicious man, will probably be the same man when he reaches another realm, and the man who leaves this shore good, charitable and honest, will be good, charitable and honest, no matter on what star he lives again. The world is growing sensible upon these subjects, and as we grow sensible, we grow charitable.⁶

Karma—still further explained :—

There is in the moral world, as in the physical, the absolute and perfect relation of cause and effect. For this reason, the atonement becomes an impossibility. Others may suffer by your crime, but their suffering cannot discharge you ; it simply increases your guilt and adds to your burden. For this reason happiness is not a reward—it is a consequence. Suffering is not a punishment—it is a result.²¹

Falsehood is self-destructive :—

Every wrong in some way tends to abolish itself. It is hard to make a lie stand always. A lie will not fit a fact. It will only fit another lie made for the purpose. The life of a lie is simply a question of time. Nothing but truth is immortal.⁴

The doctrine of endless punishment is blasphemous absurdity :—

Nothing but the most cruel ignorance, the most heartless superstition, the most ignorant theology, ever imagined that the few days of human life spent here, surrounded by mists and clouds of darkness, blown over life's sea by storms and tempests of passion, fixed for all eternity the condition of the human race. If this doctrine be true, this life is but a net, in which Jehovah catches souls for hell.²¹

What happens when Belief is considered necessary for salvation :—

The idea that a certain belief is necessary to salvation unsheathed the swords and lighted the faggots of persecution. As long as

heaven is the reward of creed instead of deed, just so long will every orthodox church be a bastille, every member a prisoner, and every priest a turnkey.²¹

Crime and error are but incidents in man's development :—

Is there not room for a better, for a higher philosophy? After all, is it not possible that we may find that everything has been necessarily produced, that all religions and superstitions, all mistakes and all crimes were simply necessities? Is it not possible that out of this perception may come not only love and pity for others, but absolute justification for the individual? May we not find that every soul has, like Mazeppa, been lashed to the wild horse of passion, or like Prometheus, to the rocks of fate?²⁷

Mankind is more to be pitied than to be blamed :—

I want you to remember that everybody is as he *must* be. I want you to get out of your minds the old nonsense of "free moral agency;" then you will have charity for the whole human race. When you know that they are not responsible for their dispositions, any more than for their height; not responsible for their acts, any more than they are for their dreams; when you finally understand the philosophy that everything exists as an efficient cause, and that the lightest fancy that ever fluttered its painted wings in the horizon of hope was as necessarily produced as the planet that in its orbit wheels about the sun—when you get to understand this, I believe you will have charity for all mankind.³

We are brothers in weakness, as in strength :—

The truth is, we are both good and bad. The worst are capable of some good deeds, and the best are capable of bad. The lowest can rise, and the highest may fall.²

"Let us be friends :—

I propose good fellowship—good friends all round. No matter what we believe, shake hands, and say, "Let it go; that is your opinion; this is mine: let us be friends." Science makes friends; religion, superstition, makes enemies. They say, belief is important; I say, no; actions are important; judge by deeds, not by creeds. Good fellowship.^{15*}

* The numbers attached to the quotations refer to the following Lectures, some of which are now out of print. 2. Breaking the Fetters. 3. Social Salvation. 4. Ghosts. 5. Defence of Freethought. 8. God and Man. 10. Answer to Gladstone. 11. Divine Vivisection. 15. What must we do to be saved? 17. Skulls. 21. Is all the Bible inspired? 29. Gods. 30. Apotheosis of Thomas Paine. 32. The Christian Religion.

THE GODDESS OF WEALTH.

THE world has ever been trying to read the riddle of the inequality of human life. Inquiring man has always attempted, and does even now attempt, to formulate an answer to the interesting problem, *Why are some men richer than others?* One points to chance. Another raises his ignorant finger towards an unintelligible God. A third finds fault with idleness, want of perseverance, and so forth. A fourth reminds us with all pomp of wisdom, of the universal laws of 'the struggle for existence,' and 'the survival of the fittest.'

Now, chance is a synonym for ignorance pure and simple. God is an excuse for ignorance. The plea of idleness and want of perseverance is an indication of ignorance and want of observation. The laws of the struggle for existence, and survival of the fittest, appear to be little more than learned hypotheses, without any clear indications of the mode in which they work out the inequality of human life in the department under discussion.

There are men and women who work to their utmost and yet cannot secure a decent competence. There are others who, with the best will, and with a very respectable power to work, find absolutely no work to do. To bring against all and every one of them the sweeping charge of idleness and wickedness would be extremely unphilosophical. It would be more. It would be an indication of the most wretched cruelty, or, at least, of gross and culpable ignorance. The majority of those men and women, who, with the best will to work, find absolutely no work, or who, with a very respectable amount of work, cannot secure a decent competence, are from virtue's point of view the very best of human beings.

There appears to be no reason why many a bright, pure and healthy man and woman should die out in the brutal struggle for existence, to give more room on earth to as many dark, impure and unhealthy human beings who happen to be rich. To expect that the strong and the healthy should die out because they are poor, is to ignore the multifariousness of human nature. The poor are seen to live very long lives, and poverty has not yet ceased to exist after a world-old struggle for existence with wealth.

Modern philosophy gives us no satisfactory solution of the problem. It does not even attempt to locate the causes of wealth and poverty. The ancient philosopher with his gods and goddesses, and his recognition of a functioning universe behind the phenomenal, was more keen-sighted. Let us see how has he solved the problem in India.

The sun, as I tried to explain in my 'Thoughts on the Prasnopnishat,' is not only the source of our heat and cold, but as well that of wealth and poverty. He is the centre of the macrocosmic life-principle of that portion of space over which his influence extends. Every point, every portion, large or small, of the shining disc is a complete picture of the whole. The whole is a Figure,—inasmuch as it gives form to the living organisms of earth. That figure is not, strictly speaking, that of a man or beast or any particular tree. It is the figure of a something which is common to

every terrestrial form. It is the figure of a god, who, under given circumstances of Time and Space, appears in whatever shape that suits these. But since every point is a picture of the whole, the sun is in fact nothing more than a group of innumerable life-figures, all alike in general appearance, and yet all having considerable tatwic differences caused by their relative positions to each other. In other words, the one great centre of our system, is a collection of innumerable atomic centres of energy, each of these differing from the other in the phase of its action. Every department of human life has thus a centre of informing energy in the Sun. Each of these centres is a god, or a goddess, or, more properly, the life-principle of a god or goddess. One group of these life-figures—these atomic centres of energy—has received the name of Lakshmi (Fortune), the goddess of wealth. She is a goddess of the very highest possible importance in human life. As the Rishi Bhargava in his ode to the Goddess says, she is the ruling principle of human life.

There is no object of man which is not rendered easy of attainment by the goddess. It is Lakshmi that gives dignity to man. It is Lakshmi that makes man respected, courted and caressed. It is Lakshmi that makes him comfortable. It is Lakshmi that covers all his faults. It is Lakshmi that helps him in becoming useful to his fellowmen. The most superficial observer of society can never deny the mighty influence which wealth exercises in human affairs. It is impossible to live without it. What this power is has only fallen to the lot of the pantheistic tatwic philosopher to discover.

In order to better explain his conclusions, I shall follow the good old rule of Indian philosophy, *Know thyself by thyself*. This is the rule which the science of Breath has by pre-eminence adopted. It has thus discovered that man thinks of wealth, longs for wealth, or comes in the possession of wealth, when in his body works a certain phase of the tejas tatwa of Prána, and when his life-principle has a generally prevailing tinge of that tatwa. It is thus evident that the power which gives us wealth is a modification of the tejas tatwa, and that it is located in our own life-principles and nowhere else. Whence does it come into our life-principles? From the fountain head of all life, the Sun. It is thus to the Sun that we trace the wealth-producing tejas tatwa of our life-principles, and thence we call this particular modification of the tejas tatwa a goddess, and find her out to be a perfect *Figure*, an ethereal being who has the inborn power of assuming whatever figure the circumstances of time and space dictate.

The Sage Bhargava in his ode to Lakshmi speaks of her as *Tejorupa*. This means that the tejas tatwa enters principally into the composition of the life-principle of the goddess, and, as shown above, the pantheist has learned this lesson from the manifestations of breath in the human body.

It is further said of the goddess that she is present in every living thing. In the mineral, the vegetable, and the animal kingdoms, she is universally present. In fact, it is her presence that gives to anything the character of wealth.

Her chief resort among metals is in gold. It is therefore that she is spoken of as having a general tinge of gold, wearing golden clothes, playing with lotuses of gold, seated upon a lotus of gold, carrying in her hands vases full of gold. It is also on the same account that the world puts the highest value upon gold. The possession of gold is the highest indication of wealth. The use of gold coinage, is the complement of a nation's wealth.

The absence of gold coinage from India shows, without even the slightest possibility of mistake, that she has angered Lakshmi, and courted the favour of her antagonist Poverty. The more has a country to pay for gold, the greater without a shadow of doubt is her poverty.

And what then is the cause of poverty? Why is the goddess of fortune sometimes so very cruelly absent from her temple in the centres of human life—principles—individual or national?

She is represented to be the loving and devoted wife of Vishnu, the great Preserver of the Purana Triad. Everything in the phenomenal world is found subject to a threefold change—creation, preservation and destruction. The sun is the great source of these changes in the kingdom of terrestrial life. What is the function of the preserving energies of the sun? To see that every created thing has the fullest and the longest possible play of its qualities, and that, above allst, is given the best opportunities to propagate itself, so that the cream of usefulness might never receive a permanent check, and that the qualities of the thing might be forever preserved. In fact, the production of its like is the highest and the only possible preservation. It is in this way that the 'Unconquerable Preserver' does his duty, and it is in the performance of this duty that his loving and faithful consort invariably follows him. For what is wealth? It is the use of the productions of the earth, in whatever form they appear, to the utmost of one's necessities.

Who is a man of wealth, but he who does, or can, command the use of whatever he wants to the desired extent? That a man has the power of governing things so as to utilize them to the utmost of his necessities and to the utmost of their capabilities, shows that he has in him the power which in the solar macrocosm is called Vishnu, Or, to use the terminology of the Indian pantheist, the fact indicates that Vishnu has thrown his reflection into the life-principle of the man.

Here then is the secret of wealth. If you use your wealth to the utmost of its capabilities, if you *preserve* it by using it in such a way that it goes on constantly *producing its like*, or helping in the process, you give room in your life-principle to the *Great Preserver*, who is invariably followed by Lakshmi. She cannot live without her lord. The long and short of the argument is that, if a nation or any individual human being uses every earthly object that he comes in contact with, to the utmost of its capabilities, and in such a way that it might not be wasted, but produce or help in the production of other useful objects, that nation and that individual is sure to become wealthy. In other

words, he is sure to have the power of using things to the utmost of his necessities.

Learn to *preserve* a thing, and that thing will learn to *preserve* its connection with you.

In order to be able to *preserve* a thing, as Vishnu does by giving the fullest scope to its productive powers, the one thing that is absolutely necessary is knowledge. Unless you know what a thing is, you can never possibly give full scope to its productive powers. It is on this account that one of the names given to the goddess of fortune is *Vidya*, knowledge. The knower is the same as the preserver, and in his track come knowledge and wealth.

It is evident from the above remarks that the true worship of Vishnu is a scientific investigation into, and an intelligent utilization of, the qualities of terrestrial objects to the utmost of their productive value. Now what man or what religion is there that will deny to mankind the right of doing this sort of practical honor to this one of the most important manifestations of divine energy? The Hindu pantheists differ from others in his belief that the divine whole has in Himself distinct centres of the various energies which are seen working in the universe, and it is to these minor centres which are, so to speak, the organs of the whole, that he gives the names of gods and goddesses. In doing this he aims at the perfection of scientific analysis, and succeeds in the attempt. Who can help it, if he gives offence to beginners in theology— young or old, priests or laymen?

We have now discovered the cause of wealth. It is the presence in the life-principle, of the focussed picture of the goddess of wealth, and this is consequent upon the presence in the centres of our life of her consort the Great Preserver.

The question of the causes of wealth and poverty is now reduced to this, 'Why is Vishnu absent from some life-principles, and present in others?'

To answer this question we have to fall back upon the universal doctrine of Karma. Every action changes the colour of *Prána* (life-principle). When the *tatwic* composition of the human life-principle is in touch with the *tatwic* composition of Vishnu, the energy of the god is focussed in the man. The single action which produces sympathy between the microcosmic and the macrocosmic life-principles, is to follow into the steps of the Preserver in relation to wealth. If we use and utilize whatever of wealth we possess so as to give the fullest play to its productive energies, our life-principle takes in the image of the god. If, however, we waste our wealth in useless luxuries, or do not use the necessities of life to the utmost of their capabilities, our life-principle will be blind to the universally diffused rays of the Preserver. We ourselves are responsible for the present absence or presence of Vishnu and his consort in our life-principle.

I tried to show in my essays on *Prána* in the ninth volume of *The Theosophist*, that the greater part of the actions we do, have their effect in the next birth. The present presence or absence of Vishnu and Lakshmi is always the result of actions done in the last life. Those men and women who are groaning under poverty,

did, in the long past, all that lay in their power to waste the productive capacities of their wealth. The force they have thus generated must have its way. No amount of hard work, no amount of virtue and intellect, or even of vice, will help you, unless and until the colour intensified in your life-principle by your wasteful habits is gone. It is not to be understood by this that present habits of useful application of wealth, and careful use of the necessities of life that fall to your lot, never have any effect in the present, and that they are always postponed for centuries. As a matter of fact these good habits always show their good result in the present life, when Vishnu and Lakshmi are already present in the life-principle. And besides they always generate the same good force, to be always laid in store for the future. Let no man therefore become idle, because he is suffering for past misdeeds which must have their way. Let him always go on creating to the utmost of his power, the antagonistic force of good deeds. As the good colour forces its entrance into the life-principle, the other hastens its exit. It is only a question of the fight of two opposite forces. The stronger wins, and while a good store is always being laid up for the future life, the present hardship is a good deal softened down. The life of a nation being long enough for the same astral combinations of time to appear again and again, the working of this law is better studied there. Thus the Hindus were very rich of old. Those were the times when they knew the nature of their gods, when they strived by good deeds to place them in the spheres of their life-centres, and not in temples of brick and mortar. They began then to spend their monies in luxuries, useless wars, and for the sake of mere show. They forgot how to preserve their wealth, and Vishnu consequently fled from them, and with him Lakshmi. Their future rests with themselves. Let them worship Vishnu practically and truly, and not by burning incense on the altars of stone. They will by and by drive the demon of Poverty out of the land of their fathers, and once more leave the gods free to come back to the land they loved so much of old.

RAMA PRASAD.

ELOHISTIC TEACHINGS.

IV.

ANTHROPOLOGICAL.—THE ORIGIN OF MAN.

(Continued from page 195.)

THE origin of man, with the cause of his existence, is veiled in the obscurity which enshrouds the mystery of Being.

Had the human race a beginning?

Some have ventured to doubt this, and, taking things as they find them, assume that mankind is as persistent as the earth itself—that man is co-eval with his surroundings and will endure with them; but that the immortality accruing to him in this way belongs to the race which passes through endless generations, while the individual men and women successively perish. The alternations of barbarism with civilization have even been held to countenance this view. The general coincidence of these conditions, which must be distinguished from their contrasting secular relations, shows that the one does not prevent the other, while the want of persistency in progressive advance—with the successive relapses indicated by history, affirmed by tradition, and observable in the careers of succeeding generations of individuals, families, nationalities and races—suggest that persistency of race, with instability of type and a perishing individuality, is a reasonable way of accounting for the anomalies of life.

Others, following the geological indications, claim that the earth was at one time void of life, and that from small beginnings—how initiated they admit themselves powerless to explain—it has made a gradual if intermitting advance to the present day. These affirm that conscious life, which has culminated in man, is moving onwards and upwards on this earth, and point to the recent rapid advance of human knowledge in proof of this. But so doing, while subordinating the interests of the individual to those of the race, they overlook the persistent if irregular ebb and flow of the tide of civilization, and fail to recognize that man is now on the crest of an advancing wave, the retreat of which may be nearer at hand than it is agreeable to admit. Were some great cataclysm to overwhelm the earth as in its earlier geological eras, were its continents to subside and other lands to rise from the ocean depths, What would become of our boasted civilization? During the subsidence—with all the dread phenomena which accompanied it throughout the period (possibly involving successive generations) of its occurrence—terrified man would lose every vestige of his previous slowly and painfully acquired knowledge, and those who escaped from the subsiding to the up-heaved land would have to commence a renewed career of barbarism on a new earth. The ebb of the tide here would, from its relative suddenness, be more rapid and complete than its flow, and the consequences resulting from it more widespread and enduring.

This alternate flux and reflux—under which the gains of the advancing wave are swallowed up by and disappear in its retreating successor, so that when a balance is struck the ultimate benefit to the human race must be potential rather than actual—

is very suggestive. Hence in all ages those who have reflected on the subject have been driven to the conclusion that the natural, culminating in the human, is but a developing matrix through the advancing forms of which a Something successively passes, that it may be moulded and modelled during its passage, and prepared for that real life to which the present is a prelude.

This Something, thus being acted on by the serial lives, of which the natural matrix is constituted, has been individualized as Spirit in subordinate orders of Being and is being personalized as Soul in man.

Under such a view the origin of man must be regarded as coincident with origin of life.

But even so his possible origin is twofold, and owing to this two schools of thought have grown up together, and have even alternately succeeded each other, either having only been capable of temporarily overcoming and casting out its opponent.

Of these two schools—the one, which I shall call the human, affirms the natural origin of man on the planet whereon he dwells, and denies his previous existence in an inconceivable condition apart from the earth: whereas the other, the superhuman school, assumes the pre-existence of man in another and higher, an undefinable state, and claims his descent therefrom to, and incarnation on, his present planetary abode for some mystic purpose to be attained through his successively embodied lives.

This mystic purpose has never been declared. It is a mystery, the unveiling of which would reveal the meaning of life. Now to ascertain the meaning of life by discovering its object is the aim of both schools. But if man came down as man from on high, if he is in essence one with the Most High, and if the Most High is the sum of all perfections, from which nothing can be taken away and to which nothing can be added, then is the descent of man to an imperfect state wholly unaccountable. Had it been affirmed that he descended to this imperfect state to make it perfect, or at least more perfect, then would his descent thereunto have been intelligible. But to claim that he voluntarily entered a state from which only imperfections can be gained; that he debased that state by a disgraceful fall, and still further degrades it by the uses he makes of it; and that his one desire is or should be, to be freed from it in order to regain his original perfection, and so be enabled to return to and once more become one with the Most High, is to admit that the life of man on earth is a failure, its object purposeless, its meaning unexplained.

The writings of the Elohist embody, in a more or less tangible form, the teachings of the earlier, the human school. The reinterpreting transformations and extensions of the Jehovist and his successors give expression to the doctrines of its superhuman supplanter. I shall, therefore, for greater convenience, speak of these schools as Elohistic and Jehovistic, respectively—using these designations as typical representatives of the human and superhuman ways of regarding the workings of nature, since natural and mystical interpreters first came into collision.

From whatever point of view the origin of man may be considered, the inquirer should always bear in mind that actual knowledge on the subject—a knowledge whose accuracy cannot be called in question—is wholly beyond his reach. He can but theorize on the indications before him, and the ultimate outcome of his speculations must rest upon, must be—hypothesis.

The first condition of any such hypothesis is, that it should be free from any savour of absurdity; that it should offer probable grounds for its acceptance and be reasonable in its requirements. To do and to be this, it must meet and account for all the ascertainable facts and relations with which it has to deal, and harmonize its conclusions with the requirements of these.

The hypothesis of the Jehovist, as interpreted by the Kabbalists, when reduced to its simplest proportions, is grounded on the assumption of the divine origin of man—an origin which he, nevertheless, considers not incompatible with a variously interpreted fall.

But then, to explain and reconcile these inconsistent or seemingly inconsistent relations, this hypothesis assumes the Divine, to which it attributes his genesis, to have been itself evolved from the impassible and absolute Divine which is the Supreme source and fontal essence of all things, and, therefore, though still divine from the human point of view, actually something less than Divine in virtue of this evolution: so that what in the human is the manifested man, is the last in a series of descents from that which first emanated from the impassible Divine.

The impassible Divine of the Jehovist has neither characteristics nor attributes. It neither willed, desired, nor caused that first emanation which evolved the universe. And yet it is the source from which all flows—the One from which all proceeds, and to which all will eventually return.

Is emanation possible under such conditions? Only in one way. It must have been the result of unconscious and involuntary function.

The descent through this emanation is, according to the Jehovist, from the idealized transparency and formless purity of the subjective state, through what may be termed progressive condensation, to the ideal types of form in the invisible order, from which the visible order is to be derived.

These ideal types are—in virtue of the transforming influences of the idealizing evolution through which they have passed, have become—spiritual beings seeking embodiment in the further condensation and organization of the forms they have by idealization made their own. And by gaining this embodiment these spiritual beings constitute themselves the progenitors of man.

The mystery of the Fall is intimately associated with the transformation of the heavenly into the earthly man. Some of the expositors of the primary evolution of spirit affirm that, like and with the evolution itself, the Fall passed through successive phases, the first of which was the refusal of some for a time to accept the embodiment which was the natural issue of individualized and developed Spirit. But it is more usually maintained

that the first fall was that of Spirit into matter through incarnation—though how this view is to be reconciled with the assumed conditions under which it was induced is difficult to understand: and that the second was the fall of the incarnated heavenly man into sexual generation, from which proceeded the earthly and fallen man. But, when the theory of the Fall, which was of Jehovistic origin, was imposed on the subjugated Elohist school, the surviving holders of the Elohist doctrine secretly taught their concealed disciples that the actual and only fall they recognized was that of the natural man into the power of Spirit and his acceptance of the teaching of spiritualizing guides.

According to the Jehovist each human being is an embodiment of a spirit entity derived through evolution by emanation from the impassible Divine, and, therefore, though unconscious that this is the case, is in reality ~~an~~ incarnate god.

Under this view man is by no means the simple being he fancies himself, but a complexly organized medium of the potencies, an individualization of the principles and a personalization of the entities constituting the several orders through which he has passed to his actual state, a something from each of these having entered into and forming that of which the self consists, and endowing that self with its own faculties and powers, to be called into activity as his further evolution proceeds.

The Jehovist finds a confirmatory basis of this view in the Elohist account of the Creation, which he reads as a statement of the evolution of the invisible order and of the heavenly man by the potencies which, in their mediatized forms are to become the progenitors of the earthly man.

Passing over this misrepresenting appropriation of the Elohist narrative, with the remark, that it can but treat of evolution in the visible order, since its object is to show how, after the creation of the heavens and the earth, the atmosphere and the land are upraised from the water by the action of fire, and are then by solar action clothed with vegetable and quickened with animal life, in advancing series, till in the human the culmination of these is gained, and man and woman—the male and the female, not the male-female, man—by their advent crown the initial work; and considering the actual narrative, as though it had been really intended to denote the successive stages of an antecedent evolution of Spirit in the invisible order, with a view to its progressive involution in a materialistic medium, the occult axiom—"as above, so below"—at once determines the relations of the visible to the invisible evolution. This must follow its invisible types in the order in which these were produced, that the invisible may become progressively visible, since otherwise the involution below would not correspond with, would not be as the evolution above. And yet so little did the Jehovist regard this axiom, that in his account of the origin of the visible order he makes the advent of man precede that of the animal and vegetable kingdoms, and even leaves it to be inferred that he is the progenitor of these, according to the assertions of subsequent interpreters.

The want of accord here is so palpable that later apologists have sought to evade the difficulty by affirming that the creation of animals recorded in the Elohist, and, as they would have it, spiritual kosmogony, is that of the Zodiacal signs and other constellations, there represented as beasts; but, setting aside the fact that the names given to these were simply distinctive designations, suggestively recording, in the way of the mystery language—that is, in its name as well as the peculiarities of the animal designated—the prevailing characteristics of the order of nature, when they were respectively in astronomical ascendancy, the creation (apparition or initiation of the special functional action) of the luminaries proper to the phase of evolution then reached is stated to have been the work of the fourth day or stage thereof, and so to have preceded animal evolution, whether of the invisible or visible order.

The Jehovist's view of the method of the antecedent creation of man harmonizes with the conception of antecedency. According to it man, at first but the diffused shadow of the incarnating Spirit, passes from the cloudlike state through successive stages of condensation, consecutively gained by various processes of reproduction, until his present organization and stature are attained. These he reaches as a bisexual being, and it is not until the division of the sexes that the Fall takes place, as a fall into the natural process of generation.

While his organization was proceeding, from being single-eyed he became three-eyed and two-eyed.

In the one-eyed man spiritual and natural vision were combined.

In the three-eyed man the third eye was the organ of spiritual vision.

With the loss of spiritual vision at the Fall the third eye was absorbed and disappeared, retreated into the centre of the brain—a rather singular conclusion, by the way, since the retreat of the third eye from the disturbing influence of physical vision ought to have facilitated spiritual insight.

It would thus appear that the marvellous blindness of the Jehovist (or his interpreters) to the facts and relations with which he had to harmonize his hypothesis, is only equalled by his wonderful ignorance of the earlier Mystery Language. Had he been familiar with even the rudiments of that language, he would have been preserved from the error of attributing to the Elohist a teaching wholly at variance with the doctrine he was handing down. Had he pondered over the phenomena of nature and the progressive character of evolution, he would have realized that vision with two eyes was more perfect than, and therefore an advance upon that obtained through one—so that, if after the development of two, the original single eye remained, or recurred as a third eye in some individuals, this phenomenon should only be regarded as a *lusus naturæ*, and the vision of those individuals would have been less perfect in consequence of this defect; and would have learnt that the bisexual preceded the unisexual organization, because it was an order of a lower type—that the bisexual were incapable of unaided or independent volitional generation, the double sexed

union of two of the bisexed being necessary for reproduction; that the division of the sexes was a slow process, not brought about by the dividing of one into two, but by the gradual development of one set of organs and the absorption of the other; and that this was accomplished low down in the scale of being, and was completed before the higher orders were reached, though a tendency to relapse to the lower state sometimes shows itself as a degrading process. This is occasionally demonstrated, in the rare cases of so-called human hermaphroditism. These seem to have been caused in the embryonic state by a sustained attempt of the incarnating spirit to change its sex through the organization it is building up. As a consequence of this effort it finds that all it is able to do is, cause an arrest of development in one direction and a slight redevelopment in the other, and so produce a sexless being.

The grave error of the Jehovist and other inculcators of the superhuman view of the origin of man, has been that of claiming to find their doctrine in the writings of antecedent teachers, especially in such as have been widely accepted and are highly venerated. The most ancient of these scriptures have been written in some of the various forms of the long forgotten Mystery Language. They have consequently been misunderstood and misinterpreted, and have thus become capable of having some of the characteristic marks of any doctrine imputed to them. Owing to this the superhumanizers assume that their views are to be found in all ancient SS., and that all ancient religions are simply the exoteric shells of an esoteric kernel. But, so doing, they forget the recoil which must follow the demonstration of the inaccuracy of such a pretension in even a single instance.

The dissociation of the Elohist from the Jehovistic doctrinal formularies is very suggestive in this regard, for it shows that evidence has been claimed and testimony relied on as bearing a witness contrary to that which, under cross-examination, is actually given. This is unfortunate, for, apart from their intrinsic value, it tends to discredit doctrines which, after all, must, in the last instance, stand or fall by their own merits, and should be a warning to all inquirers to consider the reasonableness of any teaching submitted to them, apart from the source from which it may be claimed to have been derived, or the authority attributed to it by its imparter.

The Elohist is not free from the suspicion of having appropriated and misinterpreted an earlier kosmogony. He seems to have had before him a pictorial representation of the several successive phases of Creation handed down by some earlier teacher, and in his written description of the series has fallen into sundry errors. The gravest of these is the conversion of the depicted commencement of the physical, physiological and psychical action of the luminaries on the at length fully prepared earth, and advancing embodiments of life into an account of the creation of those bodies. But these defects of his kosmogony are as nothing, when compared with its great merit of being grounded on a natural basis and formulating a truly scientific hypothesis. It claims that the entelechy to be incarnated in man, with the elements

by operating on which the incarnation is to be accomplished, is eliminated from Space—viewed as a form of Divine Substance—by some unknown functional action, but, owing to the conditions involved, necessarily remains therein, with the simultaneously extruded elements, in a diffused state, tending to cloud the natural transparency of space. This the Jehovist has read as the emanation of that which is to become human, from the Divine; and it is through overlooking the functional character of his emanation that he has fallen into an error, the consequences of which vitiate his whole hypothesis.

The only way he has been able to find out of the error thus initiated, is that extension of his hypothesis which makes of the visible order an illusive state.

Here again he has misread and misrendered the Elohist, whose teaching was that it was an illusion to suppose that happiness was attainable in this state, and not that the state itself was illusory. Indeed, it is obvious at a glance that if the visible is a manifestation of the invisible, in whatever order or degree, it must be as real as that of which it is the manifestation. Even viewed as a veil of the Divine, it must be an actual vesture to be able to clothe that which it so effectually conceals. To suppose that the transient is itself illusory, because its transiency can be fancifully treated as illusive, is not other than a delusion.

Having been functionally eliminated from Space, the Elohist hypothesis holds that the diffused energy and elements are gathered up from the spaces in which they are diffused, by the planetary bodies—of which they are thus made basic constituents, that the pristine transparency and purity of space may be maintained—and thus obtain a primary embodiment; and then, by a series of functional changes, they are gradually brought to a state in which they can be restored to and reabsorbed by their original source, Space.

This series of functional changes constitutes evolution—as displayed in the universe, and as brought under the observation of man in the planet on which he dwells.

By the instrumentality of this evolution the energy to be incarnated in man, and the elements with which it is associated, pass functionally from the elemental state through the inorganic, the organized and the animated kingdoms, in a progressively advancing order, to the human, which it enters as a spirit.

This spirit, when duly matured, possibly only after many reincarnations, is functionally converted into a soul, which, at the close of its final embodiment, enters the soul state as the divinized, the Divine human.

It thus appears that, under the earliest traceable natural view of Creation inculcated by the human school, man was held to have originated on this earth, as a germ implanted by the Central Sun, which, under the fostering influence of the Polar, the Equatorial and the visible Sun, acting on it in succession was passed, by the agency of the inorganic, the organic and the psychic cell, through the mineral, the vegetable and the animal kingdoms, into the human state.

During its passage through these kingdoms which occupied a period commensurate with the geological epochs, the developing germ, gradually adding organ to organ and member to member, prepared its advancing bodily form and fitted its simultaneously growing faculties for the crowning step in its terrestrial evolution—entry into the human.

The six successive preliminary phases of this evolution are clearly indicated and accurately defined in the Elohistie Kosmogony, rightly interpreted.

Through their instrumentality the primary germ has become a matured spirit, which passes the seventh, eighth and ninth phases of its continuing evolution in a series of human incarnations, until, fully prepared by these, it enters the tenth phase, of assured happiness—the soul state, duly fitted for the enjoyment of the life of that state.

When the Elohistie and the Jehovistic hypotheses are compared and contrasted, it is found that they severally deal with different aspects of kosmical function—the one wholly natural, defined by the Elohist; the other wholly spiritual, set forth by the Jehovist.

These aspects have this much in common, that their point of departure is the invisible—Space. But they differ absolutely in their methods, the Elohist describing a natural evolution of Spirit, through functional interaction with Matter, crowned by its incarnation in man; the Jehovist, a degrading involution of Spirit in Matter, to the human, or a descent of the heavenly and his manifestation as the earthly man. But then, to meet the difficulties of his hypothesis, the Jehovist affirms that the involution is illusory, whereas the Elohist maintains the evolution to be real and actual.

Following upon this the issues of the evolution and the involution are so far similar that both Elohist and Jehovist assume a return of the outcome of evolution and involution to the source from whence it proceeded. But then, according to the Elohist, the return is in the form of the divinized human, as a personal organ of the Divine, whereas the Jehovist affirms that, its personality disappearing, the spirit of man returns to, is reabsorbed by, and becomes one with its original source—so that where the Elohist sees the actual creation of personal Divine organs in which the Impersonal is personified, the Jehovist can only see a meaningless degradation of the Impersonal with a view to an ultimate return to the impersonal state.

The hypothesis of the Elohist, however, does not limit the effect of evolution to the production of the personal organs of the Impersonal. On the contrary, it affirms that this is the selected product—the human soul; and that those human spirits which fail to reach the soul state at their last incarnation, are ultimately dissolved and repass, as the regenerated elements of its substance, to the source from whence they had been originally eliminated—Space. Thus the Elohist, more far seeing than the Jehovist, includes the evolution of spirit with the evolution of man in his theory, and, by predicating the final issue of each, shows that the humanizing is higher than the spiritualizing function in the order

of nature ; while the Jehovist, limiting his vision to the spiritual aspect of his subject, is blind to all that lies beyond.

Is it possible to penetrate behind the veil which conceals the conditions and relations of the soul-state ? One of the fundamental principles of the secret doctrine suggest that it is, for if the occult axiom—"as above, so below"—holds good of the previous phases and states of passing life, then must the inverse reading of that axiom—"as below, so above"—hold good of this state. Hence those seeking a clue to the conditions of life in the "Above" may reasonably expect to find it by pondering on the conditions of life in the "Below" for life in the "Above," though higher in degree, can hardly differ in kind from the life of the "Below" from which by evolution it is derived.

HENRY PRATT, M. D.

THE VISIT OF APOLLONIUS TO THE MAHATMAS OF INDIA.

(Concluded from page 215.)

THE next proceeding was to install Apollonius on the Chair of King Phraotes, and then Iarchas invited him to ask any question or open any discussion he pleased. Apollonius shewed himself the sage. His first question was "Did the Mahatmas know themselves ?" But Iarchas's reply was a surprise to the Greek. "We do. We know all things, simply because we first know ourselves. This is the first and elementary knowledge, without which no one can be admitted into our circle."

His next question was, "What opinion did they hold of themselves ?" And was answered, "That they held themselves to be gods because they were good men." His next enquiry was about the soul. He was informed that they held the reincarnation theory of Pythagoras. This led him to ask whether like Pythagoras Iarchas could remember any previous incarnation as a Greek or Trojan warrior. Here the high priest reprov'd the conceit of the Greeks, in thinking the heroes of the Trojan War to be the height of perfection, to the neglect of the reverence due to better men—whether Greek, Egyptian or Indian. His last incarnation had been one Ganges, a king of the Indian people. The Æthiopians were in that day living in India and subject to him. He was ten cubits in stature and very handsome. He built many cities, repelled an invasion of the Scythians (Aryans), embanked and diverted the river Ganges so called after him. In his end he was assassinated by the subject Æthiopians, who driven by the vengeance of the Indians, as well as by the growing sterility of the earth and other causes produced by his ghost, were forced to leave their native land and wander from place to place until, satisfied with the punishment he had given them, he had allowed them to settle in the part of Africa called after them Æthiopia.*

* Is this referring to the story of the Shepherd King of the Israelites ?

This discourse was interrupted by a messenger announcing that the king of the country was on his way to consult the "Prophets," and would arrive toward evening. Iarchas answered he was welcome, and that he would leave them a better man for having met their Greek guest.

He then resumed his conversation and asked Apollonius in his turn to tell something of his previous incarnation. Apollonius excused himself on the plea that it was an undistinguished one and scarcely worth recalling. "But surely," observed Iarchas, "to have been the captain of an Egyptian merchantship was not such an ignoble occupation: for I see you were that." Apollonius remarked that the profession ought to be as worthy as that of a politician or general, but sailors had degraded it by their own conduct. "Besides, my very best act in that life no one deemed worthy even of praise. In those days pirates infested the Phœnician Sea. One of their spies came to me one day when I was in harbour on the eve of starting with a rich cargo. He offered me 10,000 drachmas if I would allow them to capture my vessel. I pretended to agree, and arranged that they should remain hid on the further side of a promontory while I set sail during the night, and lay to under the promontory, so that they could fall upon me in the morning. We happened to be in a temple; so I made the pirates swear to fulfil their promises to me, and I swore to them to do as they wished. But instead of lying to, I set on all sail and so got off." And you think this a just act? remarked Iarchas. "Yes," said Apollonius, "and a humane one—I saved the life of my men and the property of my employers, and was, though a sailor, above a bribe." Iarchas smiled. "You Greeks seem to think that, if you are not actually doing wrong, you are just and virtuous. Only the other day an Egyptian was here telling about the Roman Proconsuls now-a-days; how they go out gaily to their provinces with axes and lictors and other insignia of office, but without the slightest information of the people they are going to govern, and the silly people exclaim, 'what fine governors they are: for they do not take bribes.' But your fault is due to your writers of fiction, they cry up Minos who really was a tyrant, while they decry Tantalus, who made his friends partners of immortality at his own expense. See our idea of Tantalus," and he pointed to a statue of a Thessalian holding a goblet, from which brimmed an incessant stream of refreshing wine.

Here their conversation was interrupted by the tumult in the village, occasioned by the king's arrival—"very different from the way Phraotes comes," observed Iarchas, "he comes as quiet as a 'mystery' ceremonial."

Apollonius noticed the good men were not stirring themselves at all or making any preparation to receive His Majesty. So he enquired if they intended offering the king any refreshments. "Aye, aye," was the quiet reply, "we have plenty of everything here. He is a gross feeder. But we allow no animal food—only vegetables and sweetmeats. Here he comes." The king glittering with gold and jewels approached as a suppliant with hands outstretched. The priests enthroned on their seats, bowed their heads

as if graciously granting his request, but ignored the presence of the king's son and brother. Iarchas then rose up and asked the king if he would take refreshment. The king assented, and, lo, in rolled four tripod tables of their own accord, followed by bronze automaton cup bearers: trays of sweetmeats and bread, fruits and vegetables, all exquisitely prepared, moved up and down the guests, held by invisible hands. Two fountains of wine and two fountains of water, one hot and the other cold, flowed from the tripods, the automata mixed the water and wines in due proportions, and distributed the beverages in goblets of large size made each out of a single precious stone.

The company reclined at their meal in the fashion of the refined Greeks and Romans of the day, but no place of honour was assigned the king.

In the course of the dinner Iarchas said to the king, "Let us drink to the health of this illustrious gentleman here," indicating Apollonius. The king demurred. "I hear he is a friend of Phraotes." "Yes," replied Iarchas, "and he is still a guest of Phraotes, even here with us." "But what are his pursuits?" asked the king. "Those of Phraotes," was the answer. "I do not think much of them nor of your guest" sneered the king: "they prevent even Phraotes from being manly." Apollonius here asked Iarchas to inquire of the king if he derived any advantage from not being a philosopher. "Only this," modestly replied the king, "that I feel myself to be as good as anybody else." "You are right," replied Apollonius, "you could not still hold that opinion if you were a philosopher." "And pray, my fine philosopher," sneered the king, "tell us what you think of yourself." "That I am a good man only so long as I am a philosopher." "You are crammed full of Phraotes, I see," said the king. "That is sign that I have learnt something by my travels; and, if you could see Phraotes, you would say he was crammed full of me. He wanted to give me a letter of introduction to you, but, when I heard from him that you were a decent gentleman, I told him it would be superfluous."

This little flattery mollified the king's jealousy and suspicions, and he said "Well, sir, I wish you welcome." "The same to you," replied the Greek, "but one would fancy that you had just come in."

"I should like to know," asked the king with a self-satisfied smile, "what the Greeks think of me?" "About as much, I suppose, as you think of them," replied the Greek. "That's nothing at all," said the king. "I am sure the Greeks will be delighted to hear that fact when I tell them, and they will think you a most unique specimen of humanity," was Apollonius' retort, and then quietly turning to Iarchas, "Let us leave this idiot to himself. I suppose he has drunk too much. But why do you treat his son and brother so ignominiously and not even admit them to your table?" "Because," said Iarchas, "they may one day rule, and by slighting them we teach them not to slight others."

Apollonius, then, noticing that the number of the Sophoi was only eighteen, asked how it came to be such a peculiar number. He was informed that the Indian Lodge of Magi paid no attention

to the number, but only to the qualifications of their members. When Iarchas' grandfather entered it, it consisted of eighty-seven, of which that grandfather was the youngest, and eventually in his 130th year the only surviving member. In all that time no eligible candidate having offered himself for admission, he remained four years without a colleague. The Egyptian Lodge once congratulated him on his being the sole occupier of the seat of wisdom; but the old man begged them not to reproach India with the small number of its wise men. Iarchas criticised the system of the Greek Elian Lodge, as he had heard they elected the Olympic Dikasts by lot,—thus leaving to chance what should be the reward of merit—and elected always the same number—being obliged thus sometimes to exclude good men and sometimes to include inferior ones: a much better system, he said, it was to allow the numbers to vary with circumstances, but to strictly require the same qualifications.

The king, so long left out in the cold, here rudely broke into the conversation. "I do not like your Greeks: they ran away before the Persians." Apollonius took the trouble to correct the king's knowledge of history. Then the king apologized for his false notions, on the plea that the rascally Egyptian travellers had always misrepresented the Greeks to him, making out that all their religion, laws and civilization were derived from the Egyptians, while the people themselves were the scum of the earth, cracked-brained, romancing, poor but swaggering. But henceforth," added the king politely, "I shall hold a better opinion of them."

Iarchas remarked that he had been long waiting for this day to come that was destined to undeceive the king. "But now that you have had your lesson let us drink together the loving cup of Tantalus and retire to rest." And so stooping to the cup he first quaffed it himself and then handed it to the other guests, and there was enough for all: for it bubbled up mysteriously as if from a fountain.

Then they lay down to rest, but at midnight they arose again and floating in the air sang a hymn to the mystic pillar of fire. Then they have a private audience to the king, and next morning early after the early service, the monarch had to retire to the village in virtue of a convention which forebade his remaining more than one day at the college. As he left, he pressed Apollonius to come and visit him there. The sages now sent for Damis. The poor Chela had all the previous day been left down in the village, but Apollonius gave him the above succinct account of what had occurred, and he entered it in his note book.

This day Iarchas gave his two guests an epitome of the philosophy of the Indian school. The earth was composed not only of the four elements—water, fire, air, earth—^{but} also of a fifth, viz., "Æther" (? akasa, astral light, tatwas' mest etism.)

These were all co-related, but spirit^{ual} beings were generated out of the æther, and terrestrial mortal beings out of the air. The world is an animal and hermaphrodite^{and} bi-sexual, and as such reproduces all creatures of itself and ⁱⁿ itself. This world might best be likened to one of those big trading vessels which are

now used for traffic in the Indian Ocean, a sort of floating home and castle with pilots at the helm and look-out, seamen for the masts and sails, marines to guard against pirates, and a captain over and above all who rules and directs the rest. So in this world there is first a ruling deity, and then bands of sub-deities who each have their department, some above the earth and some below it. For, perhaps, there was a distinct region below the earth-level terrible and deadly.*

Poor Damis here carried away by admiration burst into extravagant praise of the Indian's elegant discourse and fluent Greek, and further conversation was interrupted by the arrival of native suppliants, a child possessed, a lame man, a blind one and other unfortunates; all of whom were cured and sent away happy.

Apollonius, but not Damis, was further initiated in astrology and divination and invocations to deities. Only "etherial" souls, such as that of Apollonius, could apprehend such subjects. But still Iarchas said to Damis pleasantly, "Do you never foresee anything,—you who are the companion of such a man?"

"Yes," said Damis, "but only in matters that concern me personally. When Damis predicts he only predicts for himself—like an old witch." And the Sophoi all laughed at his modest pleasantry.

Their stay among the Sophoi extended to four months. On their departure their hosts provided them with camels and a guide, and gave Apollonius a special present of 7 rings, one for each day, and dedicated to each planetary spirit. They accompanied their guests on the road and took an affectionate farewell of Apollonius, prophesying that even in his life-time he would attain the honours of divinity.

The itinerary of the journey back is most perplexing in some particulars.

They started with the Ganges on their *right* and the Hyphasis on their *left*, they travelled down to the sea coast, and reached it in *ten days*. Now if they were at Mt. Aboo and the Hyphasis taken as the Nerbudda, this might be taken to be correct. But if they were in Kashmir and the Hyphasis is the Jhelam, or Chenab, as the route up seemed to indicate, there must be some mistake in the name of the rivers, and also the sea must have come up much further up the Indus than at present, or the travellers must have mistaken the Indus, which is very broad in its lower course for the sea itself. But the lapse of two thousand years must doubtless have pushed the mouth of that river much lower down, judging by the present rapid rate of the delta formation. In this ten days' journey they came across wild oxen, asses, *lions*, panthers and tigers, showing they must have traversed jungles on the way and perhaps a desert also; they met with a new species of monkey, black, hairy and dog-faced, like little men. This last looks as if they must have come by way of Bengal, and therefore the position of the Ganges was rightly mentioned and only the number of days wrongly. But I still think their home

* In here speaking of the "earth," the Mahatma was probably referring not to our globe but to our present terrestrial grade of consciousness, and to the "elementary" life that haunts our sub-consciousness.

route was by Scinde. For the historian says distinctly that after ten days they came to a small merchant factory and passage boats of a Tuscan build, and that *the sea was of a very dark colour*—indicating that they were mistaking the river water for the sea, because the banks were so distant. Furthermore, after dismissing the guide and camels with a letter of thanks to their masters, in which Apollonius says, "I came to you by land, with your aid I return by sea and might have returned by air,"* the travellers embarked, and sailing along came across the mouth of the Hyphasis which ran into the sea (? river) through a narrow gorge with beetling cliffs, its current being strong enough to cause danger to navigation. What river in India answers this description? The Nerbudda or Mahanuddy might if the sea came further inland in those days. Does any tributary of the Indus enter the river thus? The historian goes on to say that at the mouth of the *Indus* they found a city called Patala, built on an island formed by the river where Alexander had collected his fleet in old days—Damis in his note book gave some particulars of the Indian Ocean then called the Red Sea, which the historian mentions as interesting facts confirming the observation of other travellers, viz., that there the constellation of the Great Bear is no longer visible, and at noon there is no shadow and the stars are all in different positions. This certainly favours the view that the travellers returned by the Bay of Bengal and rounding Ceylon got into equatorial regions. But Damis may have been recording not his personal observation, but what he heard from the sailors.

For the rest they passed a town Byblus, famous for large muskels, another called Pagala of the Oritae, with rocks and sands of copper, a city Stobera, where the inhabitants the Carmani fed themselves and their cattle and clothed themselves with fish. Then they anchored off Balara, a mart for myrrh and palms. Then a pearl fishery is mentioned, and the ingenious method the inhabitants employ to make pearls grow in the oysters. This may have been in the Persian Gulf. For the next thing mentioned is that they finally reached the mouth of the Euphrates and went up to Babylon, where they again met their friend Bardanes.

Such is the interesting account of Philostratus, who was a master of Greek rhetoric at the Court of Rome. It only remains to add the interesting way these Boswellian notes of Damis fell into his hands and thus came to be published. When Damis died his journal was kept by his family as an heirloom for upwards of a century, till one of the descendants knowing the taste that the Empress Julia Domina, the wife of Severus, had for the curious, presented her with it. She found it so interesting that she gave it to Philostratus with orders to revise and edit it.

To us, perplexed students of the present days, this account is still more interesting as a corroboration of much that we have heard from other sources. I venture, in conclusion, taking as I do the history of Philostratus to be genuine and the journal of Damis

* He actually did use this method of "Projecting" once when he disappeared from a tribunal at Rome at noon whilst on his trial, and appeared at eve to Damis at Puteoli.

authentic, to point out some of the points we may learn from it. 1st.—That the school of the Mahatmas in India not only existed two thousand years ago, but was connected and in intercourse with similar esoteric circles in Egypt and Greece, and that there were false lodges as well—perhaps of black magicians. 2ndly,—That the powers and teachings and habits of this school correspond with those of the prophets of the Hebrews and the Persian and Median Mages. 3rdly,—Here we have an explanation of the historian's great problems, the origin of the Greek Myths and of the Shepherd kings. 4th,—Here we have a proof of the esoteric teaching of reincarnation and astrology. 5th,—The powers of clairvoyance, æthervoyance, projection of the astral body, levitation, healing, prophecy, &c., now seen commonly in spiritualistic communities, were then possessed by the few, and with the tendency of the age, as seen in art, music and science, have spread from the few to the many.

It would, as I said at the beginning, be of extra interest to us in India if we could identify the then abode of these Mahatmas. Perplexing as the itinerary is, surely the minute description of the rock of the Indian sages ought to be enough to enable us to do this. There cannot be many rocks answering that description. Can any of my readers experienced in Indian travels or geography help me?

LUCKNOW.

F. W. THURSTAN, M. A.

THE AGE OF SRĪ SANKARĀCHĀRYA.

(Concluded from page 185.)

SECTION III.—INTERNAL EVIDENCE.

BEFORE proceeding to examine the evidence furnished by his works, it may be asked what his works are. This is a pertinent question, seeing that a good many works—more than sixty—are generally ascribed to him. The works, when judged by their style, and the system of philosophy they inculcate, are not all his production. Very few of them can be *his* works. These are the Brahma Sūtra Bhāshya, the Upanishad Bhāshya, the Gitā Bhāshya, the Commentaries on Sanatsujātiya, and on Sahasranāmādhyāya. It is doubtful whether he wrote a commentary on Nrisimhatāpani Upanishad, as it contains extracts from the 'Vārtikas' written after his time. One Sankarānanda wrote commentaries on several minor Upanishads, such as the Kaushitika, and on comparison of these, in point of style, with the commentary of Nrisimhatāpani, it is evident that he alone must have written it. Upadésasahasri and Drigdrisyavivéka claim to be the writings of Sri Sankarāchārya. For the present it is doubtful whether they are his writings. The other works, such as Apārókshānubhūti, Atmātmavivéka, Vivékachūdāmani and Atma-

1. Some, however, think that even the commentary on Sanatsujātiya and Sahasranāmādhyāya are not his own.

bódha cannot be his works, for they are in many respects in contradiction with philosophical conclusions found in his Sūtra, Upanishad, and Gītā Bhāṣyas. Even among the commentators on his Védānta Sūtra Bhāṣhya, there is a difference of opinion as to the real import of several passages; compare, for example, the interpretations in Bhāmati and Vivarana; and a particular passage in Aitareyopānishad Bhāṣhya which contains several modes of interpretation.¹ Sidhāntalésasāngraha, a treatise on Védānta Philosophy, by Appiah Dikshitā, enumerates many sub-divisions among his followers. It is plain, therefore, that after the time of Sri Sankarāchārya his school became variously divided, and every individual belonging to a particular division wrote a work, on the basis of his own doctrines, and attributed it to the philosopher. That this was the case will be apparent to any one who has an opportunity to go through Appiah Dikshitā's examination of those systems, and compare his statements with such works as Vivékachūdāmani, &c.

Looking, then, into those works that are undoubtedly his own, viz., the three Bhāṣyas, we find him quoting Upavarsha,² Sabaraswami,³ Bhartriprapancha,⁴ Dramidāchārya,⁵ Vrithikāra,⁶ Kumārila-bhatta,⁷ Prābhākara,⁸ Udyōtakara,⁹ Prasastapāda,¹⁰ and Isvara Krishna.¹¹

We may now try to roughly ascertain the dates of these several authors, and find out which of them was the last in point of time.

Upavarsha. His name is rendered famous by the Kathāsāritsāgara of Sōmadēva and Kshémēndra, which is an abridgment in Sanskrit of Brihatkatha written by Gunādhyā in the Prākṛit tongue, during the reign of Śātavāhana.¹² He was the author of a gloss on Jaimini's Mimāṃsa Sūtras and the Védānta Sūtras of Bādarāyana. He is stated to have lived during the reign of king Yōgananda, and whoever he might be, there can be no doubt that he lived before the Christian Era. Sabaraswami was the author of a commentary on the Mimāṃsa Sūtras of Jaimini. His date may be between the 4th century B. C. and the 2nd century A. C.¹³ He quotes in his work a *vṛtti* on the Mimāṃsa Sūtras. Besides, Bhartrihari in his Vākyapadēya quotes certain solutions of Mimāṃsa problems. These solutions are those of Sabaraswami and of

1. Vide p. 29 of Madras Edition.

2. Pp. 291, 953 of Védānta Sūtra Bhāṣhya (Bibliothica Indica series).

3. Pp. 58, 953 (Ibid).

4. Pp. 1, 378, 375, Brihadāranyopānishad Bhāṣhya (Madras Edition).

5. Pp. 1, 87, 89, Chbāndōgyopānishad Bhāṣhya (Madras Edition).

6. Pp. 57, 343 of Védānta Sūtra Bhāṣhya (Bibliothica Indica series; pp. 7, 93 of his Gītā Bhāṣhya (Babu Bhuvan Chander Bysack's, Calcutta Edition, which also contains Anandagiri's commentaries thereon, and a Hindi translation).

7. Pp. 50, 53, Védānta Sūtra Bhāṣhya (Bibliothica Indica series).

8. P. 57 (Ibid).

9. (Ibid).

10. 2nd Adhyāya, 2nd Pāda.

11. 2nd Adhyāya, 2nd Pāda (Ibid).

12. As may be learnt from Kathāsāritsāgara, Bāḥirs Harsha Charita, Kuvalāya-nanda, Chandraika, and Kavyādarsa of Dandi.

13. During this period many famous Yāgnikās flourished, such as Pakshilaswamy, Hariaswamy, Devaswamy, Karavindaswamy, Dhūrtaswamy, and various others whose names ended with "Swamy". This may rightly be called the 'Swamy Period.'

none else. Bhartrihari's date being the first century A. C., as can be deduced from Vākyapadēya itself, Sabaraswāmī's date may be fixed not later than the beginning of the Christian Era, and at any rate after the third century B. C.

Bhartriprapancha is no doubt identical with Bhartrihari. He appears to have written commentaries on the Upanishads, the Védānta Sūtras, and the Bhagavadgita. From Sri Sankarāchārya's commentaries and Anandagiri's gloss on the Brihadāranyakōpanishad of Kānwasākha, it appears that he commented on the same Upanishad, but belonging to Mādhyandina Sākha. Bhartriprapancha must, no doubt, have been a very famous writer, as he was quoted by several Visishtadwaitic philosophers as well.

Dramidāchārya (Dravidāchārya) was beyond all doubt a native of Southern India, as his name implies. He was the author of commentaries on the Védānta Sūtras, and the Upanishads. He is also quoted by Sri Rāmānujāchārya in his Védānta Sūtra Bhāshya, and Védārthasangraha. His date cannot be fixed, with certainty but, there can be no doubt that he lived before the Christian Era, for his Bhāshyas are quite unsectarian, and must have therefore lived before sectarianism got a hold on the Vedantists. His works are commented upon by one Vāmanāchārya, not the author of Kasikāvṛitti.

Vṛittikāra. He is of course the same as Bódhāyana. It is an established rule that whenever there are Sūtras there must of necessity be a small commentary (Vṛitti) to enable the reader to understand those Sūtras, and thus the author of the Vṛitti must be either the author of the Sūtras themselves, or a pupil of his. The date of Vṛittikāra depends therefore on the date of the Sūtras, which is too remote to be definitely settled. Vṛittikāra's interpretations are accepted by Sri Rāmānujāchārya in his Védānta Sūtra Bhāshya, but not by Sri Sankarāchārya in several places. His commentary (Vṛitti) consisted of 100,000 grandhas of 32 syllables each; he is followed by Dramidāchārya, Brahmanandi, Āchāryakapara, and Āchāryabhāruchi, as may be seen from Sri Rāmānujāchārya's Védārthasangraha.

Prabhākara is a follower of the school of Sabaraswāmy, and as he was called guru, his followers were called Prābhākaras, and his school Gurumatha. His school is severely criticized by Kumārila-bhatta in his Tantravārtika, Tantraratna, Vārtika (in slokas), and Tūptika. The interval between these two authors may be supposed to be about a century.

As Kalidasa is mentioned in Kumārila's Tantravārtika, he lived after the time of the poet. Unfortunately there is a good deal of difference among Orientalists and Sanskritists as to the date of Kālidāsa. Without going deeply into this broad question, we may say that as he is mentioned in one of Palakēsi II's inscriptions (637 A.C.)² and in Bāṇa's Harsha Charita, (550 A.C.), there is nothing

1. He is quoted by Sri Yāgyavalkāchārya, the Paramaguru of Sri Rāmānujāchārya in his two Védāntic works, Sri Sūtraya and Āgama-prāmānya.

2. These are the dates of Western writers, and only tentatively adopted. These are given as the latest dates that can be assigned to them.

extraordinary in thinking that Kálidása must have lived at least three centuries before the time of Pulakési II. The date of Kálidása can at all events be before the 4th and after the middle of the 2nd century. From Méghadúta (1st canto) we learn that Dignága was a contemporary of Kálidása—Dignága condemned the Nyáya philosophy, and in reply to those condemnations Udyótakaráchárya wrote his Nyáya Vártika. This information is from Váchaspathi-misra's Nyáyatátparyatiká. Udyótakaráchárya's date, may be placed in the 4th century A. C. and therefore Kálidása's in the 3rd century (roughly), and Kumarila in the beginning of the 4th century.

Ísvara Krishna was the author of Sánkhyakáriká, otherwise called Tatvasangraha. Sri Sankaráchárya does not directly give his name or quote from his work, but he gives the substance of what Sánkhyakárika says in reference to certain philosophical questions. There can be no doubt that Ísvara Krishna lived before the time of the Advaita philosopher, for his Paramaguru Goudapádáchárya wrote a commentary thereon, which is said to have been translated into Chinese during the reign of the Chang Dynasty, 557—583 A. C.¹ It is quite probable that Goudapáda lived a century before the date of its translation, and it is possible that he was a contemporary of Udyótakara, in the beginning of the 4th century, granting that this is the earliest date that can be assigned to him, the latest date being a few years before the translation, say about 550 A. C. This would give the earliest date for our philosopher (Sri Sankaráchárya) as 350 A. C.

Kanáda Sútras are quoted in the Védánta Sútrabháshya, and so also Prasastapádáchárya's gloss thereon; but Prasastapádáchárya and Udyótakaráchárya were, it is generally known, contemporaries. If the latter lived about the beginning of the 4th century, the former too must have lived about that time.

We also find certain passages in his works which tell us when he lived. They are as below :—

(i). Nahidévadatta Srughnésannidhiyamánahtadaharéva Pátaliputré sannidhiyaté, yugapathá nékathra vrittáv ánékathraprasangáth dévadatta yagnadatta Yóriya Srughnápátaliputranivasinóh.² Dévadatta who is (present) at Srughna* (at a given day) cannot be present at Pátaliputra† on one and the same day; if (however) a man is present in different (and distant) places, he must possess different personalities, as in the case of Dévadatta and Yagnadatta, who live at one and the same time at Srughna and Pátaliputra.

(ii). Yópih Srughnánmathurángatvá Mathuráyáh Pátaliputram vrájeti. Sópi Srughnáthpátaliputram yátíli sa³ até varithum.³ He

1. Journal of the Royal Asiatic Society, Vol. XII (1st series).

2. Védánta Sútra Bháshya, p. 463 (Bibliothica Indica Series).

* Near Mathura in Northern India.

† Now in ruins near the modern Patna.

3. Ibid, p. 1093.

who goes from Srughna to Mathura, and thence to Pátaliputra may be considered as going from Srughna to Pátaliputra.

(iii). Yathápúrnavarmanassévá bhakta paridhāna mātrophala, rájyavarmanassévá rajya thulya phaléthi.¹ Just as the service of Púrnavarma will give food and clothing, (so) Rájyavarma's service will be productive of kingly bliss.

(iv). Satórivádvyósambandhassambhavati Nasadasató rasatórivá abhávasyacha nirupákhyatvát pádutpaththériti maryathákarana manupapannam Satamhi lóké kshétra grihádénam maryátháthrishta nabhávasya nahivandhyaputró rájábabhúva prákpúrnavarmanó abhishékathi thyévam Játiyakena maryáthákaranéna nirupakhyó-vandhyáputró rájá babhúva bhavatibhavishyoti itivá visishyaté.²

Between two entities a relation does exist; but not between an entity and a non-entity; nor between two non-entities—for how can non-entity be described? To draw out a boundary between the genesis (of an entity) and (its) prenatal condition is utterly impossible. This boundary is visible in the case of entities, but not in the case of non-entities. If it is said that an indescribable son of a barren woman was king before Púrnavarma's accession to the throne, would it necessarily lead (us) to the conclusion that the son of a barren woman was, is, or will ever be a king?

From the 1st and 2nd quotations it will be plain that in his time Srughna and Pátaliputra were in existence.

From history we learn that :—

(a). Pátaliputra, once the capital of India, and mentioned by Patanjali, the Grecian and Chinese writers, &c., was washed away about the year 750 A. C. by excessive floods in the Sone and the Ganges, at the junction of which it stood.³

(b). That the modern city of Patna dates only from the time of Shir Shah (1541 A. C.) Popular tradition is said to confirm this account, and that at the present day a musjid of plain massive construction is pointed out as the musjid built by Shir Shah, and it has an inscription of Shir Shah's.⁴ Srughna also a very ancient city near Thaneswar on the Jumna, is identified with the modern Sugh.⁵ The modern Sugh is said to contain about 200 houses,⁶ and it is not possible to find out when it came to the degraded condition it is now found in. We are, however, told that "the discovery of coins of the Tomar and Chohan Rajas of Delhi shows that the place

1. Chándogyópanishad Bháshya, 2nd Prapataka, 23 Khanda, or p. 71, Madras Edition.

2. Védánta Súra Bháshya, p. 465 (Bibliothica Indica series) on the Brahma Sútras II. 1, 18.

3. Archaeological Survey Reports, Vol. VIII, Notes. Pp. xii and xiii. This is based on the Journal of the Royal Asiatic Society for 1836, and Journal of the Asiatic Society of Bengal, Vol. II.

4. Archaeological Survey Reports, Vol. VIII, p. 28. It is here said that with the exception of a few bricks which are used as steps, a few fragments, near a temple and numerous boulders of stone lying scattered on the banks and built into the river revetments showing that on this side probably was the old city, with its store edifices :—no other traces of old Pátaliputra exist in modern Patna. It is quite improbable that the Pátaliputra of Sri Sankarāchārya's time would be of this description.

5. Archaeological Survey Reports, Vol. II, p. 229.

6. Ibid, p. 228.

7. Ibid, p. 230.

must have been occupied down to the time of the Muhammadan conquest in A. D. 1193." General Cunningham also thinks that there are evidences at least of its partial occupation as late as the reign of Feroz Toglak (1320 A. C.) Hiounthsang says that the greater part was in ruins, but the foundations still remained. "It possessed five monasteries containing 1,000 monks who discussed clearly and ably the most profound and abstract questions; it also possessed 100 temples of Brahmins, whose followers were extremely numerous."

From Sri Sankarácárya's mention of the names of these two cities it is evident that the fame of the city must have been so great and in a flourishing condition to enable him to mention them more than once in his works. We have now found out that Pátaliputrá was in a flourishing condition before A. D. 750, and Srugbha before Hiounthsang's visit of the place in about 635 A. C. Thus in all probability Sri Sankarácárya lived before the 7th century A. C.

The credit of first bringing those passages that relate to Purnavarma to the notice of Oriental scholars, and of basing a historical argument thereon, is due to Mr. K. T. Telang of Bombay. His paper is to be found in Volume XIII of the Indian Antiquary, p. 95, *et seq.* His arguments with regard to the date of Purnavarma found in passages Nos. 3 and 4 are briefly as follows:—

(a). Sri Sankarácárya must have lived at the time of one Purnavarma as he mentions his coronation. Purnavarma could not have been a fictitious personage, for we are told by the philosopher that his coronation actually took place.

(b). If we search for the name Purnavarma in the various lists of kings of India, such as the Kadambas, Pallavas, Chándels, Maukharis, Utpalas, &c., only two Purnavarmas occur, one of whom is mentioned in the Javanese Inscriptions.² It may be most unlikely that the philosopher ever alluded to the Javanese Purnavarma. The other Purnavarma must therefore be the man alluded to. He is mentioned by Hiounthsang in his travels, and is found

1. Hiounthsang quoted in *Ibid.* p. 227.

2. There is a good deal of doubt attached to the Javanese Purnavarma. He too appears to have been an Indian Prince, although the evidence in favor of such a conclusion is very insufficient.

The inscription in Java is in Sanskrit, and the name of the country or town of which he was the ruler is not legible. The character of the inscription is a development of that in use during the reign of the early Pallavas. The Pallavas were the foremost of kings in Central and Southern India, and they ruled over the largest of the contemporary Buddhist kingdoms of India (Mr. Foulkes, on the Pallavas in the *Journal of the Royal Asiatic Society*, New Series, Vol. XV, 1). Mr. Foulkes thinks, and so also does Dr. Burnell (*South Indian Paleography*, p. 131) that he must be a Pallava prince who conquered Java, in about 450, A. C. that being the date assigned to the inscription by Prof. Kern (*Vide The Indian Antiquary*, Vol. IV, p. 356, *et seq.*)—and from the fact that Varma is the general surname of Pallava Kings. This supposition receives considerable strength from the fact that there were also connections between South Indian and Javanese Princes, and a king of Java sent in about 921 A. C. his four sons and a daughter to Southern India for education. (*Vide* p. 204 of Mr. Foulkes' article on the Pallavas, in the *Journal of the Royal Asiatic Society*, New Series, Vol. XVII, p. 204, and *Madras Journal of Literature and Science*, Vol. XVI, p. 33.)

to have reigned about 590 A. C.¹ Sankarāchārya must therefore have lived about that time.

The great objection to this conclusion is that, according to Sri Sankarāchārya's fourth passage, one Rājavarma must have been a contemporary of Pūrnavarma. In other words, Sri Sankarāchārya was a contemporary of one Pūrnavarmaraja, who was contemporary with another king called Rājavarma. But no king of the name of Rājavarma seems to have been a contemporary of Pūrnavarma of Western Maghada.

Mr. Pandit throws out a suggestion that Sasānka, king of Kanuj, might be identical with Rājavarma. And Mr. Telang thinks that "this is not very probable, if Sasānka's other name was Naréndraguptā as we are told by General Cunningham (Archæological Survey Reports, Vol. I)"; nor does he himself try to find out with whom Rājavarma can be identified. There can be no doubt, that Mr. Telang's date, viz., the end of the 6th century A. C., is the most acceptable one under the present circumstances, but it would also be better if the earliest date that can possibly be assigned to the philosopher be taken into consideration, and the intervening period as the *safest* one that can be fixed for him—as other con-

1. This second Pūrnavarma was King of Western Maghadha, and reigned about 590 A. C. According to General Cunningham (Archæological Survey Reports, Vol. I, pp. 5, 7, Vol. III, p. 137), Hiounthsang says of him thus "....the King of Maghadha, called Pūrnavarma, the last of the race of Asoka-*raja*, hearing of it (i. e., the destruction by Sasānka of the sacred Bódhi tree at Gaya, sighed and said 'the sun of wisdom having set, nothing is left but the tree of Buddha; and this they now have destroyed, what source of spiritual life is there now.' He then cast his body on the ground overcome with pity, then with the milk of a thousand cows he again bathed the roots of the tree, and in a night it once more revived and grew to the height of 10 feet. Fearing lest it should again be cut down, he surrounded with a wall of stone 24 feet high." He also speaks of a pavilion of six stages "having been formerly made" by Pūrnavarma. In his 'Life' it is said that "Purnavarma Raja, Lord of Maghadha, had a great respect for learned men, and that he assigned the revenues of twenty large towns for the support of Jayaséna (the teacher of Hiounthsang) which Jayaséna declined to receive. The narrative then proceeds.—'After the obsequies of Pūrnavarma, Siladitya raja also invited him to be the master (of the country),' and assigned him the revenue of eighty large towns of Orissa, which Jayaséna likewise declined to accept. From that time we are further told Jayaséna "has constantly lived on the mountain called Yashnivana, where he takes charge of disciples." We have then four different passages relating to Pūrnavarma in Mr. Beal's volumes, and taking them all together the following conclusions seem to be fairly deducible from them :—

First.—Pūrnavarma had been dead sometime before Hiounthsang's visit to India.

Second.—Pūrnavarma must have lived at a time sufficiently removed from the date of Hiounthsang's pilgrimage, to warrant his speaking of the work done by Pūrnavarma as having been done 'formerly' or 'in old days.'

Third.—The interval of time between Pūrnavarma, and Hiounthsang must be enough to explain the reduction of about four feet in the height of the wall built round the Bodhi tree.

Fourth.—The interval between Pūrnavarma and Hiounthsang must not be too large to be spanned by the life of Jayaséna who was living in Hiounthsang's time, and had acquired renown enough during Pūrnavarma's reign to be offered the revenues of twenty large towns as that sovereign.

These passages and the foregoing ones from Hiounthsang's work and life, are taken from Mr. Telang's paper "On the dates of Pūrnavarma and Sankarāchārya," intended for publication in the Journal of the Bombay Branch of the Royal Asiatic Society for this year. It is of the foregoing reasons that he places Pūrnavarma about 690 A. C.,—the date first given by General Cunningham, but subsequently changed to 637 A. C.

siderations such as the literary ones take us back a century or two earlier.

We have previously come to the conclusion that the earliest date that can be assigned for him was the middle of the 4th the latest date being the last quarter of the 6th century (about 590 A. C.); and we may not be far from truth if we say that he lived somewhere about the 5th century A. C.

SECTION IV.—SUMMARY AND CONCLUSION: AND A BRIEF BIOGRAPHICAL SKETCH.

In the first section we have examined the various traditions current about Sri Sankarāchārya, and found that none of the traditions could bear the tests that were applied. The inconsistencies between any two different traditions were too many for any of these to be seriously considered. As the majority of the traditions pointed to Kaladi in Malabar as the philosopher's birth-place, we must accept it.

It is quite probable that, as has already been pointed out, an attempt towards his biography was made in later times; but they could not get the whole truth, and had therefore to simply record the traditions current in their times. The dates of the biographies being several centuries later, there is no wonder why the traditions were different from one another. In addition to this, every biographer seems to have twisted the narrative with a view to give some sanctity to the particular mutt he belonged to, or the places he had seen. We have at present no work which can be truly considered as his biography, written during or immediately after his time. The length of his life is not, however, doubted, although different traditions make it 32, and 55, while some Western writers even consider 32 years as the length of his active life, and thus make 40 years the length of his entire life: but we accept 32 as the most probable, firstly, because there is nothing very extraordinary in thinking that a person became so profound a thinker and so great a philosopher writer, within such an early age as thirty-two; and secondly, because the majority of traditions have it.

In the next section we took up external evidence, and from it we found that, by making the date of Sri Rāmānjāchārya as the basis for our calculations and going upwards, the date of Sri Sankarāchārya might be fixed at the last quarter of the 6th century A. C. at the latest.

In the third section (on internal evidence) we divided the subject into two parts; first, to ascertain bibliographically what can be considered as the earliest date, and we came to the conclusion that it must be about the middle of the fourth century A. C.

In the second part, certain names of persons and cities which were mentioned by the philosopher in his works, and which persons and cities, were found to have had a contemporaneous existence, were considered in the light of history, and we concluded that he must have written his works at the time when those cities and persons had an actual existence; and although we in the main adopted Mr. Teluk's arguments, we pointed out that it would

perhaps be not far from truth if we should say that he lived in the middle of the earliest and the latest dates, between the middle of the 4th and the 6th, that is in the 5th century A. C.

The places and persons he mentions in his works are all of Northern India, that is India north of the Vindhya mountains. If he was a native of South India it might be said he would naturally be expected to take up for purposes of illustration persons and places of South India, such as Chidambaram, Conjeveram, &c. The only way of answering this, is by saying that he was born in South India, but went in his boyhood to North India, lived there for a long time, and there alone composed his works.

It is also a matter of doubt whether the slokas said to have been composed by him in adoration of deities in certain sacred places in South India were really his, for the language and style in which they are written are entirely different from the sweet and exquisite style of our philosopher, as we find it in his works: but it is probable that they might have been written by his successors who all bore the same name as a title.

To attempt a brief biographical sketch.

He was born in Kāladi, Malabar, became a nominal sanyasi at the age of eight, and by this time studied a great deal, then went in search of a really good Guru, found him in Góvindayógi, on the banks of the Nerbudda: then became a real sanyasi, and studied the different schools of philosophy under him: for a long time he argued with several philosophers of antagonistic schools, visited several sacred places, such as Badarináth, Dwárka, &c., and composed his three Bháshyás,—and probably his commentaries on Sanatsujátiya and Sahasranámádhyaýa too,—in Northern India alone, somewhere on the banks of the Ganges. He never seems to have really persecuted the Buddhists as some of our Western writers and Sankaravijáyas have it. The extraordinary composure of mind exhibited by his writings forms a striking contrast to those of the other reformers and philosophic writers, and would induce any reader to think that he had nothing to do with Buddhist or any other persecutions as Mr. A. Barth represents when he says that the disciples of Śrī Sankarāchārya “Organized into military bands and constituted themselves the rabid (!) defenders of orthodoxy.” With the exception perhaps of this single writer, every one else firmly believes that he was too philosophical to have a hand in those persecutions.

Lastly, towards the end of his life he came to the south, but had to leave his body and this world in Conjeveram, at the early age of thirty-two. We think Conjeveram was the most probable place of his Nirvāna, for at present there is an image of him in the temple of the famous goddess Kāmākshi, and judging from the style of architecture and the local traditions to the effect that his body lies buried underneath the image, which is now worshipped.

For Śrī Sankarāchārya and his works we have a very high reverence. The loftiness, calmness, and firmness of his mind, the impartiality with which he deals with the various questions, his clearness of expression—all of these make us revere the philosopher, more and more: but the object of this paper, written as it is by a

Visishtādwaitēe is not in any way to underrate the value of his works, or the merits of their author by fixing his date in a comparatively recent period: and we assure our Adwaitēe brethren that the object of this paper is simply to see what date can be fixed for him, by impartially and without any prejudice examining the different traditions and evidence we have, and to show our Western writers, that, even according to their recognized canons of examination, the date of this eminent philosopher is at least three centuries earlier than that they usually accord him.

ADYAR ORIENTAL LIBRARY, {
10th October 1889. }

N. BHASHYA CHARYA.

APHORISMS FROM SANSKRIT.

(Continued from the "Theosophist" for September, 1889.)

24. ONE who professes to be other than his own self is a self-deceiving thieving rogue, who can do all evil things.

25. Tell the truth as thou hast seen and heard it. The telling a truth tends to the purity of the soul and to the conservation of Religion.

26. The gods and goddesses look upon him as a being superior to all in this *loka*, who doubteth not that the living soul in him hath not told a lie.

27. O noble soul! Think not that thou art alone; the all-virtue and vice-seeing and all-knowing God is always present in the heart.

28. Truth and the practice of truth and noble deeds throw the light of Religion on a heart that remaineth unmoved in happiness and misery as well.

29. The society of the vicious worldlings engendereth an inordinate desire, which leadeth to impiety and vice, while the society of good men is the royal road to Religion.

30. One who, some way or other misled, does not heed the kind and useful words addressed to him, deteriorates according as he gets slow in his performance and has to repent of his past misdeeds.

31. He who takes to the ways of the wicked, disregarding the sage advices of the pious, is sorrowed over by his friends, when they find him soon encountering evils.

32. He who is peaceably disposed, skilful, grateful, intelligent and guideless, acquires fame in this world and engages not himself in any harmful pursuit.

33. There is neither fame, nor shelter, nor happiness, for the ungrateful. The ungrateful deserve no pity: they are sure to suffer.

34. He who gives a share to others of whatever he eats and drinks and is charitably disposed and apt to have a legitimate share of happiness and enjoyment, and is not envious, enjoys the highest felicity.

35. The giving away in charity is the most difficult work in this world of ours, as man hankers after riches, and riches are acquired with the greatest possible difficulty.

36. Having made a fair start with some work of charity with wealth acquired by unfair means, the giver is not freed from the great fear which is a necessary consequence of sin.

37. A sense of duty shall be well guarded with money honestly acquired. He who earns a livelihood with dishonesty, is turned out from the sacred precincts of all pious actions.

38. To the best of thy power feed others, learn to be forbearing, practise religion, and always kindly treat all.

39. Have beds for the sick, seats for the wearied, water for the thirsty, and food for the hungry.

40. An intelligent well-wisher should give away medicine, diet, food and the like things to the deserving only.

41. Remove mental suffering with knowledge and physical suffering with medicine. The wise do not give way to sorrow, being convinced of their destiny.

42. He, who has a control over his mind and senses, is not made to suffer repeatedly. A peaceful heart does not murmur at the prosperity of others.

43. There is no end of the misery of one, who is jealous of another's riches, beauty, intrepidity, lineage, children's happiness, prosperity and good works.

44. He who feels ashamed at the utterance of obscene words by others, hates sin, and prospers; a falling off from this keen sense of hatred against sin is followed by an impediment to the practise of virtue, which in its turn affects prosperity.

45. One, who is grateful and averse to ascribe faults to the otherwise spotless character of others, and practises virtue, has happiness, religion, wealth and paradisaal bliss in reserve for him.

46. An unjust punishment entails on the inflictor a corresponding loss of his good name and fame in this world and in the next that of beatitude. Therefore avoid it.

47. By forgiveness people become obedient; Forgiveness is a jewel; with the weak Forgiveness is a sterling merit; with the strong it is an ornament.

48. A well-wisher regards others as a part and parcel of his own self, for happiness and misery are to be found among all, who are near and dear to us and who are not so.

NAKUR CHANDRA BISVAS.

PERSECUTION BY THE FREE-THINKERS.

IT is a great anomaly in the law of human nature that even Free-thought should arrogate to itself infallibility for its own pet dogmas. Of all the fields of useful action for the bettering of humanity,—next to Theosophy, the fundamental basis of all religions, philosophies and sciences, that the human thought has ever evolved in the past and has yet to evolve in the future,—that of Free-thought is the most fitting arena for one who is a real truth-seeker. The Free-thinker is, like a Theosophist, a friend of humanity, a real sympathiser with mankind in ignorance, and he should endeavour, on a rational basis, to adopt means to lead his erring brethren to the light of reason and thus lessen the burden of their misery. Free-thought is not fettered with any ritualistic rules, nor is the sphere of its investigations in any way limited. Free-thought cannot dictate authoritatively to its followers like the Christian Church that they “should go so far and no further.” Like Theosophy, it “seeks for truth,” and consequently every problem that touches nature in any way, should engage a Free-thinker’s attention. So Nature, the Prakriti of the Hindus, is the only Bible of Free-thought,—and not the Pradhana, which is too subtle yet to be fully grasped by a Free-thinker who has not understood the veritable teachings of the Eastern Occultism,—and work is the only worship it recognizes, and the service of man the only goal of a Free-thinker’s existence. Free-thought should, in the name and interest of Truth, give every liberty to its followers to take up the study of any subject, any dogma or doctrine, any religion and philosophy (these being two different aspects of one and the same truth), or any theory, however futile and inconsistent it may appear at first sight with the preconceived beliefs or so-called established physical or materialistic scientific truths; and it should permit the dissection, discussion, reconstruction and verification of any and all of these subjects and their ultimate acceptance, if reason and proof warrants it, or their rejection if the evidence is against their truth. Between these two extremes of acceptance and rejection, there lies a middle course of suspending one’s own judgment when the evidence is insufficient or wanting. This “golden mean” should be adopted by every Free-thinker, when he can neither seasonably accept nor foolishly reject a theory. And it is his sacred duty to test it in every possible way till the solution of the intricate problem is attained, either directly or indirectly. When his own methods fail, he should learn other methods from persons who are in the fold of his own following, or from outsiders who profess to know and teach him. Certainly he is never asked to accept such teaching on blind faith, despite logic and common sense. He should also remember that all theories are not amenable to one uniform course of research. Physics and metaphysics have each its own method of investigation into the secrets of nature. The brain and the spinal cord can be seen and dissected, but thought can never be peeped by a telescope or a microscope, nor can it be expressed in a mathematical problem that could be solved by a “protoplasm” or a molecular scientist.”

by the ordinary rules of his exact science. The world has suffered for centuries together from bigotry, ill feeling and abominable persecution of the orthodox and illiberal religionists all over the world. During the *Middle Ages* the suffering had attained its climax on the European Continent when the *Inquisition* had its sway. But, alas! even to-day, in the enlightened Nineteenth century, with all our boasting of its learning, enlightenment, and liberal thought and speech, persecution still lives and flourishes in its borrowed garbs; in the mild and disguised form of abusing and obstructing the progress of humanity. It is a melancholy fact to-day that so-called Free-thought even is not unaffected by the contagion of persecution in endeavouring to stifle its own children, and prevent them from pursuing the course of action which they are convinced will best lessen human misery and enhance the happiness of all sentient beings. I was long under the mistaken impression that this spirit of oppression was confined only to the Free-thinkers of the Madras Presidency, but it has now opened my eyes when I find substantial evidence that it exists elsewhere also in the ably written pamphlet now before me, called "Why I became a Theosophist?" Mrs. Annie Besant, the well-known colleague of Mr. Charles Bradlaugh, M. P., the veteran champion of religious, social and political liberty, has been fighting for years together the battle of liberty side by side with her coadjutor on the Free-thought platform. And every Free-thinker will agree when we say that she has done more than any other Free-thinker in England, except Mr. Bradlaugh, for the cause of free-thought in that country during the past ten or fifteen years. She has sacrificed everything most dear to herself, in the worldly sense, for Truth. In the pamphlet above referred to, she complains bitterly that one especially of her brother Free-thinkers, the Editor of the *Free-thinker*, had attacked her personally "in an unjustifiable manner" for having joined the Theosophical Society. Progress is the order of Nature. Free-thinkers are not wedded to any particular sect or dogma, and every beam of light of the sun of wisdom, through whatever crevice it comes, ought to be gladly accepted. It is from the chilling religious faith that most of us have emerged into the daylight of Reason, Materialism and Modern Science, and why should we now hesitate to advance further to Theosophy, which is found to give the key that unravels the mystery of the highest problems of Life and Death,—problems for which Materialistic Science can suggest no solution. I heartily sympathise with my sister, Mrs. Annie Besant, the distinguished Vice-President of the "National Secular Society" of England, in her present persecution by a portion of the English Free-thinkers; more particularly when I think of my own state of mind brought about by the abuse which was freely showered on me by the Madras Free-thinkers when I joined the Theosophical Society in December 1882. I was a Secularist for a period of upwards of seven years, and a certificated member of the "National Secular Society," and a member of the "Free-thought Union" of Madras. My case is almost parallel with that of my sister Mrs. Besant. I was once a staunch orthodox religionist of the Visishtadwaita sect, and through love of Truth I joined the Free-thought party in

1875, and ultimately I went over to the *Theosophical Society* after careful research and conviction of the truth of Theosophy, the Divine Wisdom;—the immediate cause of my joining the Society being a personal discussion with the sage Madame Blavatsky, and her clear exposition of the aim and scope of this universal Religion and Science for three consecutive days, the discussion occupying us for over four hours each day.

My brother Free-thinkers of Madras persecuted me most uncharitably for leaning to Theosophy, even before I formally joined the Society, and that necessitated the appearance of a declaration on my part of severance from the Free-thought party, which appeared in the then *Philosophic Inquirer* of Madras, in its issue of 13th August 1882. I wrote to Mr. Bradlaugh how I was treated by the Madras Free-thinkers, and in reply he wrote to me in his letter dated the 23rd of August 1882, as follows : “I much regret to read, not only in your letter but in many communications which have reached me, the statement of the irritation which has grown up between so many of our Hindu Free-thought friends.” The Editor of the *Philosophic Inquirer* also shared the abuse with me. This irritation at Madras had provoked even my sister, Mrs. Annie Besant, who wrote, to quote from the *Philosophic Inquirer*, July 16, 1882, that “The Theosophical Society seems to be attracting within its pale in India some of those who have been forced to give up ancient superstitions, but who are not strong enough to rest upon reason alone. The published explanation of its objects and principles conveys no very definite idea of the requirements for membership, beyond a dreamy, emotional, scholarly interest in the religio-philosophic fancies of the past,” &c. Need I state that I was actually forced out of “Free-thought Union” and the “National Secular Society?” I then wrote an article under the heading “Can a true Secularist be a Theosophist?” as a reply to the abovementioned strictures of members of the *Hindu Free-thought Union* of Madras, which appeared in the *Philosophic Inquirer* of July 23, 1882. In this article I fully stated the objects and principles of the Theosophical Society and those of the Secular Society, and showed how a true Secularist can be a Theosophist. I shall quote here only one passage from that article. I wrote among other things that:—

“Nature is the common ground of both ; neither Secularism nor Theosophy outstrips its boundary. Nature is the whole of known and unknown phenomena, the causes and consequences, the happened and those yet to happen. Secularism admits no being outside the universe, and neither does Theosophy. The former is allied to truth, the latter is a staunch ally of truth. Truth is the body, the heart and the kernel of both. Secularism and Theosophy are twin sisters in the field of investigation. Both are modest, firm and unyielding to any force, but to the force of knowledge and wisdom. The origin of both is noble. They are mutual in the kindly office of helping each other. One is rudder to the other. It is impossible to approach the shrine of Theosophy without being led by Secularism. Secularism should first plough the ground and make it ready for Theosophy to sow the seed. Theosophy should acknow-

ledge the debt of obligation it owes to Secularism. Secularism will do without Theosophy, but the latter can scarcely stand without the prop and support of the former. The Scientists and the Theosophists are, like the Pandoos, wedded to the same mistress, Truth and Virtue. Both are speculative thinkers and both are well-wishers of the world. Both are bent upon righting the wrong, mending folly and correcting human errors. Secularism is the close friend of humanity as much as Theosophy is the brother of man. Secularism respects noble lives and Theosophy pays due homage to Mahatmas, not the jugglers or mountebanks, but the great and wise thinkers, or the Brothers, who are notsupernatural, but "*are just as much tied by natural laws as anyone else; they are conditioned by all the forces of the universe,*" as stated by Col. H. S. Olcott, the President of the Theosophical Society. What is there in Theosophy that Secularism should hate? and what in Secularism for which Theosophy should chide Secularists? Upbraid not Theosophy, mistake not its aims; wait, wait until you are convinced of its inner truth,—or of its folly! Theosophists, extend your right hand of brotherhood ungrudgingly to Secularists, they are the true and undaunted soldiers under the illustrious banner of Truth, that hoisted the courageous flag of Freedom, Equity, and Fraternity."

I am now infinitely pleased to learn that our sister, Mrs. Annie Besant, "the brilliant atheistic orator and splendid atheistic writer," waited so long, examined so carefully and impassionately into the claims of Theosophy and at last embraced it herself,—recognizing beyond all dispute, the truth of the Wisdom-religion of the ancients. Truth is often repelling at its first sight, and only persevering and intelligent enquiry can then make it acceptable. I have to confess that I was not free from the touch of prejudice. I attacked Theosophy and the Theosophical Society more than once before I examined into it, and in my article under the heading "Is not Death the ultimate End of Life," which appeared in the *Philosophic Inquirer* of May 21, 1882, I wrote that "Matter is indestructible though ever changeable. It is known by special characteristics, such as density, visibility, &c. And in this condition as a human body, it puts forth animal activity. Soul, spirit, will, locomotion, speech and several such manifestations, are the sure indications that matter is in this peculiar condition; and when this condition is displaced, all these several functions cease for ever. But to say even after the change of condition and circumstances that soul or any principle of man does exist is beyond our cognition, and to say that the merit or demerit of a person leaves indelible impressions on the surrounding atmosphere, and these impressions live for ever, is utterly unthinkable.... We can reasonably say that a wicked man broke the glass, but can any one understand you, oh! imaginary reasoner, that the wickedness of a man broke the glass, unless you speak in a metaphorical sense.... Who ever lived again with such impressions to tell the tale of his former birth?... We do not know how far our respected friend Col. Olcott realizes it...."

It is not possible for all men to believe in the reality of the other planes above this physical one; but it is in every way possible for

them to enquire about those planes, and most people who do so, attain conviction after due deliberation and investigation. If the truth cannot be made plain at once, glimpses can be obtained and further progress from that standpoint will lead them into realms unknown before. According to the well-tried maxim, "Truth will prevail in the end," which my dear brother and first instructor, Mr. Damodar Mavalankar, has often impressed on me in his lengthy personal correspondence with me, it is certain that, Theosophy the diluted essence of knowledge and wisdom, has been often prevailing among men, notwithstanding the stupid opposition, which faces it anywhere and everywhere in this matter-of-fact world. We congratulate heartily our brave and able sister Mrs. A. Besant, who has evinced great moral courage in siding as she has done with Truth, and in abiding by her true and honest convictions. I have been all along very carefully watching the behaviour of the Free-thinkers towards Theosophy and the Theosophical Society, and I very eagerly expected that the noble champions of Free-thought will some day rally round the banner of our sages, the Rishis of the Aryavarta, the Mahatmas of the snowy Himavat.* I have realized my expectation in Mrs. A. Besant's cordially embracing Theosophy. Will it stop here? Ah! No. The future will bring us more success. The signs are significant, and Theosophy is a common topic all over the world from "China to Peru." The cyclic law is in its ascendancy, and I can safely prophesy, if it is not too much, that *Theosophy*, the true fundamental basis of all philosophies, all religions and all sciences, will be the common, the only philosophy, the only religion and the only science all over the world in the no distant future, to the utter discomfiture of its enemies.

May Theosophy prosper and the *Masters* bless us!

R. JAGANNATHIAH, F. T. S.,

Founder of the Bellary "Sanmarga Samaj."

BELLARY,
10th December 1889. }

* It would be a doubtful gain to have all these "noble champions" full fledged Theosophists. There is an immense accumulation of rubbish and ordure, left by long centuries of priests and dogmas, which must be cleared away before the house of Theosophy is built, and the horny-handed son of reason, who is not so delicately constituted as to suffer from the work, is just the man to remove this rottenness. Strong common sense, a generous and altruistic nature, and the courage of one's opinion, are enough for the work of the iconoclast or the religious scavenger. If his spiritual nature were too much developed, the job would make him sick in his stomach.—*Ed.*

Reviews.

"THE KEY TO THEOSOPHY."*

The "Key to Theosophy" will be exceedingly welcome to those who have been preaching Theosophy for some time,—whatever it may be to outsiders. In the very clearly written work before us Theosophists are for the first time taught in readily comprehensible language a good deal about what it is that they really *do* believe. This sounds satirical, but there is no other way of expressing the idea that we have at last got an authoritative exposition of Theosophy, since, were anyone to put the matter in this crude form, he would at once be told that as there is no such thing acknowledged in Theosophy as Orthodoxy, "authority" goes for very little indeed.

Although the Authoress has liberally provided a cheap edition for the Indian Market, the work is more likely to create a sensation in the West than in India, where, in one form or another, the chief doctrines of Theosophy crop up in all the current systems of philosophy and religion; and when Madame Blavatsky sharply cuts Gordian Knots which it has baffled rival systems of Philosophy for hundreds of generations to unloose, Western readers are far less liable to grumble at this summary treatment than people whose intellectual faculties have been exercised almost from childhood in debating the knotty points in question, and who, to all appearance, are as little likely to come to an agreement about them now, upon the old lines, as they were ten centuries ago.

All this disputation of the schools the "Key" leaves quite, or almost quite, unnoticed; and very wisely confines itself to presenting the system, Religio-Philosophico-Cosmico-Ethical, which the Authoress wishes the world to understand as that of those mysterious personages, the Adepts of the Himalayas,—the Mahatmas, her teachers.

There can be no doubt but that it is only upon this basis that Theosophy can be adequately presented or fairly judged. Theosophy is not Buddhism, nor Advaitism, nor Dwaitism, nor Vishistadvaitism, and does not profess to be taken from those, or any other forms of philosophy or religion; it is therefore as illogical as it is unfair to object to its teachings, because they do not agree in all points with those of the particular philosophy the objector happens to follow. The claim which Theosophy makes as to its origin must be taken into account in judging of its merits, and it claims to come fresh from the fount of Wisdom; not, indeed, from the "Throne of God," whence most religions are supposed to have descended,—through some mysterious back stairs, at whose foot there waited to receive it a divinely appointed mouth-piece of heaven,—but from the secluded dwelling of saintly men, who are the present custodians of this knowledge in its purity, and the heirs in wisdom of a long line of similar sages, of whose hidden existence the world has ever been obscurely cognizant. We are told that hitherto a great deal of the teachings which are now being given out under the name of "Theosophy" has been kept jealously from publicity, and confided only to those who had entered irrevocably into the service of truth, by enlisting

* THE KEY TO THEOSOPHY. *Being a Clear Exposition, in the form of Question and Answer, of the Ethics, Science and Philosophy, for the Study of which the Theosophical Society has been founded.* By H. P. BLAVATSKY. 8vo. pp. 307. Theos. Pub. Co., Ltd. London: 1889.

in the ranks of the sacred brotherhood of the Wise Ones. We are further told that, according as men were prepared to receive a new or different instalment of truth, some half-initiated member of the Brotherhood was deputed to spread this imperfect presentation thereof in the world, or to *bring it with him into the world*;—that all the religions which have appeared upon the earth are of this nature: half truths, entrusted to some one who was still sufficiently in touch with ordinary human nature to be able to influence worldly people, to be delivered to men for their immediate use, guidance and improvement, it being well known to their divulgers that even these half truths would quickly become corrupted by human folly and selfishness,—qualities of current human nature which made it useless to attempt to introduce more than such half-truth into the world with any hope of their being comprehended or received at all.

This theory of the origin of religions accounts for their strange similarities, and equally strange differences. And it also explains how it is that Theosophy has so many resemblances with them all, and yet differs very materially from each. Every religion obtained originally some of the material of which Theosophy also is composed, and worked it into its own structure; so that in the fabric of each there are some threads of the wisdom of the Truthful Ones, and no religion is a “Lie out of the whole cloth,” as some of the more uncompromising materialists assert.

One effect of the “Key” will be,—and, indeed, has already noticeably been,—to shut the mouths of the more silly of the tribe of cavillers and difficulty-mongers—as far at least as the press is concerned. It is an old saying that “a Fool can ask questions which a Philosopher cannot answer.” In ordinary cases, the philosopher may without loss of reputation tell the fool to go to school and learn the elements of his subject; but in this particular instance foolish questioners appear to have a kind of presumptive right to a categorical answer, for there is no other recognized schoolmaster in Neo-Theosophy than the very learned and highly philosophical lady, the authoress of the “Key;” who, if not exactly engaged in drawing down fire from Heaven, is at all events by degrees bringing to light from hidden sources a very wonderful system of religious philosophy, or philosophical religion. The foolish ones therefore assume a *primâ facie* right to have all their questions answered and objections met by her, and if they are treated to a good many puzzles and paradoxes, it is entirely their own fault.

It is their own fault because they ought to have remembered that but a few truths are at present being divulged. It is impossible to set up a machine if some of the parts are wanting. It is a thousand times more difficult to present in the form of a universal solver of all possible conundrums a system of philosophy, confessedly fragmentary or imperfect, in which not only parts are wanting, but also the mental powers and appropriate kind of consciousness on our part to understand their working even were they present. This cry for a complete picture of that in which for us there must necessarily be wide gaps has been the curse of all religious systems, whose expositors have invariably felt themselves constrained to paint in all kinds of fanciful objects wherever a lacuna occurred, in order to satisfy the insatiable “thirst for truth” of followers not sufficiently developed mentally to be able to suspend their judgments in matters which, if they stopped for a moment to reason for themselves, they could plainly see that real knowledge was impossible; and who by incontinently demanding information when none is to be had, have simply invited deception and fraud.

Far be it from us to suggest that all this is the case with those whose questions are answered in the "Key." Almost all the questions therein asked are reasonable, and frequently extremely apposite. (The book is in the form of question and answer throughout its 307 pages). Still there are many gaps in the doctrine which is gradually unfolded as the book proceeds, and also here and there a paradox which those who have been intellectually nourished on the very plain and matter-of-fact diet furnished by modern scientific text books, might perchance qualify as a confusion or contradiction. When the reader comes to such passages as these, he should ask himself whether he is not expecting the authoress to show him how to put his puzzle together when half the pieces are wanting, and whether the confusion he feels is altogether due to the book.

On the whole, however, the value of the "Key to Theosophy" cannot easily be overestimated,—at least in its particular line. It is essentially a treatise on the philosophical and religious aspects of "Theosophy;" although it wanders slightly off the straight road occasionally, a well-known little weakness of the learned Lady, whose rushing ideas tend to overflow into side channels all the time.

The book is one which will educate the educators,—those whose function it will be to teach Theosophy to the multitude. The multitude itself cares little for philosophy, and is chiefly amenable to the simple truths of ethics which are delivered to it from heart to heart. These are its medicine for the ills of life, and it has neither time nor inclination to enter into details, either with regard to the character of the medicines or the nature of its disease. All that most of us care to know in that case are names,—what our complaint is called and with what drug we are being dosed,—and this is very true also in matters philosophical. The "Key," in fact, teaches the anatomy and physiology of Theosophy, very necessary knowledge for the practitioner, indispensable for him, indeed, if he would take care of others, but which does not necessarily make him strong and healthy himself; for health and strength do not depend upon a knowledge of our organs and their functions, but upon pure air, good food, and wholesome exercise; and experience proves that in matters spiritual, as in physiological, one may be very learned in his anatomy and physiology and still be feeble and sickly himself, with weak chest, knock knees and poisonous breath.

In a future article we hope to give the reader an idea of the contents of this very valuable book, which not only every one who pretends to the name of Theosophist should carefully study, but which should also be read by all outsiders who desire to have authentic information as to the nature of Theosophy and the aims and objects of the Theosophical Society.

ALPHA.

(To be continued.)

THE VOICE OF THE SILENCE.*

Those who have made "Light on the Path"† their "prayer book" for the last few years, will find it a little difficult at first to attune themselves to the somewhat different key in which "The Voice of the Silence" is pitched. It may be because the latter is a translation, while the

* THE VOICE OF THE SILENCE, being extracts from THE BOOK OF THE GOLDEN PRECEPTS, for the daily use of Lanoos (disciples). Translated and annotated by H. P. B. Theo: Pub. Co. Lim. London, 1889.

† By a strange oversight "Light on the Path" is omitted from the list of works recommended officially by the British Section, as also are "The Idyll of the White Lotus" and "Through the Gates of Gold."

former is an original work, that a certain transcendental roughness and jerkiness is apparent in Madame Blavatsky's invaluable addition to books of occult science and devotion; but the difference between these two works will strike some people as like that between a magnificent melody by Verdi, and a fragment of Wagner;—a simile which the admirers respectively of melody and of harmony (with a trifle of discord thrown in) will each take as a compliment to their taste. While "The Voice of the Silence" supplements "Light on the Path" it cannot be said to replace it.

The book is dedicated "To the Few," and few will probably be those found capable of appreciating it at its real value. It goes many fathoms deeper than "Light on the Path" into the region of what (following the example of the authoress) might perhaps be termed *meta-meta-physics*. An irreverent reviewer once said that, as far as he could see, all that would be left of him, were he to sublimate himself according to the instructions in "Light on the Path," would be something comparable only to the "grin" which remained after little Alice's "Cheshire Cat" had vanished from her view. If that sapient reviewer were to give an opinion as to his condition after realizing in his inward being the processes described in "The Voice of the Silence," he would probably liken himself to the ghost of that same "grin"! But Madame Blavatsky does not write for such unintuitive materialists, and "The Few" will probably make up by the intensity of their admiration for the lack of appreciation on the part of the many of the really magnificent lessons of occult wisdom which she has given to the world in the shape of the three too short "Fragments" which compose the work.

In the Preface the authoress tells us that these Fragments are derived from "The Book of the Golden Precepts," one of the works "put into the hands of mystic students in the East," and forming part of the same series as "The Book of Dzryan," on which her "Sacred Doctrine" is based.

"The Original Precepts," says the Preface, "are engraved on thin oblong squares; copies very often on discs. These discs, or plates, are generally preserved on the altars of the temples attached to centres where the so-called 'Contemplative' or Mahâyâna (Yogachârya) schools are established. They are written sometimes in Tibetan, but mostly in ideographs.....The Book of the Golden Precepts—some of which are pre-Buddhistic, while others belong to a later date—contains about ninety distinct little treatises." Of these Madame Blavatsky learned thirty-nine by heart "years ago;" and of these thirty-nine she now gives three to the world—"The Voice of the Silence," "The Two Paths," and "The Seven Portals." Of course it need not be said that this is not told in the Preface as a mere literary device to plausibly account for the publication of the book, like the well known "manuscript left by a mysterious stranger"—but as a very serious and strictly true account of the origin of the work;—so, at least, the present reviewer understands it.

"The Voice of the Silence" deals with spiritual conditions and exercises necessary for emancipation. It ends thus:—

"Behold thou art become the light, thou hast become the sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search: the VOICE unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the VOICE OF THE SILENCE."

"The Two Paths" have little in common with the familiar "two ways" of theology,—with the sheep trotting up the one, and the goats capering down the other, while "the Almighty" presides at the wicket, and the Devil stands by to see he is not cheated out of any of his own.

We are told:—

“When to the Permanent is sacrificed the Mutable, the prize is thine, the drop returneth whence it came. The OPEN PATH leads to the changeless change Nirvâna, the glorious state of Absoluteness, the Bliss past human thought.

“Thus the first Path is LIBERATION.

“But Path the second is—RENUNCIATION, and therefore called the Path of Woe.”

The Path of Woe “leads the Arhan to mental woe unspeakable,” for he gives up self, and *self*, and even SELF for the sake of SELF. He becomes “A SAVIOUR OF THE WORLD.” Still it seems that the bitterness is but bitter-sweet after all, and “payment” only deferred. (“Eternal Justice” always requires what is vulgarly called “payment”), for we are told:—

“Sweet are the fruits of Rest and Liberation for the sake of *self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.”

Between these two Paths the then Initiate has to take his choice:—

“Behold! the goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O Aspirant to Sorrow, throughout the coming cycles.....Om Vagrapani Hum.”

“The Seven Portals” are gates upon the PATH which the aspirant for Bliss, or its opposite, must pass through; and this he can do only by opening each portal with its appropriate Golden Key. These Keys are respectively: The Key of charity and immortal love; The Key of harmony in word and act; Sweet patience that nought can ruffle; Indifference to pleasure and to pain, illusion conquered, truth alone perceived; The dauntless energy that fights its way to truth; Dhyâna; and Prajna.”

After these Portals are passed, the aspirant is told:—

“Till then, a task far harder still awaits thee: thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy soul.”

It is at this point, or somewhat yet beyond it, that the choice between The Two Paths must be made.

The attainment of Arhatship is a matter of importance to the universe; for, “In signs of praise both heaven and earth unite” when the happy event occurs.

“Hark!...from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE’S wordless voice in thousand tones ariseth to proclaim:

“JOY WITH YE, O MEN OF MYALBA.

“A PILGRIM HATH RETURNED BACK ‘FROM THE OTHER SHORE.’

“A NEW ARHAN IS BORN.”

It is needless to say that everyone who lays claim to any knowledge of Theosophy ought to thoroughly study this wonderful little book, and try to understand as much of it as he can.

R. H.

Correspondence.

"MY PROPHETIC SOUL, MY UNCLE!"

TO THE EDITOR.

I heard the following from a Chela; he holds a respectable post under the Government of Bengal, and is closely related to one of the leaders of Brahmo Samaj. He is, however, not a Fellow of our Society, but belongs to a Secret Brotherhood, of which, by the way, there are many in India:—

"I was then a young man, one of the naughty students of Hare School, Calcutta. I and my uncle were great friends; we were of the same age, lived together and studied the same books. My uncle was then suffering from a disease which gradually developed into phthisis. The last physician who treated him was Dr. Mohendra Lal Sirkar, who advised us to remove ourselves with the patient to a house near his own, which we did. I was at last compelled to recognise the fact that my poor friend and relative had not many days to live; we then made a solemn compact that whoever of us should die first, would try his best to appear to his surviving friend and tell him, if possible, the state he found himself in after death.

A little more than a month after the above, my friend died, and we burnt his body to ashes as is our custom. About five days after the sad occurrence, I was lying alone in a room on the outer compartment of the house. The doors and windows were open, the room was well lighted by the moon. I was fast asleep on a sofa with the curtain drawn. Suddenly at about midnight I awok' and found my uncle just by the side of my bed, but outside the curtain. He appeared to me just as he looked a few hours before his death, and was naked. I thought I was dreaming; I closed my eyes, for a few seconds, looked again, then rubbed my eyes, then looked again, the figure was still there intently gazing at me with a dull, dazed stare. I then looked round, and with the help of the light of the moon which was nearly full, could well discern the articles of furniture of the room which were all in their proper places. I turned in my bed and was perfectly convinced that I was wide awake. Suddenly our solemn compact came into my mind; I felt no fear and accosted the apparition thus: 'Are you come uncle to fulfil the compact? All right; now let me hear what you have to say. Well, why do you not speak uncle?' The apparition raised the curtain a little, and by a motion which seemed to me like the leap of a monkey, sat on my bed. 'Well, my dear uncle, I am very anxious to hear from you, why do you not speak?' And I tried to catch hold of its hand, which was near mine; then by an exactly similar motion it regained its former place. 'Why do you stare, uncle, oh why can you not speak? Do speak pray.' At last I could endure it no longer; I raised myself and stretched my hands to catch hold of the apparition, when it vanished. I was filled with indescribable sorrow and began to pace the room to and fro. I have now learnt from my Master the reasons of the apparition's not being able to speak."

Yours truly,

K. P. MUKHERJI, F. T. S.

BERHAMPUK.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1890.

A NEW EXECUTIVE BOARD.

On Christmas day the President issued the following order constituting an Appellate Board for Society matters in the United Kingdom:

OFFICIAL ORDER.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
LONDON, 25th December 1889.

In compliance with the unanimous request of the Council of the British Section, and to obviate the inconvenience and delay of reference to Head-quarters of current local questions requiring my official adjudication, I hereby appoint H. P. Blavatsky as Chairman, and Annie Besant, William Kingsland, and Herbert Burrows as Members of an Appellate Board, to be known as "The President's Commissioners" for Great Britain and Ireland; and, furthermore, I hereby delegate to the aforesaid Commissioners for the United Kingdom the appellate jurisdiction and executive powers conferred upon me under the Constitution and Rules of the Society, and declare them to be my personal representatives and official proxies for the territory named until the present order be superseded.

Provided, however, that all executive orders and decisions made on my behalf by the said Commissioners shall be unanimously agreed to and signed by the four Commissioners above designated.

H. S. OLCOTT, P. T. S.

Attest:—

WALTER OLD,

Genl. Sec., British Section T. S.

THE ESOTERIC SECTION.

(Communicated.)

Madame Blavatsky has appointed Colonel Olcott her confidential Agent and sole official representative in Asiatic countries as Chief of the Esoteric Section. All correspondence relating to and Instructions emanating from the same to pass through his hands.

THE PRESIDENT'S RETURN.

The President-Founder is expected to return to Adyar by the Messageries Maritimes Steamer "Niemen," which is due in Madras on February 5th. He is accompanied by Mr. E. D. Fawcett; Doctor Daly is to follow by next French Steamer from Europe.

THE PRESIDENT'S RECEPTION.

The following paragraphs are taken from the *Ceylon* correspondence of the *Madras Mail* of the 24th and 25th respectively:—

THEOSOPHICAL.—Grand preparations are going on at the local Head-quarters to give Col. Olcott and the Rev. Mr. Bowles Daly, Professor of Political Economy, a fitting reception on Thursday afternoon, when they are expected to arrive by the French boat *Oxus*. Their stay in the Island will be very short. After transacting Society business, Col. Olcott will leave Colombo for Madras, where a programme has been arranged for him to go on a Mission tour to Burma, Siam, and possibly China. It is not known definitely whether the Rev. Mr. Bowles Daly will accompany the Colonel on his Eastern journey or remain in the Island. On Sunday afternoon a meeting of Buddhists was held at Subhuti Thero's Temple, Wellawatta, to consider what steps should be taken to give Col. Olcott a reception.

ARRIVAL OF COL. OLCOTT.—Last night the M. M. steamer *Oxus* arrived in our harbour, among her passengers for Colombo being Col. Olcott and Mr. E. D. Fawcett. They landed this morning and were received by a number of Theosophists at the local Head-quarters, the Colonel being accompanied by Messrs. K. Naruskima, S. Nakade, T. Yamade, N. Komai, Japanese Commissioners from the Paris Exhibition, and Members of the Japanese Legation at Paris. The whole party, after visiting the Theosophical Society, where they had some refreshment, called on the High Priest Sumangala at the Oriental College. The High Priest being away at the time, the party were received by Devamitta Thero, and were conducted to the Library of the College, where greetings were exchanged. The Buddhist monks mustered in force, and accorded Col. Olcott a cordial reception. The party returned to the Theosophical Head-quarters shortly afterwards, where the Japanese gentlemen were introduced to the local members of the Society. At 10 o'clock the members of the Japanese Legation went on board, regretting very much that they were obliged to hurry off as the *Oxus* was appointed to start in a few hours more. Professor the Rev. Bowles Daly did not, after all, accompany Col. Olcott, as he was unavoidably detained, and was unable to come by the *Oxus*. He will be here, I understand, by the next French boat. Mr. Fawcett was one of the private Secretaries to Madame Blavatsky, and I believe is a brother to Lieut. Fawcett, R. A., now stationed at Trincomalee.

A VALUABLE RECRUIT.

(Communicated.)

A week before leaving London Colonel Olcott had the good fortune to secure for the editorial staff of the *Theosophist* a most important volunteer in the person of Mr. E. Douglas Fawcett, who threw up his appointment of Sub-Assistant editor of the *Daily Telegraph* to give his unpaid service to our magazine. Mr. Fawcett, whose capabilities as a thinker and writer upon metaphysical and philosophical subjects resemble those of our Mr. T. Subba Row, has made his reputation already by his literary contributions to the *Theosophist* and *Lucifer*; his latest contribution being the striking paper entitled "The Case for Metempsychosis," which appeared in a recent number of *Lucifer*. He was educated at Newton College, Devon, where he got a Scholarship and Exhibition; at Westminster School where he was Queen Scholar and winner of many school prizes.

The next four years were devoted to the study of Philosophy. After which he went on the staff of the *Daily Telegraph* as Assistant Sub-editor and occasional "descriptive writer."

The one absorbing passion of his life is metaphysical study. With the addition of himself and Dr. Daley to our editorial staff, the *Theosophist*

will undoubtedly become what it was intended to be, the leading Oriental magazine of the world. It is Col. Olcott's intention to invite Mr. Fawcett to give at Madras a series of lectures on the different schools of Modern Philosophy.

OFFICIAL ORDER; MR. POWELL IN INDIA.

Mr. C. F. Powell is hereby relieved from duty with the Ceylon Section and will proceed at his earliest convenience, via Tuticorin, on a tour of inspection among the South Indian Branches. Officers of Branches are requested to give him every possible facility for the performance of his duty. He is authorized as my agent to admit members, organize Branches and receipt for voluntary contributions towards the support of the Society. Acknowledgment thereof to be made in the *Theosophist* at the option of the donor.

I avail myself of this occasion to publicly acknowledge my appreciation of Mr. Powell's very valuable services in Ceylon as my representative. During his short stay he organized seven new Branches, delivered many addresses and promoted the establishment of several Buddhist schools.

H. S. OLCOTT, P. T. S.

COLOMBO, CEYLON,
January 21st, 1890.

MR. POWELL'S GREETING.

TO MY BROTHERS IN INDIA.

It gives me inexpressible pleasure to be able to announce that I am once more permitted to labour amongst you in the interests of the Theosophical Society.

Absence from India has shown how strong a love has sprung up in my heart for the land of my adoption and her sons, and how much a life in that land means to me.

That we may be permitted to journey on together to the goal of all our hopes, is my earnest prayer.

CHARLES FRANCIS POWELL.

COLOMBO, 21st Jan'y. 1890.

CEYLON.

(Communicated.)

Mr. Leadbeater having returned to London, and Mr. Powell's services being more needed just now in India than elsewhere, the President has re-organized the Society's business in the Island on the basis of self-help; the Sinhalese being left to manage their own Society affairs without European supervision save his own.

Mr. H. Dhammapala, Asst. Secretary of the Ceylon Section and Asst. Superintendent of Theosophical Society Schools, now numbering about thirty, and constantly increasing,—has been appointed by Col. Olcott acting chief of both departments. Mr. Leadbeater having failed to organize the Section, the President has called a Convention for the 27th ultimo at Colombo, and will give them a scheme of management suited to their peculiar wants. A movement is on foot to give our Colombo High-School a Collegiate character by uniting with the leaders of the Hindu community to make it the nucleus of a Hindu-Buddhist College. As the representative of the Buddhists the President has had conferences with the Director of Public Instruction and the Hon. P. Rama Nathan, Hindu Member of the Legislative Council.

MR. CHAS. F. POWELL'S MOVEMENTS.

At the request of the Ratamahalmiya, L. B. Kabhekaduwe, chief native official of the Four Corles and Secretary of the Mawanella Branch Theosophical Society, Bro. Powell made a tour through that jurisdiction, leaving Colombo December 24th.

At the Lagnyannawa Station Bro. Powell and Bro. J. R. DeSilva of the Colombo Branch as interpreter were met by the Ratamahalmiya.

An address was delivered at Mollyidu on December 21st at 11 A. M.

An address was also given at Mawanella on the afternoon of the same day.

On the 26th the school of the Branch located at Ussapitiya was inspected and an address delivered.

On the 27th there was an address on the morning at Mawalagoda and another in the afternoon at Aranayaka.

On the 28th an address was delivered at Debatgama.

On the 29th an address on the morning was given at Kehelwatta and in the afternoon at Mabopitya.

On the 30th an address was delivered in the morning at Hellemulla School and another in the afternoon at Kosiuna.

On the 31st Bros. Powell and DeSiva returned to Colombo.

By latest news Mr. Powell was to leave on the 23rd January for Tuticorin on his way to Head-Quarters, visiting various branches on the road. It is the President's intention, we believe, to appoint Mr. Powell to visit all the Indian branches on his behalf.

REPORT OF THE RECORDING SECRETARY FOR JANUARY 1890.

Many letters were received condoling the death of Pandit N. Bhashya Charya. An influential gentleman of Bangalore writes as follows :—" I cannot sufficiently express the great grief I have felt at the sight of your letter just to hand. The loss of our esteemed Pandit Bhashya Charya Swamy is irreparable. He was a proud ornament to the whole of Southern India. But God's ways are inscrutable, and His will must be done. May his precious soul rest in peace." Another friend in speaking about him says that Pandit Bhashya Charya's abilities were simply admirable. His versatile knowledge in the Sanscrit literature and philosophy, and his ability in speaking Hindustani, Telugu, Canarese and Tamil languages, supplemented by his liberal views of reconciling all the tenets of the religionists to the true Theosophic basis, really entitled him to be the Honourable Pandit of our dear Adyar Home. It requires a Pandit like him to supply the vacancy. Our Library has become a most important factor in our Society. Too much care and attention cannot be paid in making a proper selection, as it must become a real source of benefit to the Public.

It was supposed and even argued by some members as well as non-members that the Theosophical Society was appearing to make great progress in previous years, because they were accustomed to hear much talk and fuss among the public about the Theosophical Society. It was, no doubt, necessary at the beginning, to call attention of the masses. After having done that, it is now doing more solid work in a quiet sort of way, taking firm root in the minds of some of the ablest men and women, and has been building its foundation on solid rock. The Theosophic thoughts, whether recognized or not by the recipients, are spreading like leaven and moulding the lives of the people. The Theory of Karma will, in a quarter of a century or so, become a recognized factor in moulding the present and future lives of the human beings in all the materialistic countries. When that is so, the Theosophical Society, I must say, will have done an immense work. Meanwhile both men and women, though not yet members, cannot but read the excellent books on Theosophical subjects, and in consequence are working in their turn, among their own friends, to spread the knowledge. Just for an instance I quote here a portion of a letter from a friend of mine. He says : " Mr. V. C. Iyer and myself went to Padmanabhapuram, a place within the Travancore territory. There is one Mr. V. K. Iyer, the Head Master of the English High School, who, though not yet a member of our Society, has been, and is, a regular reader of all the Theosophical works and a punctual subscriber to the *Theosophist*. I am glad to say that while he and his brother are practical Theosophists, Mr. V. K. Iyer has collected a small company of friends and instructs them in Theosophy. See how unnoticed people work for our cause." There are innumerable instances of such. The innate nature of the Hindus is mostly for quiet and soul-satisfying work. They have not got the spirit of advertising it to the world, because such advertisements will, in no way, benefit others in the physical plane.

Received a letter from Mr. C. F. Powell intimating to me his intention of visiting the Branches lying between Tuticorin and Madras. Circulars were accordingly despatched to the intervening branches intimating them his intended visit at the expense of the Head-Quarters, and requesting them to communicate with him, care of the Post Master, Tuticorin. Some of them have already responded.

Rapid sale is going on of "Key to Theosophy," and "Voice of the Silence," by Madame Blavatsky. Branches, members and non-members are all ordering for them. As the price of both by V. P. P., only Rs. 2-12, is very cheap, considering the importance of the books and the bulkiness of "Key to Theosophy," the above is mentioned to show that the books on Theosophical subjects are very necessary for spreading the knowledge of Theosophy and of the Theosophical Society. A permanent impression of the good working of the Theosophical Society can be implanted by distributing Theosophical work far and wide among the intelligent people. Therefore the book trade at present going on at the Head-Quarters cannot, I think, be taken entirely in its mercenary view.

The Librarian of the Calcutta Branch Theosophical Society says: "I got a copy of Mrs. Besant's tract from our President. It is much liked by some amongst us, who think that this should have an extensive circulation. It is most probable that Mr. Bradlaugh will follow the track of his greatest coadjutor ere long." He further says: "Some of us are willing that a Handbook of Hindu Philosophical Code of Morality should be published in English and Vernacular languages, which can be possibly and profitably introduced in the Indian Schools and Colleges by our Government, as the question of moral teaching is now receiving attention. In my humble opinion the late Pandit N. Bhasin Charya was competent for the purpose. It is a matter of regret that he is no more." This is really a splendid suggestion. There is no question. If we can only procure a proper Pandit for our Adyar Library, suggestions like the above can, at once, be put into practice. I hope that nothing desirable to be done will be left undone as long as there is a band of earnest and hardworking men and women in the field of Theosophy.

T. VIGIA RAJAYA CHARLU.

AMERICA.

Since the American Section has had the courage to exercise its malignant tumour, it has recovered health and strength in a wonderful manner. There has been an "Ad Interim Convention" of the Pacific Coast Branches at San Francisco on the 12th and 13th of October last, at which most interesting and able papers were read and resolutions of a general character passed. At New York, among other things, a theosophical printing establishment has been instituted under the control and, we believe, chiefly through the exertions of Mr. Wm. Q. Judge.

The following were the Resolutions passed at the Ad Interim Convention.

1. That the different branches on the Pacific Coast are invited to correspond regularly with their sister branches once every three months.
2. That the Branches of the Theosophical Society of the Pacific Coast, in Convention assembled, do hereby affirm their adherence and devotion to the objects of the Society, and their loyalty and allegiance to its founders, Col. H. S. Olcott and Madame H. P. Blavatsky.
3. That we recognize and appreciate the efforts of the General Secretary of the American Section of the Society, W. Q. Judge, and of all others who are devoting their lives and energies to the welfare and elevation of humanity; that we will individually, and as Branches, assist them in every way within our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings.
4. That we will correct misrepresentations of Theosophic truths; defend against unjust attacks on its leaders and teachers, and endeavour to realize in our own lives the truths which we advocate.
5. That we realize Theosophy as world-wide in its application, and universal in its power to reach and elevate all conditions of mankind; that

no method is too insignificant nor any place too impracticable, to be utilized if humanity may be thereby elevated and made to realize a higher conception of its destiny.

6. That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance.

7. That we recognize that mesmeric, and all other phrases of occult phenomena, are dangerous if not understood, or when used for selfish purposes, as they are valuable if beneficially employed by the wise.

Only one copy of the Report of this Convention has reached Head-quarters. Had a hundred or so been sent for distribution to the Indian Branches, the President's Commissioners would gladly have paid all expenses, as the Report shows what our Fellows are doing in the far West, and contains short but valuable essays, as follows:—

Try to lift a little of the Heavy Karma of the World.—(*Paper by Mrs. M. H. Bowman.*)

A few Suggestions Regarding the Higher Life.—(*Paper by Miss L. A. Off.*)

The First Object of the Theosophical Society—Universal Brotherhood.—(*Paper by Allen Griffiths.*)

Aryan Literature.—(*Paper by Miss Marie A. Walsh.*)

The Third Object of the Theosophical Society.—(*Paper by Mrs. Sarah A. Harris.*)

Reasons for a Theosophical Revival.—(*Paper by Dr. T. Docking.*)

The Prospectus of "The Aryan Press," above mentioned, says:

"Some members of the Aryan Theosophical Society of New York having seen that a strictly Theosophical printing office would be an advantage to the movement, have subscribed the money for the purchase of a good press and sufficient type to commence work. The press is run by a Theosophist who, being a competent practical printer and devoted to the Society, has offered his services for the purpose. The enterprise is now in charge of William Q. Judge of New York, as trustee."

The press is to be run "for the benefit of the Society and not for individual profit," and the following liberal offer is made by the trustee.

"Any Member, Club of Members, or Branch paying \$10, shall be entitled to have printing done for twelve months at the actual trade cost, that is to say, the cost of paper, ink, composition and press work, and in addition the cost of mailing the matter when finished."

We wonder whether our Indian Fellows recognize a good example when they see one!

JAPAN.

(Communicated.)

Col. Olcott has received from the Rev. Odsu Letsunen, Chief Officer of the Western Hongwanji, Kyoto, a very friendly and appreciative letter in which allusion is made to his recent Japanese tour. The writer says that the fact that the President "has thus greatly aroused the feelings of the people at large is beyond any dispute." Considering that M^{rs} Odsu is one of the most distinguished priests in the Japanese Empire, Executive Superintendent over ten thousand temples, it need hardly be said that his evidence upon this point greatly outweighs the opinions of interested missionaries and their Western sympathizers, who have asserted that Col. Olcott's lectures "fell flat and were a general disappointment to the Japanese." The new spirit of international Buddhistic tolerance and sympathy, to arouse which was the prime object of our mission, is pleasantly manifested in Mr. Odsu's expressed hope that the inconsequential differences of sects in and between the Mahayana and Hinayana, the Northern and Southern Schools of Buddhism, may henceforth be subordinated to the primary object of promoting the spread of Buddhism throughout the world.

A PORTRAIT OF THE FOUNDERS.

It is the intention of the Founders very soon to present a portrait of themselves to all the subscribers to the *Theosophist*, and as it will not be for sale, only subscribers to this Magazine will have one.

This is the only time that the two Founders of the Theosophical Society have been photographed together without a third sitter, and as likenesses the portraits are said to be wonderful. London *Light* thus speaks of it in January 4:—

"As he departs Colonel Olcott sends us a photograph of the Founders of the Theosophical Society, Madame Blavatsky and himself—a truly striking picture. The intent face of Madame Blavatsky, with its air of concentrated power, and the patriarchal benignity of the Colonel, are admirably caught."

The picture is copied from a photograph by the "Monochrome" process, which gives an exact *fac simile* of the photo, that will never fade.

THE BOMBAY CONFERENCE.

The following is a list of some of the leading Fellows present at the Conference of Fellows held in Bombay on December 29, 1881. It was received too late for insertion in the January number.

Drs. Tuljaram C. Khanvala, F. R. Bonesetter, Pestonji N. Pavdi, J. K. Daji, Vithal Pandurang Mahatre, Pandurang Gopaul, Vithaldas Manordas, Chubildas Tribhowandas, Abasali A. Hathivala, Ladi Mohun Ghose; Messrs. Pestonjee Dinshawjee Khan, Shivram Vithul Bhandarker, S. Subramanier; Dewan Bahadur K. Raghunath Row; Messrs. Nowroji D. Khandalvala, Dhunjibai P. Kotwal, R. Ranga Row, Narayanswamy Naidu, Nowthumram Ootumram Trivedi, Norendro Nath Sen, Editor, *Indian Mirror*, A. Sabapathy Moodeliar, Tookaram Tatya, Rustanji Ardeshir Master, M. A. N. Hydari, Khodabux Shir Mohamed, Budroin A. Kur, D. D. Jussawala, N. B. Atrya, Rao Bahadur Gopalrao Hurry Deshmookh; Mr. H. D. Suntook, Miss Anna Ballard; Mr. H. D. Setna; Prof. Upendra Nath Basu; Messrs. Dwarkanath R. Turkhadkar, Munmohundas Dayaldas Shroff, M. K. Doctor, P. F. Palikhivala, Muneklal A. Dave, V. Bhavanachary, Pundit Gopinath, T. J. Naidu; P. K. Pillai; L. N. Ghose, V. R. Chakravarti, Kavanji Edalji, Secunderabad Yeshun Pant Sopondi, V. Avadhoni; Branch, V. V. Iyer, and many others.

THE CONFERENCE SUBSCRIPTION.

The following is the list of the donors and donations made at the Conference at Bombay to the Head-Quarters Fund and mentioned in the last *Theosophist Supplement*.

	Rs.	A.	P.
Bombay Branch	100	0	0
Nagpur Branch	90	0	0
Rai Bahadur S. Subramanier	50	0	0
*Sabhapatni Mudaliar	50	0	0
*Norendro Nath Sen	25	0	0
*Kasi Tatwa Sabha (in addition to Rs. 50 sent to Head-Quarters shortly before)	25	0	0
*Pestonji D. Khan	25	0	0
*Dadabhai Jussava	25	0	0
Tookaram Tatya	25	0	0
"B. W."	25	0	0
Dewan Bahadur R. Ragoonath Row	24	0	0
*Sanatan Dharma Sabha	21	0	0
Secunderabad Branch	19	0	0
*J. R. Daji	15	0	0
Khan Bahadur N. D. Khandalvala	15	0	0
Dr. Vithaldoss Manohordoss	15	0	0
*Byramji Panday	10	0	0
Masulipatam Branch	10	0	0
Krishna Branch	10	0	0
Martendroa Babaji	10	0	0
C. Kotaya	10	0	0
Dr. Pandurang Gopal	10	0	0

	Rs.	A.	P.
N. B. Atreya	10	0	0
Badruden Kur	10	0	0
Manmohandoss Dayaldoss	10	0	0
J. Shrinivas Rao	10	0	0
P. K. Pillay	10	0	0
Byramji Panday	6	0	0
Meerut Branch... ..	5	0	0
Dr. Fakirji Ratonji	5	0	0
Kali Kanta Sen	5	0	0
A. D. Ezekiel	5	0	0
Pandit Turmarazu	5	0	0
Trimbaklal	5	0	0
Dr. Abasali... ..	5	0	0
*Hormasji D. Sontook	5	0	0
*P. B. Pillay	5	0	0
*Nasarvanji Bilimoria	5	0	0
*Rustomji Modi	5	0	0
*T. J. Naidu	5	0	0
*"F. T. S."	3	0	0
*Vinayek Mukand	2	0	0
*K. E. Pillai	2	0	0
*P. R. Naidu	2	0	0
*Khodabux Shir Mahomed	2	0	0
*Mahalaxmivala... ..	2	0	0
*Krishna Shamraoji	1	0	0
*Rustomji Mobedji	1	0	0
*Framji Mithaivala	1	0	0
Amount received in the Hall without names	10	0	0

Total Rupees .. 751 0 0

Those marked with * have paid their amounts. The others are requested to send their subscriptions without delay to me.

BOMBAY, }
January 23, 1890. }

J. K. DAJI,
Genl. Secy., Bombay Section,
117, Kalbedevic Road, Fort,
Bombay.

FROM AMERICA.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.
General Secretary's Office,
NEW YORK, December 13, 1889.

COL. HENRY S. OLCOTT.

DEAR SIR AND BROTHER,—I have much satisfaction in transmitting to you, as President of the Theosophical Society, the following donations to the Head-quarters Fund :—

Peter Long...	\$	1.00
John Smith (of Aryan T. S.)	"	20.00
William Main	"	5.00
J. H. Scottford	"	1.00
E. W. Primm	"	2.00
"No. 142"	"	50.00
Albert Targee	"	1.00
Edward Leeds	"	1.50
Cash Donation	"	2.00
" "	"	2.00

85.50

I will ask you to acknowledge in the *Theosophist* the receipt of these donations,

Truly and fraternally yours,
WILLIAM Q. JUDGE,
General Secretary.

A TALK WITH SUMUNGALA.

At latest advices arrangements had been made by the President for a metaphysical discussion between the learned Sumungala and Mr. Fawcett of the Abiddharma (Metaphysics) of the Southern Buddhist Church with the help of Mr. L. C. Wijesinha Mudaliyar, Government Translator of the "Mahavansa." Notes of the discussion will be taken and a report published in this magazine.

AN ACQUISITION.

Pandit T. Vencatarama Iyengar, Secretary of the Ootacamund Branch, writes to Recording Secretary on 17th January :—

"I am glad to inform you that the Ilaya Raja of Nellambier, known as "*Mana Vikrama Ilaya Tirumulpad*," was admitted as a member of this branch this morning at his own request. This gentleman is a sound scholar in Sanskrit, and has devoted more than 30 years to the study and practice of Hata and Raja Yoga systems, and as such is an authority, so far as I know, to decide the most subtle and difficult points on the system of Yoga Philosophy in Southern India. He is ready to collect some of his worthy friends and acquaintances to form a Society at Calicut."

OUR LATE LOSS.

The following eloquent tribute to the memory of our late lamented Pandit N. Bhashya Charya was delivered by the Dewan Bahadur R. Rangoonath Row at a recent public meeting of the Widow Marriage Association. The report is from the *Madras Times*.

A vote of condolence with the bereaved family of the late Pandit having been moved in feeling terms by Mr. A. C. Parthasarathi Naidu, Editor of the *Andra Prakashika*, the Dewan Bahadur said :—

"In him I have lost an able coadjutor; in his death the country has lost a Pandit, and a person like him will not rise for a generation at least. He was not a reformer in the sense in which the word is used, but he knew the Shastras and their correct meaning; he had the boldness to tell us what he knew, and he had strong hopes that one day our sons would be Aryans which we once were; and the loss of such a man I can only say we cannot sufficiently describe. The Theosophical Society has lost, the Marriage Association has lost, the Social Conference has lost, Madras has lost, and, in fact, the whole of India has lost, a valuable son in him."

THE LATE PANDIT N. BHASHYACHARYA.

Pandit N. Bhashyacharya, Director of the Oriental Section of the Adyar Library, was in his 55th year when he died on 22nd December last. He was born in April 1835 at Sriperumbadur, Conjeveram Taluq, Chingleput District, 26 miles west of Madras; in which town Sri Ramanujacharya, the great Visishtadwaitic philosopher, incarnated himself. He belongs to Sreevatsa-gotra (of the Brigu family), Apastamba Sootra, Yajus Sakha. He descended from learned ancestors on his father's side, he was 24th in descent from Varada Vishnumitra, known in Tamil Vishishtadwaitic Literature as Nádadúr Alwan, a sister's son of Sri Ramanujacharya, one of the 74 Acharya Purushas or 'Lay Gurus' appointed by the philosopher, and author of several philosophical treatises, such as *Mánayádátmanirnaya*, &c., quotations from which appear in Visishtadwaitic works. His illustrious ancestor was appointed by the philosopher to teach all his disciples his commentary on the Vedanta Sutras, subsequently known as Sri Bhashya; and is thus one of the Gurus of the Sri Vaishnavas. His grandson, Varadaguru, known in Tamil by the name of Nádadúr Ammalacharya, is well known to all Vaishnavas by the Vedantic lectures which he delivered in the Varadaraja Swamy's temples at Conjeveram. The very spot where he lectured is now identified by every one in Conjeveram, and is approached with great reverence. These lectures were subsequently compiled into *Srutaprakasika*, a commentary on Sri Bhashya, by a disciple of the lecturer, by name Vyasacharya (Sudarsana-bhatta), Varadaguru wrote several treatises on Vedanta, such as *Tatvasara*, &c.

His grandson, Varadacharya, the author of Vasantatilakabhana, generally known as Ammalbhana, and Yatirajavijaya, both dramas, was Guru to Sata-gopaswamy, founder of the Ahobilam Mutt. For six generations his descendants were priests at Conjeveram, and founders of the Munitraya sect. Their descendants were all noted for their great piety and learning, and several Sanyasis studied Vedanta under them.

Our Pandit's thread ceremony was performed in his seventh year by his father Vedantacharya, son of Venkatavaradacharya, 22nd in descent from Varadavishnu Misra. Unfortunately he soon lost his father.

He was taught Yajur Veda (Taithreya Sakha) and received instructions in rhetoric and general literature from his maternal uncle Raghavacharya, who was then aged only 23, but was already considered a great master of Nyaya philosophy and rhetoric in Southern India; and who wishing to attain a high proficiency in his favourite subjects, went to Nuddea in Bengal to study under Kylasa Siromani Bhattacharya, whose fame reached Southern India. The Bengali Pandit is said to have grown envious of the abilities of his new disciple, and Raghavacharya died of fever within a year after his reaching Nuddea, December 1847.

Pandit Bhashyacharya then continued his studies under his mother's maternal uncle Vidwan Gopalacharya, highly respected by H. H. Krishnaraja Wadiyar, the late Maharaja of Mysore, and from whom he was in receipt of an annual literary pension of Rs. 1,000, and also by Raja Chendalal in Hyderabad and Baji Row Peishwa.

He completed his studies in Modern Sanscrit literature in his 14th year, and began the study of Nyaya Philosophy; but as Vidwan Gopalacharya soon afterwards died, he left his country for Mysore, where he studied Nyaya and Grammar under Anandalwar and Rama Sastri, well known Pandits of Mysore, the latter of whom being the father of the present Guru of Sringeri Mutt.

In his 18th year he was forced to leave Mysore for Madras by private affairs, where he studied Gadadhara's works on Nyaya under one Bubbli Jagannatha Sastri, a pupil of Chandra Narani Bhattacharya, a famous Nyaya Pandit of Nuddea. In his 20th year he completed Nyaya. Then he was married; but soon after came back to Madras to study Vyakarana Sastra (Grammar), with many commentaries as Sekhara, Kayyata and Mahabhashya of Patanjali, which last he studied only incompletely under Gurram Appanna Sastrulu, Senior Law Officer of the late Sudder Adalat Court at Madras, under whom he also studied Dharma Sastra (Hindu Law). In his 24th year he left Madras for Conjeveram to study Vedantic Philosophy under Sri Ranga Ramanuja Swamy, a Vaishnava ascetic of great fame, and austerity, who taught him Adwaita and Visishtadwaita systems of the Vedanta philosophy. It should be noted here that Pandit Bhashyacharya was the first disciple of the Sanyasi, and the foremost in literary merit of his disciples. His high appreciation of the Pandit's abilities is apparent from the fact that in 1880, when the latter went to Thiruvendipuram near Cuddalore, South Arcot District, where the ascetic was then staying, he was asked to be present to receive the sacred water, which in the presence of several Vaishnavas, pious and orthodox, was first poured as a matter of respect in the hands of our Pandit. The Pandit hesitated to receive the sacred water, and the multitude looked with confusion at seeing one in loukika or layman condition being paid these respects, but the ascetic silenced them by saying, "Who is this gentleman Mr. Bhashyacharya, a descendant of the great Varada Guru, and whom I consider as a second Sri Ramanujacharya!" On another occasion he specially asked him to write works on the Vedanta philosophy, and if they were of approved merit, he would teach them to his own disciples. The Pandit promised to do so; and in 1882 when he met him near Tripati the Guru reminded his disciple of his promise, and a commentary on the first ten chapters of Rahasya Trayasara of Vedantacharya, a famous Vedantic writer of the 13th century A. C., was read to the Guru, and his disciples, who were greatly pleased. The Pandit continued his elaborate commentary to the 18th out of the 32 chapters of the work, and thus left it in an incomplete condition; by his 26th year he completed his Vedantic studies.

Afterwards for about two years he was employed by the Board of Examiners of the Civil Service to teach young Civilians, and while in that capacity learned several of the Indian languages, such as Telugu, Hindu, Hindustani,

Canarese, Marathi, Bengali, Persian, as also a little of Arabic,—Tamil being his mother tongue. This was a bright period in his life, as his acquaintance with (Sir) Walter Elliot, Brown and others laid the foundations for his future Oriental studies, or as it is better known, Oriental research. A knowledge of English being thus necessary, he also acquired a knowledge of that language to enable him to converse with the abovementioned gentlemen, and for many nights he would remain with Sir W. Elliot poring over inscriptions written in old South Indian characters. It was about this time that he collected facsimiles of a large number of South Indian inscriptions. The fact that he was a Brahmin enabled him to take facsimiles of inscriptions situated in the innermost parts of the temples. It is a matter of regret, however, that some of the most valuable of inscriptions were lost in 1873, together with a few books and MSS. in an inundation which swept away a portion of the house he lived in at Cuddapah.

In the middle of the year 1863, he followed one Mr. A. P. Hudson, the then Sub-Collector of Madanapalle, Cuddapah District, to his place, who appointed him as an Assistant in his office. Under his successor, Mr. F. B. Maloney, he continued his English studies, and his studies in Vyakarana and Purva Mimamsa under one Rajucharya, a State Pandit under Peishwa Bajee Row, and under Nana Saib, but who was suspected by the British Government of participation in the Sepoy mutiny of 1857. Rajucharya having been kept a political prisoner under immediate control of the Sub-Collector of Madanapalle, feigned madness, and our Pandit easily obtained permission of his officer to associate with him.

In 1869 he left Cuddapah District for Madras on leave, and there became acquainted with Mr. J. Pickford, M. A., Professor of Sanskrit in the Presidency College; and it was about this time that as a result of Mr. Pickford's acquaintance he began his Vedic studies, for which he afterwards became famous. Mr. Pickford recommended the Pandit to the Local Government as a fit person to be deputed to search for rare MSS. and inscriptions; and during the Professor's illness he acted three months for him. Mr. Pickford's recommendation would have borne fruit, and would have secured for him a situation, for which he was pre-eminently qualified, had that gentleman not gone to Europe on account of ill health, and thus left the Pandit without any influential friend.

In 1870 he joined the Bar in the District Court of Cuddapah. From that time he was practising in Cuddapah and Bellary Districts, till 1887, when he discontinued his practise on account of diabetes, and settled down at the Head-Quarters of the Theosophical Society at the suggestion of Col. H. S. Olcott, President of the Theosophical Society—to whom all the Pandit's subsequent fame is greatly due. In the year 1875 Dr. A. C. Burnell, the famous Orientalist and Sanskritist, was appointed District Judge, and our Pandit's archæological studies received a stimulus on account of his association with the Doctor; while the Doctor seeing his abilities and great knowledge of the Vedas, characterizes it in one of his letters as simply "wonderful," and speaks of the Pandit as the "greatest Vedic scholar" he came across. At that time Dr. Burnell had in his mind the idea of attempting a translation of the Yajur Veda, and wished therefore for the Pandit's co-operation; but Dr. Burnell's transfer to Tanjore put an end to these hopes.

The next year (1876) he wrote in Sanscrit a very elaborate treatise, for publication, justifying widow marriage from the Shastraic standpoint. An able introduction and preface were written for him by Mr. F. H. Sharpe, the District Judge, and sent to a native gentleman in influential position for printing at the request of the late Hon'ble V. Rama Iyengar, C. S. I.; but the work was neither printed nor the MSS. returned to the author; and he afterwards very much regretted his own mistake in having sent the MSS. to that friend who had the goodness to keep it. Various times he told the writer of this sketch, that if that work had been printed, it would have silenced the writers of several treatises against widow marriage.

From 1877 to 1881 he mainly turned his attention to Oriental research, and while he had reason to find fault with the theories of several Orientalists, he never seems to have actually done anything till 1882, when, with the assistance of his friend Mr. A. Coopiah, published the first volume of the *Ancient History of India*. Of the five volumes of that work, the Pandit contributed

a larger share, but not agreeing with Mr. Coopiah in the arrangement of the work, asked him to omit his name from the title page, and satisfied himself with the praises heaped on him in the preface. He had thus to pay very heavily for his slothfulness, which prevented him from writing any work in English.

From the years 1883-85 he commanded a good deal of leisure, which he employed in his Vedic studies, and in teaching Nyaya, Vyakarana, and Purvamimamsa to select pupils.

It was in the year 1886 that the Pandit became a Fellow of the Theosophical Society. The course of events which produced this result is interesting. The so-called "Exposure" by the Christian padres had produced no effect on his opinion regarding the Society, or about Madame Blavatsky; but all along he was under the impression that the Founders of the Society had the idea of propagating sectarian Buddhism. Consequently he reproached this present writer for having joined the Society in 1885, nor did he ever allow him to explain the objects and aims of the Society. At Cuddapah, opposite the Pandit lived Mr. K. Seshayya Chetty, B. A., who had been lately transferred to that place as a Deputy Collector; and the doctrines which the latter gentleman was expounding at a meeting of friends produced such a strong impression on his mind, that he asked him where he got those doctrines, much of which agreed with his own theories, the result of a long study. On being informed that those doctrines were promulgated by some of the leading fellows of the Theosophical Society, he at once took to the study of Madame Blavatsky's and Sinnett's books and the several volumes of the *Theosophist*, and as a result of that study he asked Mr. Seshayya to invite our President to form a branch there, and requested to be admitted himself into the Society. Colonel Olcott arrived there on November 21st, and for three days both he and the Pandit were engaged in a serious conversation, and clearance of doubts; and on the 24th he joined the Society. This was followed by the admittance of several others, who made up their minds to follow the Pandit's example.

The next year, 1887, saw him engaged in the preparation of a Visishtadvaitic Catechism, the first work on that philosophy, that appeared in the English language: and at the end of the year he was on tour with the President to Bangalore, for lecturing purposes. In 1888 he presented the remaining portion of his own library to the Oriental Library at Adyar, the previous instalment being in the year 1886. It was this year (19th May) that he had been, at the request of the President, on a tour of inspection of the Maharaja's and several Native Libraries, and of the Matadhipathies, and in all delivered several lectures in various languages on Philosophy, Theosophy, Religion, &c. On the 26th December he returned to Adyar from his long tour, and delivered a lecture on Karma during the anniversary of the Theosophical Society. He also translated for distribution to the delegates assembled a Sanskrit translation of "Light on the Path," and wrote small treatises in Sanskrit on the Nyaya Philosophy 'Lakṣaṇāthartha' by name. It was this year during his first tour to Bangalore that he challenged the several local Pandits to argue with him against his proposition that 'Brahmins may cross the sea,' for this purpose he delivered several lectures in Bangalore, wrote treatises in Sanskrit and English (but none of them published yet), and actually admitted into caste one Mr. L. B. Ramasawmy Iyengar, who went to England to study for the Bar, and returned as a Barrister-at-Law. These things having so often been mentioned to the newspapers, I need not further describe them here.

In the year 1889 he was solely engaged in contributing to the local newspapers, especially the *Hindu*, several articles on social, religious, philosophical and antiquarian questions, and was delivering lectures on the same subjects in Madras. He also wished to write a series of articles in the *Theosophist* on several religious, philosophical and literary subjects, and for separate publication entitled 'The Adyar Library Series,' but he did not live to see even the third pamphlet of the series published.

On the 28th October 1889 he had a slight attack of fever and hemicrania, accompanied with discharge from the left ear, and added to this he had a carbuncle on the palm of the left hand. He was a prey to diabetes, and all the diseases combined to put an end to his life on the 22nd December 1889, although he had recourse to the best treatment available.

Ten years ago he composed a treatise on Rhetoric by name *Sahitya Kallolini*. The opinion of several Pandits of Southern India regarding this work is very high, and the opinion of the author himself was it could find a place by the side of *Kavyaprakasika*, of *Mamatabhatta*, and *Kavyadarsa* of *Dandi*. In his 22nd year he wrote a drama called *Chandrarekha*, the hero being *Chandragupta*; *Asopalamba*; *Santhi Sthuthi* *Varavarninivarnanamandirpana*, a small poem in *Prakrit*, and a few *Vadarthas* in *Nyaya* philosophy. Only a few weeks before his demise he began writing a treatise on the *Purvamimamsa* philosophy, and had also entertained the idea of writing a small commentary on the *Brahma Sutras* in accordance with the principles of the *Adwaita* philosophy, which system had so great an attraction for him that even in his death-bed he talked on its superiority over the other systems. It is this peculiar liking for *Adwaita* that made this *Visishtadwaites* dislike him. Enraged at the treatment he received at their hands, he attempted to strike a death-blow at the *Visishtadvaitic* system by writing for publication a work in *Sanskrit* showing the apparent contradictions in the *Sri Bhashya* of *Sri Ramanujacharya*, and criticising its philosophy. Two of his co-religionists, who are also related to him and who are at the same time good Pandits, requested him not to publish the work and copied portions of it for their own information, and in the end prevailed upon him to destroy the MS. In conclusion, I think I may be permitted to say a few words regarding what he intended doing for the Society. His leisure hours, especially at night, while at *Adyar*, were spent in solving problems concerning the operations of nature. The only person present was myself. His solutions were communicated to me then and there; but would ask me 'What does the old lady (meaning *Madame Blavatsky*) say regarding this question in the *Secret Doctrine*'—a work which I was then reading. It was a matter of wonder both for the Pandit and myself to find his views coinciding with those of the author of the "*Secret Doctrine*" although the methods employed by both of them were quite different, the former by learning and the latter intuition and private instructions received from her Guru. He thus conceived the idea or rather the hope of interpreting by the help of *Madame Blavatsky* the ancient Indian writings in the light of "*Esoteric Truths*"—a task for which he was gradually preparing himself, and he would certainly have done something in that direction, if that lady had been in *Adyar*. Her absence, indeed, he constantly regretted.

The mighty hand of Time has thus removed a man who, had he been spared, would have fulfilled his duty to his country, and to the Society to which he belonged.

MADRAS,)
10th January 1890.)

S. E. GOPALACHARIU.

THE ANNIVERSARY OF THE BOMBAY BRANCH OF THE T. S.

A good number of members assembled on Sunday evening, the 17th November, the Anniversary day, in the Hall of the Bombay Branch Theosophical Society, although no notice was circulated. Though several members are in the habit of attending the branch every Sunday, the whole thing was unexpected, and some members who were late were actually taken by surprise, the gathering being attended by unusual numbers. There were present, among others, Captain Banton, Dr. Mrs. Emma Rider (as a visitor), Miss Anna Ballard, Bros. Kaviiji Mehrwanji Shroff (the Vice-President), Tukaram Tatya, Khan Bahadur Nowroji Dorabji Khandalavala, Jehangir Kharsetji Daji, Phiroshah Rastamji Mehta, the old Martandras, Munchersshah M. Shroff, Rastamji M. Mobedji, Rastamji Ardasir Master (the Secretary), &c.

The Vice-President having taken the chair, some desultory official word was disposed of.

Bro. Jehangir was then requested to say something on the occasion. He complied with the request and delivered a long discourse, the subject being, "What he himself thought about Theosophy." He explained in a happy manner the evolution of man, the nature of man and where the true happiness of mankind rests; showing that it depended on the different states of consciousness, and what that highest state of consciousness was. To achieve this state of happiness what man, as a man, had to do, and with regard to it what

importance the Theosophical Society held. The lecture, which was an *extempore* one, being delivered without any notes, took fully an hour and three-quarters.

The Chairman congratulated Dr. Jehangir and said that it was a marvel that he had succeeded in explaining a difficult subject in a foreign language in so simple and lucid a manner. It seemed to Mr. Kavasji that the lecturer's stand-point was Aburamazda and Ahriman, the well known principles of zoroastrianism, one of the most known religions of the world, though the lecturer did not mention about it.

Bro. Phirozsha supported the Chairman and urged other members to follow the example of Dr. Jehangir. In doing so he instanced the worthy Founders, and especially Mdme. Blavatsky, whom he eulogized for her indefatigable efforts to alleviate the misery of mankind, and who is labouring night and day to spread true knowledge, although belonging to the weaker sex, in spite of all the most virulent attacks of her enemies. Another lady who was present there, Dr. Mrs. Rider, he said, was also working, although a woman, for the good of her sex in Bombay, for which she had established the "Sorosis" club composed of educated women of all classes.

Dr. Rider said she would like to attend the hall often to hear discourses like Dr. Jehangir's; and in reply said that she had come to India only as a visitor, but on arriving here she found the general state of women of India very miserable. She had resolved, therefore, to remain here for a time and do something if she could to alleviate even to a slight degree the woes of the Indian women, and hence she had established the women's association. But she said that, as neither a single woman nor a slight man is capable of doing anything without the assistance of others, it is most necessary to form unions.

After the distribution of flowers, &c., the meeting dispersed.

"THE ABLEST WOMAN IN ENGLAND."

We are glad to see that our old friend, the *New York Truthseeker*, is not among those who decry and malign Mrs. Besant, because she refuses to "sit under" the Irreverend Mr. Foote, and asserts her liberty of thought and of expression. In a late number it says:—

"Since Mr. Bradlaugh's illness Mrs. Besant appears to have been editing the *National Reformer*. She says nothing about Theosophy, and she makes the paper much livelier than it has been of late, owing probably to the fact that she can give more time to it than could Mr. Bradlaugh. In her suit against the London clergyman—a report of which we give elsewhere—she displayed much legal skill, wonderful ability in argument, and not a little bravery in bearing the browbeating of Court and opposing Council. In dealing with the affairs of the world, she has lost none of her vigour and clearness through much Theosophical seeking after knowledge of another. The disagreement of the Jury renders it necessary that she carry the case higher, and the Rev. Edward Hoskins will find his future path unhappy, unless he apologizes and makes reparation for the foul wrong done to the ablest woman in England."

THE POPULAR IDOLATRY.

In the interesting address delivered upon the life of the Raja Ram Mohan Roy, on the fifty-third anniversary of his death, by Satyendra Nath Tagore, at the Calcutta City College Hall, on the 27th September /1st, we find a curious description of the popular idolatry of uneducated India.—

"He strongly felt the absurdity and degrading tendency of the idolatrous rites of worship which prevailed and unfortunately prevails even to this day. 'When a Hindu,' he says, 'acquires an idol, it is his invariable practice to perform certain ceremonies by which he believes that its nature is changed from that of mere materials of which it is formed and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god or goddess is esteemed the arbiter of his destiny and the object of his adoration. At the same time, the worshipper of images ascribes to them at once the opposite natures of human and superhuman beings. In attention to their supposed wants as living beings

he is seen feeding or pretending to feed them, every morning and evening; and as in the hot season he is careful to fan them, so in the cold he is equally careful of their comfort, covering them by day and night with warm clothing and placing them at night in a snug-bed."

Very absurd, no doubt, in the eyes of anyone, who is too matter-of-fact to see below the surface of things. It would have been interesting to hear the Rajah arguing with a five years old child that its doll was nothing but sawdust and canvas. We would have backed the little tottler to ignominiously defeat the Religious Reformer; for the child would, instinctively and intuitively, *know* that it had endowed its doll with a portion of its own little life forces, and unconsciously called into action sundry sleeping occult powers, into the bargain. Hindu popular idolatry is the ceremonial worship of elementals, and the missionaries, who, for professional reasons, call the elementals "devils," are a good deal nearer the truth than the materialistic Rajah when they speak of the popular idolatry as "devil worship;" although it is only in cases of "black magic" that the term is truly appropriate—at least in the Christian sense of the much abused word "devil;" for the village gods, and the Lares and Penates of the multitude are frequently harmless if not kindly elementals, although they are almost as proud of their wisdom and goodness as are our friends the missionaries themselves.

"THE SINS OF THE FATHER."

The refrain of the Song Theosophical is *Self-guidance, Self-reliance, and above all SELF-CONTROL*. The following clipping illustrates one of the thousand ways in which Theosophy would be useful if understood by the world. Self-control is inseparable from self-reliance and self-guidance; and just in proportion as men give themselves up to the guidance of their priests (no matter to what religion they may belong), they resign their right of self-guidance, sell their birth-right of self-reliance and renounce their duty of self-control which Theosophy inculcates. What a weak, washed out rag the modern Western man is, without internal strength to resist the poisoned sweets of modern life! And the men of the East need not laugh at their Western brother, for they are tarred with the very same brush, and badly tarred too:—

"An exceedingly solemn subject from a physician's point of view is 'alcoholic inheritance,'" said Dr. Symes Thompson at Gresham College. "We, doctors, are often tempted to wish that the human race could be propagated with as much care as is shown in the breeding of horses." The lecturer followed with a really terrible list of the evils to which "alcoholic subjects" or the children and children's children born of drunkards, were liable, not the least of which were insanity and every form of mental aberration. It was very noticeable, said the doctor, how much the moral character of the drunkard was destroyed, and the same effect of the parent's sin was traceable in his children. Again, drink was the greatest destroyer of brain-power in the world, and its results were wonderfully manifested in the drunkard's issue. It was well understood that drink destroyed self-control, and a great necessity of the present day was the training of drunkards' children in self-control. The doctor thought that philanthropists would be well repaid were they to pay attention to this important matter. A curious remark was that in which Dr. Thompson called attention to the untidy state of a drunkard's clothes, and asserted that this same carelessness was visible also in the sober children of drunkards."

THE BUDDHA RAYS AT BADULLA.

In our Supplement for August 1887, appeared a letter from the High-Priest Sumungula advertng, among other things, to the extraordinary fact that the luminous phenomenon known as the *Buddha Rays* (*Buddharasni*) had occurred at Badulla on the full-moon day of that year—Buddha's birth-day. The High-Priest states in his letter that pupils of his own monastery had, in common with some thousand other spectators, seen the rays. I have just been able to corroborate this statement by the personal testimony of one of these pupils, and one of the most respected and trustworthy of the younger men in the monastery. At my request he has prepared the condensed state-

ment hereunder printed. What gives additional value to the certificate is the fact that the young monk was thoroughly sceptical as to the possibility of the alleged recurrence of the luminous phenomenon on the Buddhist Christmas, though backed by the testimony of countless pilgrims who averred that they had personally seen it in former years. This incredulity led him to carefully examine the light he describes from each of the four sides of the dagoba. His letter is as follows:—

"Having heard of the emanation of Buddha's Rays from this dagoba, I undertook a pilgrimage thereto, reaching Badulla on the 6th of May 1887, about 7-30 A. M., at which hour the sun was shining brightly on the dagoba with nothing unusual to be seen. Soon after my arrival the assembled pilgrims, who numbered about two hundred, commenced the usual ceremony of marching thrice around the dagoba to the accompaniment of drums.

"Being incredulous of the truth of these phenomena, and desiring to be in a position which could not possibly render me subject to any optical delusion, I moved around to the west side of the dagoba, standing in its shadow. At that moment I heard the cry of Sadhu from the pilgrims, and looking up saw what looked like two or three small, bright stars rising slowly from the north side of the dagoba. These gradually increased in number, the most of them coming from the south side. There simultaneously appeared what resembled a rainbow in colour, which was distinctly visible during the whole time; not stretching across the top of the dagoba but shaping itself to its contour and hovering over the emanations which certainly came from the body of the dagoba.

"The phenomenon lasted about 1½ hours, the rainbow disappearing with the emanation from the dagoba.

"(Signed) RAMBUFFOLA "ANNASARA."

It is very hard to reconcile this emanation of light with any hypothesis of science. Though it occurred in full daylight and under the glare of a tropical sun, yet the total absence of condensed vapor in the atmosphere forbids our supposing the colours to have been due, like those of the rainbow, to a refraction of light. There is this further dissimilarity between it and the rainbow, that the chromatic spectrum which the priest saw in space at a distance of some ten feet above the dagoba was not formed in an arc but followed the curves of the mound with its terminal square splinth and spike. Moreover the observer saw the colors clearest from the west side—facing towards the sun, and he also saw them from the south side. Clearly, then, this could not have been an effect of luminous refraction, even had there been a misty vapor hanging about the spot, which there was not.

Still another point is noticeable—the radiant tints were visible during the space of two hours; and any one who has seen the sunlight of the tropics will easily conceive of the vividness of a chromatic effect which could display itself in spite of the blaze of sunlight. From the private explanations of the young monk I learn that the effect of the phenomenon upon the feelings of the pilgrim multitude was most marked and moving. With one accord they prostrated themselves uttered the Buddhistic cry of "Sadhu" and recited the verses of their religious worship with great fervency. I wish I could feel sure that their moral natures had been so upheaved as to guarantee a radical improvement in their lives.

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H. S. O.

CHRISTIAN MISSIONS IN INDIA.

A letter in the *Madras Mail* says:—

"Whether the millions spent for the support of the Christian Missions in India are productive of the ultimate objects aimed at by the original designers, has been the subject of a controversy, here and in England, for the last few months. Opinion on this subject is divided, and people have ranged themselves on different sides. The difference of opinion seems to arise from one class of Missionaries viewing the ends of the mission movement in a different way from that of the other. One class of Missionaries regards conversions as the end and aim of its efforts, while the other class regards the expulsion of ignorance and superstition and the propagation of

Scripture truths, without minding the results of their endeavours in the way of conversions, as the ultimate object. To the former class belong Christian preachers, and to the latter those Missionaries engaged in the field of education. One class views with pessimistic sentiments the results of their labour for the last quarter of a century, and the other class with much hope and encouragement. If the end and aim of the Christian Missions in India be but mere conversion of the people of the country, nominal or otherwise, to the Christian fold, then it is undeniably true that the efforts of the Missions have miserably failed to realise their expectations. Though here and there, there are a few conversions, now and then, the great bulk of the population, and especially the influential and intelligent part of the Hindu community, are unaffected. But, if the object, of their efforts be taken in the other sense, certainly the stronghold of Hindu superstition and ignorance is a great deal shaken by the Christian teachings; and the spotless character of Christ Jesus has not failed to create feelings of admiration and respect for Him in the minds of the Indian youth. One may here enquire why the young gentlemen who evince so much respect for Christ do not embrace His religion and follow His standard. The reason is quite obvious. Modern Hinduism is compounded of two elements, good and bad. The light of knowledge propagated by the Christian Missionaries has the effect of influencing the Hindu minds to separate bad from good, and thus reform and purify their own religion. The teachings of Hinduism in its pure and uncorrupt form are in no way second to those of Christianity. This is the reason why the Indian youth, with all the Christian influences brought to bear on them in schools and colleges, hesitate to give up one good religion for another. The efforts of the Christian Missionaries are not at all therefore fruitless. Their noble efforts end in the expulsion of superstition and ignorance, and the raising up of a desire on the part of the Hindu to reform and purify his own religion. This is not a small thing, and the Missionaries have no cause to be sad for the results of their efforts. But if the efforts of the Missionaries be directed to secure as many conversions as possible, leaving the field of education to other agencies, the results of their attempts will ere long make them repent of their short-sighted policy."

OCCULT SCIENCES OF EASTERN MAGIC.

Mr. E. Rehatsek contributes to the current number of the journal of the Anthropological Society of Bombay—which is full, as usual, of exceedingly interesting matter—a curious paper upon twenty of the occult sciences of Eastern magic, all of which in one form or another are in use at the present time and the object of devout belief. The first which Mr. Rehatsek deals with is the "Arcana of letters and of names," which investigates the properties of the letters of the alphabet, as combined together for magic squares, incantations, and adjurations. The effects produced by these letters are believed to depend upon the "arbitrary use of them made by the spirits governing the natural world in such a way that the ninety-nine beautiful names of God and other divine words, formed of letters containing the Arcana which pass into material substances, intercede." The interpretation of uses and significances, however, is a matter which is left entirely to the magicians. The second of the twenty sciences is Alchemy, which needs no description, it seems to be still believed in. The most popular of Eastern sciences is Astrology, the third on Mr. Rehatsek's list. This is practised on all occasions from the birth of a child, or the going of a journey, down to the loss of the commonest article of household use. Soothsaying from Books—opening some sacred volume at random and placing the finger on a line which being read decides the problem—is also very popular, mostly, it would seem, because it can be practised by any one without cost, whereas most of the other occult sciences are as expensive as they are mysterious. The Selection of Days for any action is a subordinate portion of astrology, depending upon the influence of the stars, so the Saturn being in the ascendant at the chosen moment, it would be a fatally unlucky thing to cut a new Sunday waistcoat. The Summoning and Subjugating of Demons is a much more serious kind of occultness. The science is divided into two parts—one dangerous and embracing unlawful magic of a fearful nature, and the other

religious and chiefly confined to adjurations which have the effect of confining demons in a garment of flame, so that they are compelled "to obey the summons and execute the command of the magician." Divination and the Interpretation of Dreams are two forms of the science, which need no explanation, and are common the world over. Geomancy (or "science of the sand," because originally the figures involved in this magic were traced on sand) is much more curious, and indeed, cannot be conveyed by any description. It is a system of divination by means of dots, marked with a pencil, and arranged in innumerable different combinations, and made by various transmutations to answer the most soul-searching questions. The tenth science is the Art of Invisibility, the method of achieving which Mr. Rehatsek unfortunately does not describe. The eleventh science is Jeft, which comprehensively means the "General science concerning the Tables of the Eternal Decree and of Predestination," so that to the adept in Jeft, the whole record of everything that has happened, or is happening, or will happen to the remotest period of time is an open book. Only one family is believed to know the secret of practising Jeft. Palmistry, the twelfth of the occult sciences, needs no explanation. Phantasms, or the art of producing in the air phantasmal images, is achieved mostly by incantations invariably aided by hashish, or opium, or other drugs, and by fumigations and arrangements of scenery. Phylacteries, Physiognomies, and Prayers may be passed over. Predicting from the Past is achieved by the study of the occult analogy, and similitude subsisting between the past and the future event—a form of prophesy, which is generally much more successful than that which proceeds from a less reasonable basis. Sorcery, eighteenth on Mr. Behatsek's list, embraces all the phenomena produced by men skilled in magic, and believed by simpler persons to be the effects of supernatural powers. This, again, is divided into lawful or divine magic and unlawful, Satanic or "Black Magic," which depends for its effects upon the aid of evil spirits. Talismans, the nineteenth science, are the special science of the East, adaptable to every possible occasion and procurable by the humblest as well as the richest. The twentieth, Soothsaying from trembling, teaches how to predict to a man the events of his future from the involuntary trembling of his limbs, the quaking of any particular part of the body, arising from the influence of a star corresponding to it. Palsy is thus attributed to the milky way, but so far as divination is concerned is barred out of the Magician's influence.—*Times of India*.

BISMARCK'S WISE SAW.

When the German Emperor asked Bismark to say something into the Phonograph, the other day, that great man spoke thus:—"The opinions of to-day are not those of all time. The fashions of wisdom are various, and each generation must get through its own allotted task of thinking and doing."

This "sentiment" is of course a truism for Theosophists, who believe that the world and all therein is working out a process of development, and that the bud, the blossom and the fruit are necessarily different, and endowed with different beauties and utilities; but its recognition by Prince Bismark proves that he is far more of a philosopher than might have been supposed, for his well known advocacy of "blood and iron" as a kind of "Holloway's ointment and pills" for the cure of all the evils of the world.

This phonogram will probably be preserved for the benefit of posterity, and when it is repeated a few hundred years hence, fathers will say to their listening children, "you must remember *that my dears, and when you feel inclined to call Prince Bismark short-sighted old tyrant, correct yourselves and say: 'The Iron-Chancellor was a wise man but of quite another kind to those we have got at the present day.'*"

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH;

[*Family motto of the Maharajahs of Benares.*]

THE OUTLOOK.

I SHALL never forget the inspiriting effect upon my mind of a sermon I heard at New York on the Sunday after the Battle of Bull Run, in the first year of the Rebellion. Our army had been disastrously, disgracefully routed, and there was general gloom: the capture of Washington with the National archives and treasury seemed inevitable, and with it the overthrow of our Government. On the following Sunday the Rev. H. W. Bellows, one of our greatest pulpit and platform orators, preached the sermon in question to a great audience that hung upon his words. From that moment and throughout the four years of our titanic struggle I never despaired for the country. The eloquent preacher searched into the depths of the question of national life and strength and appealed to the calm judgment, faith and manhood of his hearers. A brave heart himself, he infused his courage into the heart of every sympathetic listener.

And now that I sit me down to survey the position of the Theosophical Society in the first half of its sixteenth year of activity, this old lesson comes back to me with force, and I feel the deepest regret that I lack the lofty power of Dr. Bellows to put into the hearts of all my colleagues the perfect confidence which many of us feel in the destiny of this remarkable movement. If there be faint heartedness in some quarters and doubt or despondency in others, it is merely because the movement is not considered as an entity, but only viewed in fragments. There are hosts of men who are myopic as regards broad questions, and can see only what is close to the mind's eye. Others become pessimistic when looking through smoky mental spectacles. From the very beginning I have had to listen to prophets

of evil crying : Woe to Theosophy ! Woe to the Society ! because A has resigned, B turned traitor, C reviled, or D died. Yet the Society grows stronger and stronger every year : new countries come under its influence, new Branches spring up, new books are published, and the public interest in Hindu, Buddhist, Zoroastrian, and other Eastern philosophies is ever deepening. What better proof is needed than the last year's record furnishes—my splendid success in Japan and Ceylon, my late tour throughout the United Kingdom, the year's returns of American work, the Pacific Sea-board Convention, the popular agitation in Great Britain following after Mrs. Besant's adhesion, the excellent Convention at Bombay, the doubling of our Permanent Fund, the joining of the Headquarters Staff by Dr. Daly and Mr. Fawcett, the sale of our books, notably of the "Secret Doctrine" and "Key to Theosophy," the striking success of Mme. Blavatsky's Esoteric Section ? These are facts that are culpably lost sight of, by timid friends and brothers. Full of the best intentions and thoroughly convinced of the truth of the old philosophy, they should not jump to false conclusions because they do not properly inform themselves as to the progress of our work, and perhaps because they lack the excellent quality of persistent pluck.

Viewing the Theosophical movement, then, as a whole, I must honestly express my great satisfaction with the outlook. If it were a mere question of local activity or inactivity, we might say that we deplore the temporary reaction observable in this or that country, or in this or the other town ; we might grieve over the effects of petty personal quarrels and misunderstandings, the decease of masterful workers, the defection of individuals once prominently active. But this is no local movement, it is confined to no city or country, no creed or race : it is essentially cosmopolitan and internationally evolutionary. Its vitality, therefore, depends upon no one person, group or local organization. It is an influence provocative of a general stimulus of thought and awakening of conscience, the world over. It rests upon broad propositions not to be refuted or ignored. Yearly this fact comes into greater prominence ; yearly our poor little personalities become more and more dwarfed, and our platform rises higher and higher. Look back fifteen years to the parlor coterie in New York who gave birth to the idea of such a Society as ours, and then glance at its outcome. Only thus may we estimate the progress achieved. What matters it, in making such a retrospect, that certain Branches or groups of Branches are for the moment lethargic, waiting like the Sleeping Princess for the kiss of the Delivering Rescuer ? What matters it that the religious enthusiasm we created throughout India has been turned aside momentarily into the smoother and more flowery channel of politics ? What matters it that, for want of helpers about me, I have to leave India and some other countries to learn self-help and do the best they can, while I travel to new and far lands where the soil is ready for the sower, and the call most urgent for pioneers to start new vortices of this force : this force, whose potentiality is the spread of truth and the salvation of mankind from the abyss dug by those twin delvers, Ignorance and Superstition ? If my colleagues should check off our

register even scores of Branches which survive but in name—but do still survive so far as we have any official knowledge—and tell me that this or that remedy must instantly be applied, I can only admit the fact, while saying it is not vital since Theosophy stands. I can only point to the files of our Magazine and our official Annual Reports for evidence that I have said over and over again, in the strongest language, that, without means and men at my command, I cannot do what the simplest common sense shows to be indispensable. Take, as our nearest example, India, a vast country of 1,525,540 square miles in area, over which I have travelled several times, and organized Branches of our Society. What the Hindus need is constant overlooking, and what they most value is encouragement by representatives of the Head-quarters. We should have an Inspector to each Presidency, if possible an European, residing at the capital town, going periodically over the ground, stopping at least a week each time with each Branch, organizing courses of study, making new Branches and, himself outside caste, being a sympathetic friend, brother, good counsellor, and blameless exemplar to all his spiritual wards, so to say, irrespective of social or religious considerations. The ideal of such a man would have to possess the following qualifications: a good education; eloquence as a speaker; force as a writer; a thorough sympathy with Indian nature; appreciation of its sweeter and nobler qualities, and belief in his power to arouse its higher potentialities; a familiarity with Indian history, with the leading features of the various national creeds, and with the meaning and relative value of religious and caste observances; an inclination to be perfectly neutral in political, sectarian, and all other questions outside the three declared "Objects" of our Society; a sincere love for the Indian races, so sincere as to make him—when he remembers his Cleveland Streets, his Excise Revenues, and his Divorce Courts—prone to forgive them for the many and manifest defects in their characters—resulting from generations of national despiritualisation and the ever increasing struggle for life; and make him to set himself, with brotherly love, to bring out what is good, and noble, and admirable in these races. Above all, he should have the talent of organisation, and a great fund of patience and gentleness, accompanied with absolute unselfishness. I appeal to the whole body of enlightened Indians to say whether I have exaggerated in my description; whether this is not a portrait of the kind of man many expect me to supply. This granted, then, how am I to draw down from the sky five such persons? And where find the others of special adaptabilities who are this moment urgently demanded for Ceylon, Burmah, Siam and Japan?

All this, of course, applies to the ideal or, as one may almost say, the impossible man. But let no one imagine, because such gifted beings are as rare as the Udumbara flower, that this is an excuse for sitting idly by and doing nothing. Let us simply try to do as well as we can. Person after person has come out here to India and Ceylon, worked more or less well for a time, and retired in despair. Yet, all the same, each has done something, which is far better than never to have done anything. The one eternal,

imperative word taught the neophyte is *TRY*. And to Hindus I have only to say what I said in my first public address on Indian soil :—

“If India is to be regenerated, it must be by Hindus, who can rise above their castes and every other reactionary influence, and give good example as well as good advice.”

“Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot hear his approaching footsteps, but he will come; as the man always does come when the hour of destiny strikes.”

“It will be the work not of years but of generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindustan who are disposed to act rather than preach cannot commence a day too soon. This *hour* the country needs your help.”

This is explicit enough, and after eleven years in India I simply reiterate it. Many have heeded me, have worked hard and well, have set the good example. Bombay in particular, once as lifeless and sadly supine as Madras and Calcutta are now, has become an active centre whose influence reaches even America and Europe through the publications of our Branch. Mr. Tookaram and others have “tried” in sooth with all their hearts, and reaped blessed results. I ask and implore others to do likewise, to help themselves and help their countrymen without waiting for me to find the ideal personages above mentioned. I myself am full of imperfections, I have scarcely any money at my command, I have a host of obstacles and difficulties to overcome. The movement spreads so swiftly as to have outgrown my ability to do it full justice. Formerly I could stop in India year after year, but now I am wanted in all directions.

I go to a new country, a popular excitement follows, Branches spring up, books are enquired for, a manager is immediately needed to follow after me and organize the movement. Where can I find him? And, since I have nobody to travel, and superintend, and teach, and agitate during my absence, I may upon returning find Branches fallen into torpor, indifference prevailing here and there, contemptible personalities at work under false masks of public devotion, and “reform” and “resuscitation” made watch-cries by people who do nothing themselves. How cruelly unreasonable have not many been in their views of the situation and their strictures upon the Executive! The President’s mistakes, the President’s failures, the President’s this and that; as though the President ever pretended to be infallible like them, or were not the chief of the most incongruous and unprecedented association of personalities ever formed for the pursuit of the highest, most difficult ideal ever conceived of! To “command the Channel Fleet or perform the surgical operation for lithotomy,” Sydney Smith’s ideal difficulties would be child’s play in comparison with the successful performance of this other task.

But, though India has been instanced, I do not wish to draw any invidious comparisons. If there were as many difficulties to overcome in other countries, I doubt if the outlook there would be anything like as encouraging as it is here. I have, and have ever had, the most perfect confidence that the Hindus have the disposi-

tion and latent capability to redeem their national reputation. Other Europeans complain that they cannot get on with them: I never had the least difficulty. Perhaps my unwavering love for them may blind my eyes to their faults and deficiencies, but I think not. I believe they only want leaders—Native leaders. Nobody ever talked more plainly and boldly to them about this than I, because nobody ever had a more ardent desire to see them worthy of their ancestral renown. Let them help me to make a good working organization, and the moral and spiritual redemption of India will proceed swiftly and surely. Bombay and other towns have shown the way. With proper organization, the National Congress has sprung up; without it, it will crumble to pieces. Yet it is ten times more hard to find men to perfect the Theosophical scheme than to find others to carry on the Congress work; for politics are comparatively a paltry affair, and tend to personal demoralisation. An astute politician would serve for that work, while a sort of saint is needed for the first named! The Hindus are disposed to give a most filial and unquestioning obedience to leaders whom they respect and whom they think love them and their country. Let us try to find such.

Mr. Judge thinks the future centre of the theosophical movement will be America; it may be so, but that depends upon the help that comes to us to put the Indian branch of the general movement upon the best footing. Let us wait and see. We have just met two almost irreparable losses in the untimely deaths of Pandit Bhashyacharya and of Charles Francis Powell, my beloved American colleague. Who volunteers to step into the vacant places, to trample upon self, and assume the heavy duties and responsibilities of this unpaid and heart-trying work?

To sum up the Indian situation before turning our thought elsewhere, I may say that it is most encouraging as regards the persistent effect of our associated work upon the patriotic zeal and religious bias of the Indian peoples, and as to its tendency towards a coalescence of previously disunited castes and races. This tendency, begun by us, is now being enormously increased by the Congress movement. In the apathy of certain Branches, for example those of Calcutta, Madras, Poona, etc., etc., is shown the effect of insufficient leadership: which evil is remediable and, under the peculiar circumstances of Indian political administration, liable to be remedied at any given moment. It is as unsafe to predicate the collapse of our movement upon the momentary torpor of any given Branch or Branches, as it is to count upon the indefinite continuance of the useful activity now seen in others, when the local leader or leaders may tomorrow be ordered away to some other station by their official superiors, leaving no worthy substitutes behind.

And now as regards the United States of America I have little to say that has not been said. When the Founders left New York, in December 1878, there was but one Theosophical Society, the original body out of which every branch has since sprung. There followed several years of inactivity, due to the transfer of the centre to India; but in 1883, Mr. Judge and some others, co-operating

with Dr. Buck and Dr. Coues, began a new era. One after the other, ten Branches sprang up under the direction and authority of a Central Committee, called the Board of Control. We then altered the plan and formed the American Section, which still controls our affairs in that part of the world with great ability and success. By the latest returns it appears that, after striking off four which had died out, we now have 30 active Branches, scattered over the whole continent, with fresh ones forming. The movement is constantly gaining force and increasing in influence. To use an expressive Americanism, Theosophy has "come to stay" in the United States. To stay and to *grow*; because its practical ethics, its recognition of the principle of human equality on the super-social plane, its impregnable theory of man's origin, potentialities and destiny, its scientific view of the nature and origin of evil, and of the action of a cosmic law of Karma, its invigorating power over the moral nature, and its perfect harmony with the theory of the working of natural law—combine to make up a scheme of life and thought exactly suited to the American character. So far from there being any likelihood of the movement dying out in the United States, the probability seems much greater that the present leaders will soon find themselves, like the fabled Phaëton, run away with by their team of blooded coursers. It takes a *very* strong personality to drive for any long time the chariot of American thought.

As regards Europe, the most active centre of the Theosophical movement is London, where the ground was prepared by Mr. Sinnett and the late Mr. Ward, and where Madame Blavatsky's ardent spirit is battling against her physical infirmities; like a lion flinging himself against the bars of his cage. Carp as a prejudiced public may about her indiosyncracies or shortcomings, nobody can deny that in actual vigour of intellect, persistence of purpose, exhaustlessness of resources and of enthusiasm, and capacity for sustained literary labour, she is ahead and shoulders above all competitors. She has also a unique faculty of winning, for a time at least, the enthusiastic devotion of helpers. This faculty, which we formerly saw filling Adyar with Hindu and European colleagues, has now gathered about her at London a band of men and women, educated and intellectual, and some of aristocratic social rank, who are causing the press of Great Britain to teem with discussions of the questions which specially interest ourselves. The unselfish devotion of Countess Wachtmeister and Messrs. Meade and Walter Old, of the faithful Keightleys and several others, is beyond all praise. The accession of Mrs. Annie Besant and Mr. Herbert Burrows has given us two precious allies and quadrupled the chances of our Theosophical movement penetrating to the bottom of British social strata. After enjoying the opportunity of a friendly relation with the lady in question extending over several months, I feel warranted in saying that not even the conversion of Mr. Sinnett and Mr. Hume, in the old Simla and Allahabad days, had a more important effect upon the destinies of our Society than hers is likely to have now. It is materialism, not any combination or conspiracy of Christian bigots or schemers, that has been the

greatest obstacle for us to overcome; and Mrs. Besant, formerly the beloved apostle of that school of thought in Great Britain, is best fitted to untie its cunningest knots of sophistry and pseudo science.

The British Section, which was formed in 1888, has recently been reorganised, with Revised Rules, and has begun work in dead earnest. One result of the London energy, particularly of Madame Wachtmeister's personal zeal, is the creation of active nuclei at the Hague (Holland) and Stockholm (Sweden). Over seventy of the best people in the Swedish capital are already registered as members of our local branch, and our publications are exposed for sale in the book-marts of Sweden and Norway. The interesting report of the Swedish Theosophical Society will be separately printed.

A branch has existed at the Hague since 1881, but the death of its Founder, the late Captain Adelberth de Bourbon, checked its career until lately, when a friend of Madame Wachtmeister's revived and greatly increased the local interest, and there is now the prospect of a large and useful Branch.

Late reports from Paris give us the impression that activity prevails in the Hermes Lodge as well as outside that body. The movement is not confining itself to our Eastern lines, but running also in the groves of Egyptian, Christian and Masonic esotericism. We have no fewer than three Magazines publishing by our members, viz., *La Revue Theosophique*, of Countess D'Adhémar and Madame Blavatsky; *L'Aurore*, of the Duchesse de Pomar; and *L'Initiation*, of M. Encausse. Other colleagues contribute to the Magazines and Journals of France.

The Vienna Lodge continues its useful labors, aiming, as it has from the first, to encourage its members to put their spiritual ideals into the practice of daily life.

Dr. Barbieri d'Introini, formerly King's Physician at Mandalay, has, with a group of sympathetic friends, formed a branch at Milan (Italy) since the beginning of the present year, and translations of the *Buddhist Catechism* and other of our works have been made into the Italian language.

The Branches at Corfu and Odessa are inactive from natural causes, such as deaths of members and changes of residence, while those of Brisbane (Australia) and Queenstown (South Africa) are virtually extinct for similar reasons. The recent revolution in the Island of Hayti (West Indies) has, I fear, finished off the group the Bishop of Hayti was engaged in getting together, and that in New Zealand is much crippled by the removal of our dear friend Mr. Sturdy to England. Yet, despite these several misadventures, the reading of theosophical literature and discussion of theosophical topics was never so active as now, the world over.

Advices within the past fortnight from Japan encourage the belief that my tour of last year in that part of the world is producing remarkable results. It appears that all that was needed was that somebody should touch the heart and conscience of that grand nation to quicken into life its old love and reverence for Buddhism.

As for Ceylon, I may say that the force of our movement was never so great or so increasing as it is now. Eleven new Branches have been formed within the past year, our vernacular semi-weekly organ, the *Sandaresa*, is rapidly increasing its circulation, our English one, the *Buddhist*, more than holds its own, the Women's Education Society has enrolled 800 Sinhalese lady members, our English High Schools at Colombo and Kandy have each nearly 200 boy scholars, a girls' school has been opened by the W. E. S., at Wellawatte, about 30 other schools in other localities have been placed under our management, the Hindus and Buddhists of Trincomalee and, in fact, of the whole Island, are working together in full fraternal reciprocity, the Ceylon Section of the General Council has been formed and is now at work. Many shortcomings and defects are chargeable to the Sinhalese, but to me, who have worked with them since 1880, all the facts above enumerated seem full of bright promise for the future. The unfaltering sympathy and aid of Sumangala Maha Thero make this promise all the more cheering.

The unanswerable logic of statistics will prove whether or not the views above expressed as to the general outlook of the Society's interests are too optimistic. With the single exception of 1883, when I was breaking new ground all over India, more Branches (29) were formed in 1839 than in any one year before. Commencing with 1876, the yearly increment has been as follows: 1, 0, 2, 7, 16, 24, 42, 11, 17, 15, 22, 21 and 29. Up to the close of the year 1889, we had issued 297 charters; and, deducting eleven officially extinguished, we had a total of 197 living charters at the close of last year. A process of weeding out is going on, but appearances indicate that at least as many new Branches will be annually enrolled as will suffice to fill the gaps thus made. I am making some important changes at the Head-quarters in the hope of increasing the effectiveness of the small working staff; and have been greatly touched by the home greetings that have poured in upon me from every quarter of India since my return from distant wanderings.

To sum up the situation in one sentence, I affirm that throughout the world the cause is prospering wherever there are self-helpful Branches and individual members, and languishing wherever there are not. So will it be to the end of our cycle, for so has it ever been with every cause from the very beginning of time.

II. S. OLCOTT, P. T. S.

A TALK WITH SUMANGALA.

IS SOUTHERN BUDDHISM MATERIALISTIC ?

OF all the suggestions which Theosophy has been instrumental in impressing on public attention, there are few of more momentous import than that which accredits every great world-religion with two sides, an exoteric and an esoteric. Needless here to advert to the wealth of testimony forthcoming in support of these happy distinctions. The historic fact of the existence of secret lodges and hierarchies of Initiates side by side with the prevalence of popular legends and extravagances, the testimony of pictograph, symbol, tradition, and lastly that of the cultured occultist of to-day, unite in emphasising this truth. Of course it goes almost without saying that considerable reservations may be necessary when we seek to apply this principle of research to the case of any specific creed. There is, for instance, every reason to believe that a fair proportion of human religious beliefs are based on a simple nature or ghost-worship, innocent of any possible "occult" colouring. But in dealing with the various phases of religious thought grouped under the heads of Buddhism, Brahmanism, of Zoroastrianism and even Christianity, recourse must be had to a deeper and far more significant clue. It is, indeed, hopeless to account for the phenomena attendant on the mere ORIGIN of all the great types of belief if we refuse to recognize the leading part played by the custodians of the Secret Science in the arena of human progress. All research points in fact to the existence of an Esoteric Doctrine, constituting that "unexplored remainder of theological controversy" over which the rationalists and the religionists have so long and so fiercely fought. And it is on the recognition of this fact that the hope of an eventual honourable compromise between the contending parties may be said mainly to depend.

Now among those types of exoteric creeds which have most closely approximated to what some of us hold to be the esoteric doctrine or "Wisdom Religion," Southern Buddhism occupies a prominent place. Nothing, indeed, is more impressive than the continual insistence of the *Pitakas* on that basal postulate of the occultists, viz., a Nirvana attainable by the "Ego" after innumerable "descents" into physical rebirth. In this particular respect its claims to consideration immeasurably outweigh those of the current western faiths whose faint tincture of esoteric lore—dimly discoverable amid a farrago of biblical trash—scarcely repays research. But despite its indubitably vivid esoteric impress, Southern Buddhism easily lends itself to misapprehension at the hands of the Western critic. On the one hand, we note the too hasty Theosophist who dubs it 'materialistic;' declaring that its modern representatives have entirely lost the key to its inner meaning. On the other, we confront the professional Orientalist, a worthy, to whom the bare notion of "esotericism" is repugnant, fathering on it the denial of a soul, Nirvanic annihilation, and

so forth.* So prevalent, indeed, are opinions of this sort that the expression "*materialism of the Southern Buddhistic Church*" is rapidly becoming a stock household phrase. How utterly erroneous is this popular ascription of materialism to Sumangala and his school, will be speedily made apparent.

During our recent stay in Ceylon, Col. Olcott arranged for a discussion between the Right Rev. H. Sumangala and myself with a view to eliciting some definite pronouncements on the leading issues of the case. Though fully conscious ourselves of the absurdity of classing under the head of materialism a system which not only inculcates the anti-materialist idea of Reincarnation, but admits the reality of "gods," "devas," mystic knowledge, powers attainable by Dhyana, &c., &c., we were not altogether unprepared for a savour of modern rationalism. In view moreover of the assertions of those Orientalists who have so kindly consented to interpret Buddhism for the Buddhists, we had grounds for anticipating as our fare a maximum of "exotericism" and a minimum of "esotericism." Was it not the fact that the potent seigniors referred to had hurled at our heads their vast experience, gleaned in arm-chairs at home, and blandly dispelled the illusion that Buddhism and the "Secret Doctrine" had aught in common? Animated, however, by a lingering suspicion that possibly a High Priest of Buddhism might be the right person to apply to after all, we sallied forth one sunny afternoon on heckling designs intent to the Oriental College, and before long found ourselves ensconced in the roomy Library of that useful structure. There, in addition to the High Priest, was to be seen his Sub-Principal, Hiyeyentaduyē Devamitta Thero, together with a few yellow-robed monks, Mr. L. Corneille Wijesinha, Government translator of the "*Mahawansa*," accompanied us in the capacity of interpreter. This gentleman's complete mastery of English and Sinhalese served us in excellent stead, and it is no exaggeration to state that the highly successful issue of the discussion was in great part due to his singularly able mediation.

In opening the discussion I plunged at once *in medias res* by broaching the subject of "First Principles." Did Southern Buddhism admit a duality of spirit and matter as the essential groundwork of cosmic evolution? What was the relation of consciousness to its physical basis—the time-honoured problem known in the West as the 'relation of psychosis to neurosis'? The elucidation of these points involved a very complex and lengthy treatment which threatened, at one time, to mar our metaphysical joust, but finally drew the following purely esoteric and radically anti-materialist admissions from Sumangala Maha Thero:—

There are two co-existent but mutually dependent principles

* Outside the Orientalist world proper, there are many unbiassed European free-thinkers who labour under a similar delusion, probably owing to their want of ability to penetrate the intricacies and vermiculations of Eastern metaphysics. I find for instance a passage in the Appendix to Büchner's "*Force and Matter*," where the teaching of Gautama is described as initiating a "remarkable atheistic and materialistic religion"! Schopenhauer himself fell into the error of regarding the Nirvana as the absolute annihilation of subjectivity, and thus vitiated an important portion of his borrowings from Eastern thought.

underlying cosmic evolution. The first is NAMA, which may be said to correspond in a general way to the concept "Spirit," that is to say, to a formless subjective reality which both transcends, and yet lies at the root of, consciousness. NAMA is, in fine, the impersonal Spirit of the universe, while RUPA denotes the objective basis whence spring the varied differentiations of matter. Consciousness or Thought (*vinnāna*) supervenes when a ray of NAMA is conditioned in a material basis. There is thus no consciousness possible without NAMA and RUPA co-operating—the former as the source of the ray *which becomes* conscious, the latter as the vehicle in which that *process of becoming* is alone possible. An excellent illustration was then furnished us by the High Priest, who compared this relation of *vinnāna* to *rupa* with that subsisting between a crew and their vessel. Though the crew [*vinnāna*] direct and control the vessel [*rupa*], they could not be carried along or even exist as a crew in its absence. Its existence renders possible their aggregation in such a manner as to admit of their directing it. Similarly *vinnāna* 'informs' *rupa*, but is itself only possible through *rupa*. The bearing of these admissions on the esoteric view of the relations between the "Logos," or Purusha, and Mulaprakriti—the dual facets of the one Absolute Reality, is too apparent to call for comment. Furthermore the attitude taken up with regard to the foundation and conditions of consciousness is especially worthy of note; constituting as it does the only thinkable reconciliation of current physiological psychology in Europe with the spiritual philosophies of the East, and embodying one of the most fertile and suggestive of the results arrived at by the best schools of German metaphysics. It is now warmly championed, though under a slightly different aspect, by Edward von Hartmann in his popular "Philosophy of the Unconscious." Von Hartmann pictures the Absolute as bringing the *per se* "unconscious subjectivity" of the "Idea" to individual consciousness in certain of the atom-aggregates which it has evolved on the objective side of its manifestation. And if objection is raised to von Hartmann on the score of the speculative imaginings with which he has sought to deck his pessimistic creed, there remain distinguished writers in the sphere of positive psychology who have been forced into a very similar line of hypothesis. Witness, in this connection, one of the leading English thinkers of the present day, Dr. Romanes, F. R. S., the author of that justly celebrated work "Mental Evolution in Man." In the course of an article entitled "The World as an Eject" (*Contemporary Review*, July, 1886), he argues for the reality of a World Soul whose "level of psychical perfection may be higher than what we know as personality." In accordance with this line of thought, he further remarks that "if the ultimate constitution of all things is psychical, the Philosophy of the Cosmos becomes a 'Philosophy of the Unconscious' only because it is a *Philosophy of the Superconscious*." In citing these interesting parallelisms I am, of course, fully alive to the fact that the ontological stand-points occupied by these diverse schools conflict in no doubtful fashion. The esoteric Buddhist and Brahmanic teachings appear to me to emphasize the immanence of dualism in the stream of cosmic phenomena.

The speculations of Fichte and Hegel rest, on the other hand, on a pantheistic idealism; while the pantheistic creed of von Hartmann embraces a transcendental realism and inculcates a Cosmic dualism based on his ascription to the Absolute of the two attributes of Will and Idea. Romanes again oscillates between an attachment to materialistic Monism in psychology, and the scarcely consistent desire to resolve all natural phenomena into a flux of veiled psychical processes. But those who aim at detecting similarity in difference will not fail to note their very important agreement anent a recognition of the transcendental impersonal subjectivity which finds its conditioned expression in our present individual consciousness. I lay great stress on this point as it lies at the root of the religious philosophy of the future. It stirs up, moreover, a whole hornet's nest of attendant questions, to the consideration of which I hope shortly to return at considerable length.

Nama and Rupa having been thus satisfactorily disposed of, the inevitable question of Nirvana—that pendant of all Buddhist controversies alike—came up for discussion. On this moot issue we found ourselves, like Milton's *dilettanti* demon philosophers in Hell—

“ In wandering mazes lost :—”

the cause of which deadlock was subsequently apparent when, in answer to a not too premature inquiry, the High Priest expressed his opinion to the effect that the laws of thought, do not apply to the problem. The Brahmanical idea of the absorption of the ego into the Universal Spirit was, however, he declared, fallacious, as any such coalescence involved the idea, of Cause and Effect obtaining in Nirvana—a state pre-eminently *asankatha*, that is to say, not subject to the law of Causality. He then proceeded to deny the existence of any form of consciousness, whether personal or that of coalesced Dhyanic entities, in Nirvana; rejecting the most rarefied notion of the survival of any consciously acquired memories in that state. Subsequently, however, he gave the lie to the annihilationists by admitting that this state was comprehensible to the intuition of the Arhat who has attained to the 4th degree of Dhyana or mystic development, and furthermore that the “true self,” *i. e.*, the transcendental subject—about which anon—actually entered Nirvana. The obscurity in which this avowal was veiled might be judged from the fact that, according to him, the refined phase assumed by the Ego on the confines of Nirvana cannot be described as one of either consciousness or unconsciousness; the problem as to its condition being thus altogether removed from the sphere of intellectual research. Ordinary empirical thought works piecemeal by establishing unreal relations between ideas, and is hence incompetent to seize upon the mystery.

Touching on the modes of “meditation,” he specified two main divisions—*Samartha*, the attenuation of passion by reflection, and *Vidarsana*, the attaining of supernormal wisdom by reflection; each of which embraced twenty aspects. Buddhism, be it understood, does not trouble itself much about *Vidarsana*, subordinating as it does all aims whatever to the supreme struggle towards freeing the ego from the misery of life by the eradication of all desire and passion. *En passant* it is as well to note that the wisdom

streaming in upon consciousness through the portals of Vidarsana was stated to be of an order transcending the purely empirical knowledge which constitutes the content of Vinnāna. It is independent of sensations and only to be described as clairvoyant and immediate realisation.

Questioned as to the possibility of a world-purpose, both the High Priest and his Vice-Principal replied that the resort to design was superfluous ; objective nature being no more than the necessary succession of phenomena. Further queries elicited the remark that causation from the immaterial or subjective to the material or objective is, so far as regards the human body, an established fact. Is it not, indeed, implied in the bare statement of the law of Karma, one aspect of which ascribes to the re-forming skandhas of a past birth a positive modifying influence on the infant brain ? Undoubtedly. Given, however, the actuality of a causation from subject to object in the case of the microcosm man, are we to deny the fact of a similar causation from the World Spirit (Nama) to the "universal Rupa" or objective Nature ? Analogy brands this limitation as arbitrary. It cannot, moreover, be contended by the Southern Buddhist leaders that the world-process as a whole is necessarily stereotyped through the eternities, for they also hold to the doctrine of alternating Maha-manvantaras and Maha-pralayas. Obviously, during the re-objectivation of Matter after a Great Pralaya, there would exist every scope for the origination of a new (or modification of the old) cosmic order by the clairvoyant ideation of Nama. Under any supposition it appears strange first to posit Nama and then to deny it all share in the world-process, save that of furnishing the raw material of consciousness. Subsequently, be it stated, Sumangala did go so far as to admit to Colonel Olcott the possibility of the aggregate subjective Karma of one Manvantara re-acting on and modifying the "tendencies" of its successor. Why not go further and accept the esoteric teaching *en bloc* ?

Perhaps it is feared that any such move might prove open to misconception, owing to the absurd old Christian fashion of running the "design" argument as a prop to the idea of a "personal designer." The bare reference to the already mentioned work of von Hartmann, a philosopher who lays the strongest emphasis on the teleological ordering of phenomena while emptying the vials of his satire on the head of Theism, will suffice to dispose of any such illusion. There is, in truth, no connection between the two positions.

In all probability (as, indeed, our respected host seemed to intimate) the esoteric Buddhist priesthood has as yet paid little or no attention to this and kindred questions anent the origin and evolution of things. Gautama himself declared that all such inquiries were profitless, as from the standpoint of his vividly practical philosophy they undoubtedly are. The complexities of human, not of Cosmic Karma, rivet the attention of his followers. Altogether students of esoteric lore can well afford to "bide a wee" before expecting to hear the last word of Southern Buddhism on this issue. Intellectual negotiations ought not to commence with an ultimatum.

A curious side light was thrown on the anthropology of the "Secret Doctrine" by some stray utterances *à propos* of the primeval races. The first men, whose "Egos"—if the term is, Buddhistically speaking, permissible—descended into rebirth from the Brahma lokas, were stated to be ethereal, of great stature, and free from the physiological necessities consequent on the possession of an alimentary canal. Originally, they were highly spiritual and enjoyed a lengthy term of life, abandoning themselves, consequent on the gradual loss of their primal longevity, to those varied passions which constitute the *bête noire* of all respectable moralists. Intellect slowly became prominent as the flame of clairvoyant spirituality commenced to flicker, and has now attained its maximum degree of splendour coincidently with the present almost total obscuration of the higher consciousness.

What must, I think, be regarded as a very valuable concession, accrued to us from the results of the ensuing relay of questions. Was there any ground for believing that the doctrine of the "Higher Self" or "Transcendental Subject" met with an express recognition in Southern Buddhism? I say "express," because it is pretty clear that the whole theory of Dhyana rests on the assumption that the four skhandas (*vedanā, saññā, sankhārā, and viññāna*) do not exhaust the totality of our inner subjective nature—that there is, in fact, an unexplored domain of the soul corresponding to what is treated of in theosophical literature as the Buddhī. How, otherwise, are we to account for the fact that Sakyamuni himself is said to have received "illumination," to have penetrated by a clairvoyant wisdom into the veriest arcana of being, and to have recovered the memories of those multitudinous prenatal experiences which had chequered his path up to Buddhahood? How are we to explain the bare *storing away* of such memories if the fluctuating mass of ideas and feelings summarised as the "four skandhas" represent the spiritual side of man in its entirety? How, again, are we to bridge the gulf between rebirths in the absence of a Higher or transcendental Self as a back ground to these skandhas, a sort of permanent basis in which the potentiality of their re-combination in some future birth must, in some way or other, inhere? It is because they have failed to detect the traces of the Higher Self doctrine in Buddhism, that the Orientalists have not unnaturally come to regard the whole law of Karma as a poetical and "airy nothing." Rhys Davids, in the course of his interesting and eloquent work on Buddhism, furnishes a typical instance of this blundering. Confronted with the uncompromising teaching of Buddha to the effect that personality, *i. e.*, the conditioned terrestrial subjectivity of man, is illusive and without permanent ground in reality, and lacking the true key to its interpretation, he very naturally fails to view aright what he terms the "stately bridge which Buddhism has tried to build over the river of the mysteries and sorrows of life." Hence we find him alluding in feeling language to the "many despairing earnest hearts" who have "been charmed, or awed perhaps, by the delicate or noble beauty of some of the several stones of which the arch is built; they have seen that the whole rests upon a more or less solid

foundation of fact; that on one side of the key-stone is the necessity of justice, on the other the law of causality. But they have failed to see that the very key-stone itself, the link between one life and another, is a mere word—this wonderful hypothesis, this airy nothing, the imaginary cause beyond the reach of Reason—the individualized and individualizing force of Karma.”—(*Buddhism*, pp. 105-6.)

There can be no question as to the validity of this criticism in the event of a rejection by Buddhism of the aforesaid doctrine of a Transcendental Subject. It was therefore with no small sense of satisfaction that I was able to extract from the High Priest the admission (a) of the reality of this overshadowing Soul or “*True Self*,” never realisable under the forms of the empirical consciousness, (b) of its capacity to retain and store away the aroma of the experiences gleaned in incarnation, (c) of its direct manifestation as intuitive wisdom in the higher states of Dhyana, and (d) of its ultimate passage into Nirvana on the breakup of the groups of causally conditioned skandhas. It will now be seen that while the Southern Church does not attempt to deal with metaphysical niceties after the systematic fashion of the Esoteric Doctrine, it embodies nevertheless the vital truth at issue. If any one conclusion of modern psychology rests on a sound basis, it is that which affirms the content of experience to be drawn from sensations, and to develop simply by their association. Now Buddhism may accept this position without much demur—the derivation by its Founder of mental states from *Phassa* (contact) being itself a complete recognition of sensationalism,—but it must at the same time link this belief on to the concept of a Permanent Transcendental Self if it is concerned to preserve the theory of Karma from attacks. This position, as we have already seen, is practically conceded by Sumangala. How clear a light the acceptance of such a supplementary doctrine is calculated to throw on many obscure passages in the Pitakas, more especially on the celebrated verse regarding the “Maker of the Tabernacle,” in the Dhammapada, the Orientalist would do well to determine for himself.

Apropos of the Karmic problem involved in animal suffering, the High Priest contended that the infliction of pain by a morally irresponsible creature carried with it a future retributive effect. Causation is, in fact, no respecter of persons. It matters not whether any specific “evil” thought or deed of a creature is traceable to ignorance, impulse or deliberate intention, a painful consequence either in the present or a future birth must ensue. Of course, it goes without saying that the *degree* of the Karmic suffering entailed by a vicious act depends on the intensity of the original disturbance set up in the Skandhas—a disturbance immeasurably greater in the case of a man than in that of some mere animal automaton, such as a tiger or snake. Nevertheless, this necessary reservation does not materially affect the contention. After all, it is an undeniable fact that a flame will burn the body of an incautious innocent child in the same way as that of a consciously heroic Mutius. It is simply an instance of the inexorable rule

of Cause and Effect, tempered, as always, by the subsequent compensatory action of the Karmic scales.

Further conversation resulted in the discovery of various other parallelisms between exoteric Buddhism and the Esoteric Doctrine. Among such, mention was made of the existence of several strata of matter tenanted by appropriate organisms and characterised by distinctive natural forces ; of sakwalas, or groups of worlds, answering to the general notion of planetary chains ; of the acquiescence of Buddhism in the so-called Firemist Doctrine of astronomy—subjects all replete with interest, but perhaps rather difficult to exploit in the course of a two or three hours' chat. However, having secured so fine a booty already, we were content to leave the remaining philosophical ideas of our venerable host unpillaged. So, after heartily thanking him, the Vice Principal, and Mr. Wijeyesinha for their courtesy and kindness, we turned our steps homeward. And if our faces wore a look, of unwonted hilarity that evening, was there not ample justification for our optimism? During those few hours we had succeeded in obtaining sufficient data to demolish for ever and for aye, the absurdly rotten indictments brought against Southern Buddhism. We had seen the accusations of Materialism and Nihilism crumble away before our gaze, as surely as ever did the spectre castle of King Arthur in Sir W. Scott's "Bridal of Triermain" to that of its would-be tenants. We had recognised that the religion, or rather philosophy, underlying Sinhalese Buddhism, is one of an essentially spiritual character, the bare formulation of which would send typical European materialists and nihilists, such as Büchner and Renouvier, into a fit. A further series of searching questions as to the esoteric teaching of the *Vissuddhi Magga* and Abidharmma has now been submitted to the proper authorities, and when the results of this analysis put in an appearance, it will be possible to elaborate with more precision of detail the principles touched upon in the above-recorded conversation.

E. DOUGLAS FAWCETT.

A CLERICAL BOOBY-TRAP.

THE Editor of the *Christian College Magazine* is much to be pitied. He laid a nice little trap for Madame Blavatsky five years ago, and she refused to walk into it. He has kept it ready for her ever since, and now he complains that she is still "unfeeling enough to avoid it. It is, in fact, to be feared that on the contrary she simply smiles at the Reverend gentleman in reply to his grim invitations to submit herself to legal vivisection for his amusement.

It shows a curiously constituted mind on the part of this "Man of God" to dream for one instant that by reiterated insult, however disgraceful and contemptible, he will provoke our respected Corresponding Secretary to deliver herself up to the tender mercies of his Christian College Inquisition. Whether rightly or wrongly, both she and her advisers are firmly persuaded that anything approaching to a fair trial of the points at issue in a Court of Law

would be absolutely impossible under the circumstances ; and although Madame Blavatsky, herself, as all her friends know, would have dearly liked to publicly face the wretched woman upon whose sole testimony the Missionaries have built themselves so commodious a palace of slander—and, in fact, could scarcely be prevented from doing so—still her advisers preferred and still prefer that she should leave the little Christian bonfire before that palace door to die flickering out, instead of volunteering to furnish the only element wanting to make an *auto-da-fé* after the fine old pattern of the clergy in all ages. •

As we said, the Editor of the *Christian College Magazine* is much to be pitied. He had spent a great deal of time, a large quantity of energy, and possibly much money, in preparing his case ; and the amount of malice, hatred and uncharitableness which he has expended over it must have been a heavy drain even upon his extensive resources. That all this should have been thrown away upon the little circle of readers of his magazine is enough to make any zealous missionary feel somewhat unamiable.

But he is to be pitied for another and more painful reason also. The world discredits his story—it does not believe what he says.

Had it believed his story, what would have been the condition of our Society now ? For five years every clerical organ, every sensation-loving or slander-mongering newspaper and periodical has reiterated his charges of fraud against Madame Blavatsky. There is hardly a man or woman in the whole “religious” world that is not now aware of the fact that Madame Coulomb says that Madame Blavatsky is a cheat, and that the Editor of the *Christian College Magazine* believes what Madame Coulomb says. These charges have been treated with contempt by that lady and by the Theosophical Society, or, as he puts it, “have never been disproved ;” and during these five years the Society has grown and grown and grown, and Madame Blavatsky has put out work after work,—works which prove her, even by the confession of her enemies, the most learned woman and one of the most powerful writers of this century : while Theosophy, thanks chiefly to her wonderful energy and strength of character, is becoming the leading intellectual, as it has already become the leading spiritual, movement of the times.

Yes ; in sober truth and reality Madame Blavatsky has met this Padri's charges and repelled them. Not, indeed, before an ignorant jury, a prejudiced judge, quibbling and unscrupulous lawyers with garbled evidence, suborned witnesses, and a body of laws inapplicable to the case ; but in the great court of the World's opinion, a court in which the jury consists of the enlightened and fairminded, not only of this but all future ages, and whose verdict consists in the acceptance or rejection of the accused as a leader of thought and a teacher of truth. The rapid spread of Theosophy, the eagerness with which everything that comes from Madame Blavatsky's pen is devoured, her ever growing circle of devoted personal friends, are proofs positive that her witnesses are believed by the great jury before which the case is being tried. For her witnesses are her life and her works, her disinterested sacrifice of her personality to the cause of humanity, her insensibility

alike to insult and to flattery, her devotion to her Master ; and beside the testimony of these witnesses the accusations of a thousand malicious and ignorant ex-servants, were they even a thousand times more plausible, would be as so many feathers in the balance.

For another and perhaps even more painful reason is the Editor of the *Christian College Magazine* to be pitied. He is the victim of a delusion which seems to be becoming a fixed idea, that, if he be not warned in time, may end in softening of the brain. He fancies that the scandal he was once instrumental in creating has actually had the desired effect,—of “exposing” Madame Blavatsky, silencing Theosophists, and killing the Theosophical Society. Let any one read what the poor gentleman says on that score in the February number of his Magazine, and then look around him at the extraordinary spread of Theosophy in every quarter of the globe, and remember the “Resolution of Confidence and Thanks” passed at the Bombay Convention a couple of months ago, and think of the victory after victory Theosophy is gaining in the world of thought. If after this he is not filled with pity for the unfortunate man,—why, he ought to be.

For yet another reason, and the strongest of them all is the Editor of the *Christian College Magazine* deserving of our pity. He feels the ground beneath his feet trembling, and sees the house in which he lives tottering to its fall. He sees the leaders of thought one after another deserting his exoteric Christianity. He knows that the masses are following those leaders, and that *it is becoming as difficult to inveigle either the educated or uneducated into church as it is to entice Theosophists into court*. He knows that he is on the losing side. He knows that year by year his words and those of others like him, are becoming more like empty sounds for the multitude, their blessings more a matter of indifference, and their curses the cause of greater mirth. He knows that it is a mere question of time,—of a few decades,—when he and his kind will be as thoroughly discredited and despised as the ignorant and vicious pagan priests were in the days of the Church’s power. He knows all that, but, bitterer still, *he knows the reason* ; and he has learned that reason not from the mouth of the infidel and the scoffer, but from that of friends, his own brothers in Christ ; for there has now arisen in Christianity a body of men, small indeed as yet, but powerful in intellect, in virtue and in zeal, who have sworn to purge their religion of the toads and scorpions and sloths and monkeys that infest the great mausoleum which hypocrites have built over the bones of Jesus of Nazareth—the so-called “Christian Church.”

It is the knowledge of *that reason* which makes the clericals act like madmen ; and well it might. For they know that reason to be that they have denied and betrayed their Master. Denied him, not momentarily and by word of mouth, as Peter did, but in their acts and during centuries. Betrayed him, not as Judas did, with bitter and immediate repentance, but with the brazen indifference of conscious hypocrisy. They know that they and a long line of predecessors have trampled the Sermon on the Mount under their feet, and have broken the Golden Rule into fragments and burned

it as an offering to the demon of hatred and cruelty, of slander, malignity and lies. They know all this, and they further know that retributive justice is knocking at their door, that KARMA will soon require from them an account of their stewardship. It is the despair of men who do not dare to look their judge in the face that makes them still cling to the ignoble methods that served them so well and so long. It is sheer desperation that makes them fire upon those who bring a warrant from the King for their arrest.

It is not pleasant to set a trap and be laughed at by the bird you want to catch. It is not pleasant to expend your energies in the cause of the Lord—even if it be the Lord of Flies—and meet neither with result nor with reward. It is not pleasant to think that you are in danger of becoming a imbecile. It is not pleasant to find the world writing you down a malicious slanderer. It is not pleasant to find that the "rock" on which you stand is but clay after all, undermined by the waves of a rising tide. It is not pleasant to feel in your inmost heart that you have betrayed the Master you profess to serve. It is not pleasant to know that the hand of an inexorable KARMA is upon you.—Therefore pity—sincerely pity—the Editor of the *Christian College Magazine* and pray to the Powers That Be to soften his editorial heart and harden his editorial head !

R. H.

ELOHISTIC TEACHINGS.

V.

PSYCHOLOGICAL.—THROUGH THE HUMAN TO THE DIVINE.

(Continued from page 257.)

THE mind of man is seldom satisfied with a simple survey of his surroundings. The natural objects which attract his attention soon become subjects of reflection and stimulants to reason ; the ordinary course of events insensibly guides him to the perception that every effect depends upon an antecedent cause and is produced by an intermediate process ; and this perception gives its first impulse to true science, whose aim is the discovery of underlying causes through the processes they originate.

From this beginning advanced thinkers in every age have proceeded step by step, widening the field of research in their onward course, until—aided by a gradual accumulation of facts, stimulated by an increasing skill in the analysis of phenomena, and encouraged by a greater experience in the interpretation of results—they have persuaded themselves that the hidden cause of all must be ultimately reached. But their progress has been marked by the invariable result that what at first seemed to be at least an approach to an approximate cause, was presently resolved into a process, the primary cause of all still eluding investigation.

Amongst these advanced thinkers the Elohist takes an exceptional position : for, while others were seeking for their actuating cause in the produced effects, he, as the result of careful research and close and accurate reasoning, came to the conclusion that

this was not to be sought in these, but rather in that in which all lived, and moved, and had their being—Space.

To him space, the all-containing uncontained, was not a mere expanse in which all were, because they must be somewhere. He could not view it as a simple capacity for holding what was produced or placed in it. To him it was boundless, unmanifested Being—the one intellectually perceptible though unintelligible because inscrutable and incognizable manifestation of the therein hidden and thereby veiled source of manifested Being. Hence he regarded space as the transparent substance of this Divine source, as the vesture, the invisible Body, so to say, of the otherwise unembodied.

This Body, so absolutely without determinate limits, distinguishable parts or appreciable qualities, was not according to his view, without organs. To him the heavenly bodies were the organs of this boundless Being—the organs by which its functional life was carried on.

These organs differed from the organs of subordinate or manifested beings in that they were detached from and formed no part of the Body in which they circulated. They were in it, most certainly. But as certainly was it not in them. They were not even constituents of the Body in which they circulated like the cells or corpuscles of the vitalizing fluids of organized beings, though their function was in its regard. As functioning organs they simply carried on its functional life. But this functional life, even in the distinctive details of its workings, had a distinct relation to the hidden life, of which it was in reality the foundation.

The functional office of the functioning organs of Space is, like the functional office of the functioning organs of subordinate beings, depurative and renovating in its action. It bears the same relations to the unknown actualities of the hidden life, through the vehicle of that hidden life, Space, that organic function has to the activities of manifested life through its organized and animated bodies.

The observed tendency in Space is to the condensation, accumulation and aggregation of the elements scattered through and floating in it. These are products of the incognizable actualities of the hidden life of Space,—of the life hidden in and concealed by Space. They are the exhausted elements of the Divine substance, Space, consumed through these actualities in the regions in which they are actuated, and are virtually an excretion from that substance : and they are gathered together by its circulating organs, the heavenly bodies, that they may be submitted to the functioning processes of manifested life, in order, by the functional uses of that life, to be renewed or prepared and fitted for the uses of the actualities of the hidden life, and so restored to the Divine substance.

The observed tendency in organized and animated bodies is to the conversion of tissue through the uses of life. This conversion sets free certain elements of the tissues in which it takes place. These elements are products of the uses of active life. They are

the exhausted or devitalized constituents of the vitalized tissues of which they had previously formed a part, and are virtually an excretion from those tissues, from which they have to be removed as noxious elements : from which they are physiologically removed. But, though noxious to the lives of their functioning producers, they become a necessary pabulum to vegetal or inanimate orders of being. By these they are absorbed and assimilated and reconstituted as the proper nutriment of animated bodies. Through these they are ultimately restored to and functionally reappropriated by the animated life from which they had been previously sent forth.

The analogy here is so complete, the reasoning from it so conclusive and incontrovertible, that it seemed to the Elohist impossible that the functioning universe could have any other aim, as to its common function, than the functional renewal and restoration of the exhausted elements of the substance in which it is circulating. To him, seeking as he did the unknown through the known, actualization, viewed as incognized action, was necessarily accompanied by conversion of some of the elements of the substance in which the actuating action was induced or by the mediation of which it was produced ; and as this conversion of these elements rendered them unfit for the uses and caused them to be no longer constituents of the substance in which they were reduced to the condition of foreign bodies, their removal from that substance was absolutely necessary, that its normal condition might be maintained. Now this conversion was the first step in the process of making the previously unmanifested manifest. But this was a manifestation in the lowest order. A manifestation which rendered it imperative that the manifested if still invisible elements should be removed from the substance in which they were diffused. And this renewal, with a view to restoration by renovation through progressive advance in state or condition, was to be the work of the functioning universe.

Now the function of the universe under this view was two-fold.

In the first place it had a common function, which comprised the removal, renewal and restoration of the exhausted elements of space.

On to this a proper function was grafted—a function proper to certain of the heavenly bodies—a function which resulted in the production of the Divine human from a proportion of the renewing elements. This proper function was to the Elohist creative in character, and was regarded by him as a progressive evolution, the several successive phases of which he graphically delineated in their consecutive order in his kosmogony. Thus evolution was to him a veritable Creation.

He had come to the conclusion, always by reasoning from the known to the unknown, that just as the incomplete manifestation of the incomprehensible organic unity of the Divine in space was effected by a multiplicity of detached organs, all working in harmony together and so producing a harmonious whole, so would the complete manifestation of the unity of the divinized in the order of evolution be comprehensible in the Divine-human—the

divinized man and woman—as a unity in multiplicity, in which each unit would be a personal organ of the One—that One otherwise still remaining incognizable and incomprehensible—the harmonious working of these units as a whole constituting an organic unity, the sole comprehensible unity consistent with a manifold multiplicity. Hence harmony, or unity in multiplicity, was to him the only possible manifested unity.

The conception of a unity in which one absorbed all that all might become one with itself, that each might lose its own oneness—its own separate existence in the one-ness, the existence equivalent to non-existence of the One: might lose its own self, as an illusive unreality, in the self-hood of the only real self, the One—could only be realized by him as the loss, the annihilation of the all for the gain, the reintegration, the perpetuation of the One: for, if each unit disappears in the one unit, if each ceases to be as a unit, which its disappearance under the conditions stated demands, that disappearance must be complete and absolute—so complete and absolute that it must cease to exist, that the One may be alone in its solitary state. If the unity must be actual and real, not aggregative and conditioned, or the unity of the One must cease. Hence each conscious unit in losing its separateness must lose its separate consciousness or the consciousness of the whole would cease to be or it must lose its power of enjoying even the simple enjoyment of rest, or the unity of enjoyment would cease; and so on of every other quality, faculty or attribute. Nothing of the absorbed units can remain in the separate state or the unity of the absorbing unit, of the solitary One would cease in the aggregation thus constituted.

But, though nothing of the all remains in the separate state, the whole of the all is included in the One, is added to the one, is a part of, or one with the one. In other words, the loss of the all has become the gain of the One—the whole has been sacrificed to, has been consumed by the One. Now what is this but the apotheosis of selfishness? For if all become one with the One, in the One, so as to be absolutely indistinguishable from it, in what does this absorption differ from the annihilation of the all by the One for the good of the One,—for its own self-seeking ends and selfish gain?

Moreover, kosmologically speaking, the One, in virtue of its isolation by the absorption and annihilation of the all, is itself annihilated or reduced to nothingness: for the manifested universe would cease to be were it dissolved into invisible Space—the manifested effect would be lost in its manifesting cause and, with it, become unknowable with an unknowableness indistinguishable from nothingness. That is to say, the inquirer in his search for the cause of the known ends by reducing all to the unknowable state of its unknown cause while professing, by returning it to the unknown state, to identify it with that cause.

But so to identify it is to admit the absolute failure of an inquiry which leaves the inquirer face to face with a manifested universe whose cause remains as profound a mystery as it has been from the beginning.

Nor does he draw nearer to the solution of the problem by unreflectingly calling the first cause "The Absolute," in contrast with which all else is relative, though he may thus speciously veil this failure even from himself and so conceal his own ignorance; for the so-called absolute cannot avoid being relative to that which is necessarily relative to itself, seeing that no effect can be without relation to its cause. To be absolute it must reduce all to its own state—a state which then could only be described as an absolute void.

Avoiding this fallacy, preserved from the mistake, the Elohist was led, during his search for an intelligible explanation of the origin of things in his endeavour to ascertain the meaning of life, to the conclusions set forth in his kosmogony. In this he demonstrated that, admitting the existence of certain subtle and gross elements diffused in space, and admitting that these were gathered together and functionally acted upon by the heavenly bodies, the reasonable conclusion was that in the earth to which his investigations were practically limited, these, by mutual interaction under control, gradually individualized the subtle element and progressively endowed it with consciousness, perception and intelligence through the instrumentality of the life uses of successive living embodiments of the subtle in the gross, by which it (the subtle) was progressively advanced from lower to higher states until, in its human incarnation, it gained a transient personality. This, at any rate, was the hypothesis on which he based his teachings.

Thus to the Elohist man was an embodiment, an incarnation of this developed subtle element, known later as Spirit.

But the Elohist could not bring himself to believe that a personality thus gained was doomed to an ultimate dissolution. So to believe would have been, according to his view, to declare that the development of life in the manifested universe was meaningless—to admit that his inquiry was a work of supererogation. He saw that to give its due significance to such an evolution its process must be carried further, the needed extension being conducted on the same lines.

The development of the body has so far been the instrumentality, the developed body the vehicle of the developing spirit.

Through the body the spirit gains that relative stability on which its individuality and personality depend,—for the one physical characteristic of spirit, as spirit, is instability.

But the stability it has so far gained, even in its human personality, is fleeting. To gain a relatively persistent stability it has itself to become a vehicle. It has to become a vehicle to that which is imparted to it functionally during its human embodiment, that carrying this something with it, in the closest union with itself, on its final separation from its human body by death, it may be enabled to retain its personality as the divinized human on entering the soul-state, and so become a duly constituted organ of the hitherto unknown but then, to and through it, manifested active Divine Life. And it was by viewing the closing stages of terrestrial evolution in this light that the Elohist came to the con-

clusion that man was a matrix in which, if the individual so lived as to induce this change, the human soul was created.

Thus, according to the Elohist teaching, the life of man was an opportunity. In it a choice was insensibly set before him. By it a divine possibility was placed within his reach. Through the uses he made of it was this possibility to be realized. But it only could be realized by his so using his passing earthly life as to be fitted at death for that phase of the Divine Life for which the terrestrial life should be a preparation; and this divine possibility was placed before him only as a possibility, and without any consciousness thereof on his part, that each human spirit might be free to act as it desired in the flesh, and so pass at death to the state it had practically chosen by the uses it had made of its incarnation.

Under such conditions only could all be endowed with free will—with the power of doing as they liked on earth, and the certainty that absolute justice would be rendered to them in the fruition of their successive embodiments: for the conversion of spirit into soul was a functional conversion and could only take place in those whose course of life placed them and kept them in harmony with the creative design.

This was necessary to bring all its phases into unison, for the terrestrial evolution had been elective from the outset, and therefore could not but be selective throughout—final substantiation or dissolution and resolution to their ultimate elements being reserved for those who failed to reach the Divine order. But, just as elemental spirit had required many embodiments in a progressively advancing series to gain individualization and personification, passing through the element to the inorganic, through the inorganic to the organic, through the organic to the animal, and through the animal to the human, so does evolved spirit require many incarnations to enable it to produce the Divine from and through the human.

In the course of this divinizing process, the evolving soul has to pass successively through every type of humanity, from the lowest to the highest, that it may have full opportunity of learning the value of the divine attributes and practically making them its own, assimilating them, incarnating them, so to say, in itself, that the intent of incarnation may be fulfilled, its aim attained, its end reached, and the Divine evolution thus completed.

The creative design, as the intent of the proper function of the heavenly bodies—to which its carrying out has been committed (which must be carefully distinguished from the common function of those bodies)—has been accomplished from the outset by the passage of evolving spirit through successive embodiments to the human, and then through successive incarnations, as evolving soul, to the Divine.

The functioning organs of the Divine are the initiating and promoting agents here.

The carrying out of this evolution and bringing it to its due conclusion is their proper function, their common function being the maintenance of the Divine substance, Space, in its normal state.

In the exercise of their common function they induce an interaction, under suitable conditions, between the subtle and gross elements extended from the Divine substance by the unknown process of the hidden life, carried on therein, after gathering them up and appropriating them to the uses for which they are required, by which they are prepared for restoration to that substance and then given back to it.

In the exercise of their proper function, comprised in and constituting the uses of their common function, they induce a change in the evolving spirit, which results in its conversion into the human soul as the divinized humanity.

The divinized human must not, however, be taken for God. It is not God. It is simply, viewed as a whole, the group of detached organs through which the divine attributes gain their expression. But though not God, they bear a very close relation to the Divine Being whose organs they are, as the media through which it acts. They are the active organs of the hidden Divine Life—of the Divine Life to be manifested through them, just as the heavenly bodies are the passive or functioning organs of that life; and the understanding of the relations of the one is a sure guide to the comprehension of the expectancy of the other. The through the human to the Divine now, will be the Divine through the human then—God acting as man that man may be as God.

This teaching was wholly repugnant to the Jehovist. The idea that the manifested universe was at once created and creative, that the terrestrial was an evolved life, that man was a created being, was intolerable to him. This hypothesis was based on the view that man, with God, had no beginning. That he was one with God in the unmanifested state, and that in the manifested state God was one with him, was hidden in him.

In accordance with this hypothesis he held that the incarnation of the Spirit in man so far from being a manifestation of God in the flesh, was the hiding of the ever concealed, the never to be revealed God.

This conception appears to have been that, owing to the infinity and inscrutableness of Deity and its being void of all attributes, the existence of God was indistinguishable from non-existence.

Starting from this condition he taught that, partially aroused from this torpor, this semblance of non-existence, God, as the heavenly man, betwixt sleeping and waking, so to say, gradually assumed the appearance of existence, clothing the Divine self in illusive forms in a universe of illusions.

In these forms the inner or heavenly man resumed his seemingly non-existent state, and the animated forms in which he was concealed, owing to their own illusory character and the illusive nature of their surroundings, were ignorant of the presence within them; and because of this ignorance and their own grossness and impurity, subjected it to all sorts of abasements.

Thinking their own illusive existence to be real, they lost sight, of the only reality, because to them it was indistinguishable from non-existence: and thus perpetuated the reign of illusion.

Their ignorance of the presence in themselves—hence ignorance—was the cause of the perpetuation of the dominion of illusion in each, so that the way of escape for the imprisoned deity from the vile duration of its illusive veil was knowledge—the knowledge of self, of its own Divine nature—recognizing which they would, each and all, be freed from the illusions of manifested existence and, reunited with the higher self, the heavenly man, lose themselves once more in the seeming non-existence from which they had been delusively separated.

The basis of this doctrine is the view that God is boundless in his nature and, because inscrutable in his boundlessness, has neither consciousness, desire, thought, intention nor will, since these would be practical limitations to his boundlessness.

Its aim is the subversion of nature by inducing the severance of all natural ties, the subduing of all natural inclinations, and the overcoming of all natural demands.

Its theory of illusion is designed to supersede and do away with the natural idea of a created universe.

An asserted antagonism between the visible and the invisible, combined with the resolve at all costs to place the invisible above the visible lies at its root.

Hence the singular conception, drawn from the reason of unreason, of an unreal that seems to be real, which has to be transformed into a real which seems to be unreal.

Thus in manifested life a non-existence which simulates existence is believed to be possible, and in unmanifested life an existence which is accounted a non-existence.

This dissembling results in the endeavour to place the spiritual above the natural in the logical order, and so supersede and exclude the view that the manifested is a functioning universe.

And yet the doctrine which affirms that, because Deity is boundless in its nature, inscrutable and incognizable, it has neither consciousness, desire, intention, thought nor will, and is, therefore, as a practical nullity, incapable of conscious or volitional action, while claiming that the manifested universe (whether an actuality or merely a kaleidoscopic phantasmagoria) did not always exist, unquestionably indicates that its production or creation was a functional act, for a first cause so defined could only functionally produce or create.

HENRY PRATT, M. D.

A CHAT ON THE ROOF.

(Continued from page 121.)

PROFESSOR PANTOUFLE (*a visitor to Madras, with an introduction to Eastun*):—I confess that I find much in your Theosophy which pleases me; not the new part, I must say, about double-sexed human beings who hatched out of eggs; or men of 160 feet high and loosely put together—whatever that may mean,—and so forth; but the old ideas with which I have long been familiar as Eastern theories, but of which I have never until lately seriously contemplated the possible truth.

HERMAN:—Such as?

PROF. P.:—Well, such as the doctrines of Karma and Reincarnation.

EASTUN:—It is a singular thing how differently the same teaching strikes the mind according as it is put forward as being a curious and interesting error or as a truth. Boys at school, for instance, learn all about the Greek and Roman gods and goddesses, but that does not convert them into little heathens. Still, the very same stories about those Divinities made ardent believers in them 2,000 years ago.

BABU X:—And our children in the missionary schools and so-called "Christian Colleges" learn Christianity in just the same way,—with very little greater chance of their taking to it seriously.

PROF. P.:—But surely the missionaries don't present it in—

BABU X:—Oh, they are serious enough about it; but the boys are taught at home to put no faith in what the missionaries say.

HERMAN:—And the missionaries, in revenge, do their best to undermine the children's faith in their own religion; and then everyone turns up his eyes and laments the decline of "spirituality," and concludes that young India is becoming materialistic, because it is learning that water boils at 212 degrees Fahrenheit, and that salt is nothing but sodium chloride.

MISS PANNIKIN:—But, Professor, what do you believe in? I am sure I don't know how you learned men can find anything to believe in, for you know all the objections to everything!

PROF. P.:—My dear young lady, if you ask me seriously, I answer that I know but little and can think but feebly; still the more I learn and think, the less I am inclined to pin my faith to any system either of religion or philosophy. We all make guesses at the riddles of existence, but who is to tell us if our guesses are right? And until we have that information is not one guess about as valuable as another?

WESTUN:—We can verify our guesses to some extent.

PROF. P.:—You guess "Reincarnation and Karma," can you verify those guesses? Would not satisfactory *verification* for you be irresistible *independent proof* for others, which would force everyone to believe in those things?

WESTUN:—If observation shows that the recurrence of periods of activity followed by periods of repose is a universal law in every department of nature, it strikes me that the *onus probandi* falls on those who would make Man an exception to that rule. As to

"Karma," it is our old friend Cause-and-Effect extended to other planes of being.

MISS PANNIKIN :—When I was at school we took our exercises to the Schoolmistress to see if they were right, or we looked at the "Answers" at the end of the book. Why cannot we do something of that kind in this instance ?

HERMAN :—Because we have found out that the Answers at the end of the book are wrong in some things, Miss Pannikin, and we very naturally have come to doubt them in others.

PROF. P. :—I fear we have got upon rather difficult ground now,—difficult, that is to say, for us to understand each other upon, even with the strongest wish to do so. I have had the pleasure of meeting several Theosophists and I see very clearly that although they disbelieve in the correctness of the old "Answers at the end of the book," they have substituted in their place other Answers of their own, which, for anyone not a Theosophist already, have the same fatal defect as the old ones,—they are only somebody else's guesses.

EASTUN :—But they are authoritative,—for us at least.

PROF. P. :—That is just it. Call it by what name you like, your Secret Doctrine is *for you* a revelation. If anyone refuses to accept it he is not a Theosophist ; if he does accept it I cannot see in what he differs from any sectarian. He does not, cannot, seriously question the truth of his doctrines ; all he can do is to endeavour to interpret them correctly and understand them rightly. Of course, like others who have found "The Truth," he rejoices, and desires to make his neighbours share his joy.

EASTUN :—I fancy you were somewhat unfortunate in the particular Theosophists you happened to have come across. Of course there are some in our Society as there are everywhere who can no more get along without an authority than the ivy could grow skyward without a support, but these are people who bring into Theosophy the mental habits of religions. One of our most frequently repeated declarations is that Theosophy demands no belief unless the reason is satisfied,—nothing on blind faith.

PANDIT :—It is curious to me to listen to your reasoning, gentlemen, because it shows me once more the great difficulty which the Western mind experiences in dealing with these subjects. You Westerners are novices in metaphysics. Your most advanced thinkers are but now arriving at the position which the Hindu intellect attained thousands of years ago. The Professor's contention is that we cannot trust the "Answers at the end of the book." It may be that those in *his* book are mere guesses, but we *do* trust the Answers at the end of *ours*, and assert that they are not guesses at all.

PROF. P. :—That is just what I say,—you regard them as revelations.

PANDIT :—Not quite in your sense of that word. They are revelations in the sense that a modern science text-book is a revelation to an ignorant schoolboy. The difference between us arises from this, that you deny that any one can do more than guess at what *you* can only guess at. This to us is as

if a ploughman asserted that no one could tell him whether his guess at the square roots of 144 was correct. He guesses 21 perhaps, and sees "12" in the end of the book, and as this does not agree with his guess he contemptuously throws the work away, declaring that the writer knew as little of mathematics as he does, and like himself only made guesses; and that since, as the Professor says, "one guess is as valuable as another," 21 is quite as good a square root for 144 as 12 is.

HERMAN:—You do the ploughman a slight injustice, Pandit; he is a little more reasonable than that; for would he not be willing to allow that his "theory" of the square root of 144 is merely a "working hypothesis," provided always that you consented to regard the answer "12" in the same light,—which, of course, is eminently fair, from *any* point of view?

MISS PINHOLE (*Miss Vinnikin's aunt.*):—I think it is the Rev. Mr. Spurgeon that has said, "We must believe in *something*."

HERMAN:—An eminent philosophical remark, Miss Pinhole, and withall quite professional.

MISS PINHOLE:—Yes indeed; Mr. Spurgeon sometimes says extremely good things.

Enter R. R. and P. S. R., (they salaam and take seats).

MR. PLANTAGENET SMITH-BROWN (*who came with Professor P.*):—I think it would be of interest to *us* the gentleman who was speaking a moment ago express his views further regarding revelation.

PANDIT:—Me? Oh, it is simple enough, but they are not *my* views in particular; in one form or another they are pretty general in the East. We regard all inspiration as essentially of the nature of "teaching." You regard it as of the nature of commands, or of laws laid down. Teaching has to be understood. Commands have to be obeyed. A teacher explains and gives reasons. A commander does neither, but, instead, punishes disobedience. I think it is simple enough.

PROF. P.:—But who is the "teacher"?

PANDIT:—Those who have preceded us, and have by this time climbed to higher rungs on the ladder.

PROF. P.:—But, my dear Sir, where is your ladder? Have Jacob's effects been put up at auction?

ONE OF THE STAFF:—Progressive development. The absence of "a ladder," and of climbers on it far above our level, would imply an arrest in a universal process in Nature; and, as Herman said a minute ago of Reincarnation, the *onus probandi* should therefore fall on those who would make Man exception to the law.

MR. P. S-B.:—Are we to understand that your teachers are "the Mahatmas"?

PANDIT:— "Mahatmas," if you like the name, but without the particularizing "the." We generally call them Rishis. Great souls, who are in a state far superior in every way to that of common humanity, and whose knowledge amounts to wisdom.

PROF. P.:—Where do they get their knowledge? From others still higher on the ladder?

PANDIT——:—Necessarily so, to a great extent; but, like us, they learn by experience, observation and experiment.

MR. P. S-B.:—May I ask, what guarantee have you that they are right,—conceding their existence for argument's sake?

PANDIT——:—There cannot be any absolute guarantee for us in our present state of consciousness concerning things that transcend it. If you cannot grasp the problem, how can you expect to understand the solution? The probability that they are right is always in its nature the same as the probability that the teacher knows more than his pupil. Those who teach us are necessarily the nearest to us in understanding,—those, namely, who have advanced a few rungs up the ladder, and who find themselves in the same relation to others who are still higher as we are to them. The series must necessarily be indefinite. We know ~~very~~ little of the celestial hierarchy, but between us mortals and “the Logos”—the first emanation from the Divine—there are ~~of~~ ^{certainly} many steps, which the popular theology leaves out, making the gods themselves incarnate occasionally in order to reflect the world.

PROF. P.:—You will pardon me, ~~but~~ ^{hope}, but after all it seems to me that whether your revelation comes at first hand from the font of wisdom or through a descending series of transmitters, what I said at the outset holds good. You Theosophists are no longer searchers after truth ~~wherever~~ ^{wherever it may be found}, as your own writers profess; by persons who have found the Truth and need search for it no more. You are no longer free to examine your own doctrines except to satisfy yourselves of their truth; your or neighbour's doctrines except to show up their falsity.

HERMAN:—My dear Sir, would you say that the miner prospecting for gold, who had succeeded in locating the quartz reef he was searching for, had ceased to be a seeker after gold? Far from it, I think. It is then that his real task as a miner begins. I can candidly say that I am as little inclined now to fancy I have arrived at Truth as I was before I ever heard of Theosophy. I believe, however, that I have located the gold-bearing reef into which others who have gone before have sunk deep shafts and drawn out fortunes. If we pay the price, we may descend to the stratum where the gold is by means of the old shafts which these men have made.

EASTUN:—You might carry that simile further, and say that just as the same reef runs under your neighbours' “claims,” so the same truths underlie all religious and philosophical speculations.

WESTUN:—Yes, and that is the reason why we say that whatever there is of truth in any or every philosophy or religion, *must* have come from the one underlying Truth, and *must* be found in Theosophy.

MRS. TAMARIND:—Just as all the gold must have come from the quartz reef.

WESTUN:—Exactly, Mrs. Tamarind, it could not have come from any other formation—from the granite or the sandstone, or the trap.

MR. P. S-R.:—It is curious that Professor Pantoufle and I were remarking the other day at the caves of Elephanta that the appa-

rent truth of any doctrine may perhaps depend entirely upon the character of our own brains, or intellects, or consciousness. The recurrence of the same legends and symbols at all ages and in all places seems to show that;—the Cross for instance, or the conception of Father, Mother, Child. This idea of ours has a certain similitude to yours—that all the gold *must* have come from the same reef.

PANDIT——:—And must have originally got into the quartz in the same way, and from the same, to us, unknown source.

HERMAN:—In fact, we spin our theories out of our own substance according to a law of Nature, as a spider does its web.

MISS PANNIKIN (*exclaiming*):—How very absurd you are, Mr. Herman!

MAJOR TAMARIND:—I don't think it absurd, Katie; the very same idea—about a spider spinning a web out of its own head, you know,—occurred to me last Sunday at church when I heard the Rev. Mr.——

MRS. TAMARIND (*interrupted with explosive severity*):—My dear!!!

PROF. P.:—I asked my Theosophical acquaintances another question which they did not answer satisfactorily; perhaps you could throw a little light on that point also. However, Theosophists get over the apparent contradiction involved in the teaching that the aim of life should be to escape from the cycle of rebirth in order, by a short cut, so to say, to reach Nirvana prematurely. Surely if eternity is divided into an endless series of periods of alternate activity, and repose as you say, and if in its periods of activity the "Ever-becoming" is progressively advancing in its onward course, and if furthermore this advance is attained through its successive reincarnations in manifested life, any and every attempt to evade reincarnation must interfere with, and in so far retard, the evolution actually in progress.

E. D. F.:—The wish to escape from material existence is a sign that the individual, if not already ripe, is ripening for the change.

BABU X.:—No one would wish to go to another condition of existence before he was prepared for it,—half-baked, so to say.

E. D. F.:—You must remember that nature provides for the requirements of the individual by general laws, which do not obligingly alter to meet the convenience of those who are abnormal in some particular. It is as if nature first determined the average, and then apportioned that much to each. A seed takes a definite and regular time to germinate, or an animal so long to be born, and the term of each life is also averaged. It is possible that the total period of man's reincarnations may likewise be determined by a general average, and that when the time is up he has a Nirvana corresponding to the actual condition he has then attained to.

PANDIT P. M. K.:—We cannot tell by what we see of a man in any particular reincarnation what his spiritual condition really is. Just as the polisher of a gem applies only one facet at a time to the grinding stone, so do we return to earth in order to work out some particular Karma; the stupid beggar of this incarnation may have

safely stored away at home, so to say, a multifold experience of the most valuable kind,—a large capital of good Karma.

PROF. P. :—Whether it is possible for man to reach the condition called Emancipation is a different question. I asked how it can be considered expedient—a good or virtuous thing, in fact,—to try to escape from incarnations known to be educational and disciplinary, or incite others to do so; and Theosophists seem to agree with the Easterns in recommending that course to everyone, quite irrespective of any guarantee that he is fit for Moksha or Nirvana, or even of any consideration at all of his fitness.

MISS PANNIKIN:—I never could understand why people are so discontented with this world; it seems to me that they actually *try* to make themselves unhappy very often.

HERMAN :—It is sympathy, Miss Pannikin, that makes most people pessimistic. No one confesses to being so selfish or so weak as not to be able to put up with the world's inconveniences himself, but when we see the suffering of others all our generous feelings are called forth and we immediately wish for the bliss of Nirvana, where no misery will exist to wound our altruistic susceptibilities; then at least the world's miseries will for us be out of sight, and therefore out of mind.

PROF. P. :—I do not think any question has been answered. E. D. F.'s reply is a mere assumption. He argues that the occurrence of the desire for Emancipation is a proof of fitness for it. In the absence of disturbing causes this might be true, just as the fall of the fruit from the tree is considered a proof of ripeness. But we know that there are fifty causes, storms, insects, disease, accident, which make the fruit fall from the tree before it is ripe, and what guarantee have we that disgust at terrestrial existence and impatience at our earthly schooling is not of the nature of a disease?

PANDIT :—I do not think that it is fair to refuse to accept our postulates, because we cannot demonstrate their *truth*, and then substitute postulates of your own which we are called upon to accept if we cannot demonstrate their *falsity*.

PROF. P. :—Excuse me; I do not do that.

PANDIT :—Is it not your argument that we should look upon the desire for Emancipation as premature and therefore a disease, unless we can prove the falsity of that supposition?

MR. P. S-B :—Permit me a remark. If you knew the Professor as well as I do, you would understand that, he only wishes to discuss these matters from different points of view, allowing due weight to every side. But "dispassion" is so rare a thing in the world that one generally finds one's philosophic "objections" treated as attacks which have to be met and repelled. I can assure our friend the Pandit that neither of us would wish to gain a merely argumentative victory, or see our own ideas triumph in this assembly at the expense of truth.

PANDIT :—I have no doubt of that, and it is only in the shape of an unintentional bias that I can imagine any logical unfairness finding admission to your minds.

MISS PINEOLE (in a whisper to Miss. Pannikin) :—Are they quarrelling?

MISS PANNIKIN—(*whispering back*) :—I don't know ; you had better ask Mr. Eastun.

BABU X. :—I think that if you look upon the matter as partly a question of growth, and partly of inclination, you will arrive at clearer ideas. By successive reincarnations we become fitted for a higher condition of existence, but we may not necessarily be aware of the fact that we are so.

HERMAN :—There is no use in a little boy trying to play billiards until he can at least get his nose over the top of the table. Until then he must content himself with marbles. But if you see a lanky youth down on his knees shooting alleys and taws with a lot of children, you naturally feel inclined to tell him he ought to be ashamed of himself, as he is quite big enough to play billiards instead, and that billiards, not marbles, is the proper game for an adult. Similarly, the Theosophist tries to point out to those who are engrossed in material things, beginning and ending with this life and full of vanities and sorrows, that they should put away these trifling and ephemeral considerations belonging to a lower stage of development, and turn their attention to a higher and happier state of existence which they can attain to, if they choose. Of course, so long as they have not grown mentally and spiritually to the necessary stature, a desire to ^{do} this, however ardent, must be inoperative.

EASTUN :—The exhortation of Theosophy seems to me to consist of two things. Do nothing which will throw you back in your progress ; and do everything which will help you on. What these things respectively are it is left to us to find out for ourselves, with the assistance of those who are able and willing to teach us. If you analyse all religions and systems of morality, you will find that this holds good of them too ; but, of course, you will discover also that the mass of mankind are treated by the leaders of thought as we treat children, and necessarily so. Morality and beliefs have to be instilled into uneducated people didactically and dogmatically, it is only when intuition, reason, sympathy and self control have developed, that our teachers begin to explain, point out, and give reasons ; and therein, I think, lies the fundamental difference between exotericism and esotericism, of which we hear so much.

H. S. O. (*breathing heavily and sniffing with great satisfaction*) :—Oh, what beautiful air there is here ! How I do love to get back to Adyar ! Such an atmosphere of peace and rest after all that constant travelling and the turmoil of the outside world.

R. R. R. :—I think it would be very interesting to hear some of the Colonel's experiences in England.

OMNES :—Oh yes, do, dear Colonel !

H. S. O. :—Nothing would please me more were it not so late. Come again soon and I will tell you something about it, if I happen to have no more than seven urgent things to think about at once.

MAJOR TAMARIND (*looking at his watch*) :—Well my dear ?

(*Exeunt omnes.*)

THE TEMPERANCE MOVEMENT IN JAPAN.

I SINCERELY believe that I am not qualified to present in writing the state of the Temperance movement in our country; but upholding as I do the cause of Temperance, my earnest endeavour has always been to induce the people to lead pure and healthy lives, and thus to raise society to a higher stage. If any excuse is needed in offering this paper, it is this, that my strong feeling in the matter does not allow me to remain in silence.

In order to give an account of temperance in our country, I believe it is first necessary to give that of intemperance therein; and even before giving this, it is important to investigate what drinks have from olden times been used among the people. The general name for Japanese drinks is Sâké. Sâké is brewed from rice, and tastes somewhat like Malaga wine, it contains less alcohol than strong beer, and the kinds most commonly used are called ITAMI, NISHI-NO-MIYA, MEI-SHU, (or H^WMEI-SHU, MEIRIN, &c.)—an analysis of which, according to Professor Atkinson, of the Imperial University, Tokyo, is as follows:—

	Itami.	Nishi-nomiya.	Mei-shu.
Alcohol	12.42500	12.4520	12.981250
Dextrino	.21025	.3900	4.165000
Dextrose	.48550	.3518	21.04000
Glycerine, ashes, and amino- acids	1.74925	1.6926	—
Non-free acid	.17950	.1906	.018000
Free acid	.02425	.0134	.000625
Water	84.92625	84.8666	61.795125
Total	100.00000	100.0000	100.00000

SAKE, not being a very violent drink, as is evident from the above table, the people's relish for it gradually grew, while its improved manufacture has, in recent times, tended to increase its strength. As, in the mediæval times, Japan used to borrow its literature, arts, science, &c., almost wholly from China, so all its customs took more or less a like turn, and at festivals,—marriage, funeral, parting, meeting, rejoicing and mourning—Sâké was invariably used to celebrate the occasion. Men of whatever rank, whether they were poets, soldiers, merchants, or farmers, nay, day-laborers even, have resorted to Sâké for their highest pleasure.

During the past twelve years, the average annual quantity of Sâké manufactured is estimated at 3,238,423 koku (a koku equal to 40 gallons, so this amounts to about 129,536,920 gallons), and by taking the average population during these years at 37,000,000 (in 1889, 39,069,070), the annual consumption per head is, according to *Tokei Nenkan*, an official annual statistical publication, as follows:—

In 1875	...	for one person, 3 gallons	5—
„ 1876	...	„ „ 2 „	9+
„ 1877	...	„ „ 3 „	3—
„ 1878	...	„ „ 4 „	3—

In 1879	...	...	for one person, 5	gallons	6—
„ 1880	...	...	„	„ 5	1+
„ 1881	...	...	„	„ 5	5+
„ 1882	...	...	„	„ 5	3—
„ 1883	...	...	„	„ 3	2—
„ 1884	...	...	„	„ 3	4—
„ 1885	...	...	„	„ 3	3+
„ 1886	...	...	„	„ 3	3—
„ 1887	...	...	„	„ 3	3—

According to the above figures, it seems that in 1878 and the three succeeding years, the consumption was very great, and then it gradually decreased. These four years may be accounted for by the fact that the people were given up to luxury by reason of abundant harvest and from other causes. Although it was thought at one time that more than 5 gallons of consumption per head per year might be taken as correct, yet in 1883 the amount suddenly fell, and, accordingly, the quantity manufactured greatly decreased. We give the following figures showing Sâké manufactured, expressed in gallons, according to a reliable statistical report.

Year.	The manu- facturing places.	The manu- factures.	Sâké.	Spirit.
1885 ...	21,824	21,133	24,904,900G.	2,567,000G.
1886 ...	18,381	18,153	14,000,500 „	2,399,600 „
1887 ..	16,425	16,184	12,839,150 „	2,140,700 „

But Beer-houses and Sâké shops are in number 114,294, and one half of these are Beer-houses.

By the above table it appears that the amount has annually decreased. If such were really the fact, both the consumption and the supply would have fallen and we should have much cause to rejoice. On inquiry into the real cause of such an anomaly, we discover a very discouraging fact. It is not the efforts of teetotallers, the failure of Sâké manufactures, nor indeed the religious education that has helped materially towards the gradual decrease of Sâké manufacture as figured in the table, but the so-called CIVILIZING INFLUENCE OF FOREIGN COUNTRIES. The Japanese, allured by the false glare of the more civilized countries, have been increasingly accustomed to indulge in *beer* and *wine* instead of their own national drink. Although the home manufacture of Sâké has decreased, yet the intemperance of the natives has not a bit abated, but, on the contrary, has taken a still more odious turn. It is a fact that the manufacturers of Itami-sâké and Nishi-no-miya-sâké have almost daily decreased, but it is also a fact that the beer manufacturers of Germany and America regarded our country as a good customer of their products. This is indeed lamentable. Now if we turn to the increase of the beer shops, it is quite alarming.

In 1836, there were only 13 beer shops in Osaka, one of the great cities of Japan, but in 1888 they numbered 490. Thus the importation of *beer* and *wine* is increasing daily, and their consumption is multiplying accordingly; we find also, as might be expected, that the

home manufacture of Sâké bears an inverse proportion to the foreign importation, the numerous breweries of foreign liquor are fast increasing day by day and month by month, but space forbids me to give figures about them. How can our champions of temperance, without zeal and with power, counteract this growing evil influence? Oh Lord, Buddha! Let us be thy humble servants! Our delight is in the Law set down for our guidance; and in the cause of Buddhistic temperance, we are ready to sacrifice ourselves in order to extirpate the immorality of intemperance, which is becoming more deeply rooted in the bosom of the Japanese. But, alas! our young Abstainers' Union is alike a tree standing alone on the bank of a river, so it is difficult to meet with good success. However, I hope that our efforts will bring forth their beautiful fruit in its season.

The spread of temperance on political grounds has never been attempted; almost all results so far have been the outcome of attempts to ameliorate society on either religious or educational lines. There are many associations devoted to temperance, but I shall here give only the history of our Temperance Union, which is most prominent and hopeful association in the Temperance work.

THE HANSEI-KWAI (THE BUDDHIST TEMPERANCE ASSOCIATION.)

Origin of the Association.

The Hansei-kwai was organized in 1886 by the students of the College, Futsu Kyoco, under the West Honganj. They met for the first time at the western room of this College on the evening of January 10, and came to an agreement to form themselves into a society to be known as "Hansei-kwai," (meant to be only a Union of the Students) intending to make it a fraternal organization. But when the public was notified, applications for membership came from all quarters of this country, so that it became necessary, when a meeting was again held on the evening of February 10, to amend the constitution adopted at the previous meeting, in order to make it a public organization, and so our union was opened for membership.

The Name.

We understand that "*Temperance is the moderate use of good things and total abstinence from bad things.*" So we select the name HANSEI-KWAI, for it bears in Japanese the mentioned meaning. And we used for English the name of "The Buddhist Temperance Association."

Progress.

In March of the same year it consisted only of 89 totally abstinent persons, besides 200 members of the College.

In August 1887, *Temperance*, a monthly magazine, was published, which in May of the year 1888 attained its 6th number, and the members amounted to 600. Its success has been so great that of its 10th number 3,000 copies were sold to those who are not members; the members were at that time numbering 2,500.

The members were as follows in February 1889:—

The members in the College	...	...	...	300
The special members	...	...	...	971
The common members	...	...	...	1,805
Supporters	...	...	...	72

Total... 3,148

Although this number is insignificant in comparison with other great bodies, yet, when the difficulties for conducting a Temperance movement in Japan are taken into consideration, this may be acknowledged to be a good success, fairly proving the quickening of the Buddhist morality; and it is evident that the monthly increase is from 150 to 250 members.

Of all the temperance associations of this country, this is doubtless the most influential. Its founders are mainly Buddhists; but its object is not limited to the Buddhist movement; it intends to take a part in political affairs in future. In other words, the object of this Association is for appealing to the public to support total abstinence from alcoholic drink on moral, economical and hygienic ground; and through the influence of our religion, it aims at leading the people to a good and healthy life.

How we work.

By the aid of temperance our Association hopes to help moral and physical education, to diminish crime, to keep society in perfect order, to ameliorate the customs of the people, and to consolidate the independence of the "Empire of the Rising Sun." It hopes to correspond with all the Theosophical Societies of the world, and also it hopes to correspond with the Temperance readers of either Buddhistical and political literature, and by the united efforts thus obtained to bring their thoughts into harmony. Thus far many Theosophical and Temperance Societies have corresponded with us and have presented us with their magazines. Besides these there are now many foreigners contributing their articles on Temperance or Buddhism and sending books, being in sympathy with the movement of our Buddhists. When there are in this country more people than at present who understand English, a magazine in English will be started, thus giving a wider range to foreign communications.

The ordinary members of this Union have to contribute \$ 1.50 per year, and the magazines are to be given away freely; while a periodical in English, called "The Bijou of Asia," is now presented to foreigners.

The special supporters are these worthy gentlemen who counselled the formation of this Union, and who contribute their writings or their money; to them the two magazines above mentioned are given. The members are found everywhere in Japan, and the main office is in the College, Futsu Kyoco, West Honganj, Kyoto, other branch offices being in various parts of the empire. The leading members are almost all concerned also in the Buddhist Propagation Society.

The other meaning of HANSEI-KWAI is this: "Beware of the first and slight departure from truth, of the least endeavour to

deceive, and even of the desire to have others believe what is not so," in other words: Not to commit any sin and to purify one's own thought. This being one meaning of Hansei-kwai, let our motto be, "The Truth, the whole Truth, and nothing but the Truth."

Buddhism and Temperance.

Buddhism was introduced 2,000 years ago, and has served for the amelioration of society and of the civilization of the country. After many waves of the religious tide, it divided itself into numerous sects, and now it has 30 millions of believers. That the priests themselves abstained from drinking intoxicating liquors and persuaded others to follow their example, is manifested by the sentence "Allium and alcoholic liquors are prohibited from entering the gate," engraved on the stone monument standing before the gate of every old temple. Temperance, as you know, is one of the five commandments of our Buddha, and there are numberless documents concerning temperance or prohibition in the Buddhist Scriptures of more than 7,000 volumes; thus, for example:

"Do not drink Sâké (alcoholic drinks); do not lick it; do not smell it; do not sell it. Let not others drink it; let not others use it for medical purposes. Do not go to Sâké dealers; do not converse with drunkards."

"It is a poisonous drink, it is a noxious liquid; it is a pernicious miasma. It is the source of many mischiefs, the basis of all the vices. It injures the wife, corrupts sages, destroys morality. It is a fountain of misfortune, disgrace and diseases. The four elements (earth, water, fire, wind, and air, which are said to compose the human body) decay by it. Degradation from happiness and progress to crime are caused by it. Better to drink melted copper rather than Sâké. Why? Because it causes man to lose sight of his aim, and leads him to perplexity and to ruin. It insures to man the afflictions of hell. Nothing is more injurious to mind and body. Hence, whoever himself abstains from alcoholics and endeavours to repress drunkenness, follows the principles of our Lord Buddha, and forms the basis for harmony."

Another example from a sermon by a high priest:—

"Once a man wanted to take some alcoholic drink, but his pecuniary condition did not permit him, so he stole his friend's money with which he ministered to his vulgar want. And besides he committed some debauch."

"But he did not tell the truth about his crime when he was arrested by Police officers. He, while waiting for trial, suddenly seized the sword of the Policeman, and struck at his head, wounding him, so that he died in a few days."

"The criminal, after becoming sober, was submitted to the proper punishment, but his punishment was not so severe as if he had committed the crime when sober."

"Thus we see a man who commits various crimes at the same time, robbery, debauch, falsehood and murder; and the causes of these crimes is simply the use of alcoholic drinks. It is indeed the principal agent of human calamity, and of numberless crimes. By it the pleasures and regularity of family affairs and social life are

destroyed, and the welfare of the whole nation is affected by it. Buddhism strictly prohibits intoxicating drinks; we, the followers of Buddhism, must obey the law of temperance."

Thus the examples of the prohibition of alcoholic drink are numerous in the sacred book of Buddhism; in fact, Buddhism positively prohibits alcoholic drinks; and also it is said that Gautama Buddha during his long life, used for food to take only some rice and vegetable, and his drink was some honey water and he never used the juice of grape.

Not only these, but the most common commandments of the Doctrine are the prohibition of alcoholic drink. That we have so many Japanese who sink into habits of intemperance, is chiefly attributable to the decline of Buddhism or to the corrupt use of the Doctrine in our society, and so at this time the new propounders of True Buddhism, or the members of the Shin-shū Sect, must perform their duty in regard to the improvement of morality in the nation; and at present, the proposers of our Temperance Associations mostly consists of the followers of the Lord Buddha, and we believe that to them is chiefly due the progress of temperance in this country.

Before closing I must say something about the difficulty of making temperance general among our people, and I humbly request all thoughtful men not to pass over this subject as trifling. The chief difficulty comes from the daily multiplication of consumers of the beer and wine imported from foreign civilized countries; and although most of the Japanese know about the prevalence of intemperance among the civilized nations, still they do not know there are also earnest advocates of temperance among them. The Japanese honour and respect the Europeans and Americans for many reasons, and follow after them in various points, but unfortunately we are liable to copy the foreigners in evil customs, such as the use of wine and beer. Hence, what we request of the supporters of temperance in foreign countries, is to let the Japanese know about the earnestness of the advocates of Temperance, and to inform them of the action they are taking throughout the world.

We hope and we wish that all philanthropists will hear our voice crying in the wilderness and give countenance and support to our as yet small Union.

Thanks be to Buddha! How great the blessings of our Lord Buddha!

F. SAWAI.

CHRISTIAN THEOSOPHY.

IT is at all times interesting to compare "diverging species," and trace the action of the natural law by which those most widely differentiated tend to be perpetuated, owing to the fact that the more they differ the less they come into competition; for, going different ways, each finds undisturbed conditions and ample nourishment suited to its altering peculiarities;—the less distinctly marked varieties dying out, partly through destructive competition for the necessities of life, partly through feebleness inherent in, or concomitant to, the absence of distinguishing characteristics.

A lecture given in Cole Abbey, London, in November last, by the Rev. G. W. Allen, upon "The Relation of Christianity to Theosophy," and subsequently published in the *Wensington Churchman*, illustrates in an admirable manner the conformity to this law of divergence and differentiation on the part of the two extreme genera of the same species,—genera which have already separated from each other so widely in almost every particular that it is not easy always to bear in mind that they came from the same original stock. Mr. Allen's lecture exemplifies the progressive, ascending spiritual, Christianity, which has lately made its appearance in Christendom, side by side with the old mechanical ceremonial Christianity of the churches, and although in its manifestation it is as yet but as a sprinkling of fruitful raindrops upon the arid wastes of ritual and dogma, still these clouds are falling more thickly every day, and they come from a sky, once heavily charged with rain clouds,—thunder clouds for many a priest and parson,—and are the sure presages of a storm which will not only give life to all the little seeds of good that now lie untravelled in the parched and dreary garden of the Lord, but will sweep away in a cleansing flood the foul and hypocritical rubbish that now chokes up the channels of spirituality among so-called Christian nations.

There is no need to insist here upon the contrast between the Neo-Christianity of which Mr. Allen's is an example and able exponent, and the Christianity that is known to the natives of India, the ordinary Missionary Christianity, the only kind that hitherto has been presented to "the Heathen," and which has so effectually set on edge alike the teeth of Hindu, Buddhist, Parsee and Mahomedan, and made the name of "Christian Missionary" a by-word throughout the world. This contrast our readers can very well draw for themselves, for the ways of the Missionary are known in India, and the contrast is so startling and complete, that a five years' old child could perceive it without help, the moment the better form of Christianity, hitherto unknown to it, is presented for comparison.

Of the nature of Theosophy Mr. Allen says:—

"Theosophy is the advance guard of human perception in the march in search of divine truth. Creeds and formulas express a view of truth suited to the faculties of the general mass of mortals. Theosophists do not impugn their relative truth or necessary value for the time in which they obtain. They afford a basis of operation, as it were, which makes practicable the Theosophist's advance, and they are as crutches and invalid chairs to the many who

as yet cannot stand or go alone; but just because they are fit instruments for the religious education and discipline of the general body, they are demonstrably not the full truth, and therefore do not satisfy or content earnest truth-seekers."

Of this "general body" he says:—

"We may divide religious persons—I purposely use the vaguest term I can find—up into three classes. First, those who are satisfied both with their belief and their practice. ... Secondly, there are those who are satisfied with their belief, but are not satisfied with their life. Thirdly, there are those who are satisfied about neither. The great majority of earnest Christians belong undoubtedly to the second of these divisions. They are zealous for the faith once and (they interpolate) *for all* delivered to the saints; they strongly deprecate meddling with great matters which are too high for their—or, in other words (as they put it) for the human—intellect. Faith is with them an act of submission of intellect. To see and to believe are to them two opposite and contradictory principles."

With Theosophists on the contrary to see is to believe, but this power of seeing is not confined to material things as it is in the case of science, for which seeing and believing are also synonymous; for Theosophists are possessed of inner perceptions, that to those in the "general body" are as if they did not exist, since they are undeveloped and their existence unrecognized. This possession of inner senses Mr. Allen believes to justify Theosophists in their claim to see more than can the ordinary "religious person." He says:—

"The Theosophist seems to be open to the charge of practically condemning all who do not see as he sees, as being blind. It seems, indeed, a very unpleasant and egotistical thing to say, and yet it may be said because it is true. As far as bodily senses go, indeed, the Theosophist is no better off than others, but in him is opened, or beginning to be opened, an inner faculty which is wholly closed in ordinary men and women, and he does see what they see not. Of course, it is perfectly natural that they should call this sight which he asserts that he possesses—illusion, imagination; often they call it by a much more offensive name, such as hypocrisy or deception. ... The believer, little as he sometimes is aware of it, believes all that he can see, all that commends itself to him as rational and desirable. ... If then the Theosophist believes more than the ordinary Christian, it is because he can see more. His intelligence is more open, his faculties are more developed. By this, I mean not that his outer faculties are more fully developed, but that his inner faculties have begun to unfold, and are capable of some amount of perception. Now this is the great distinguishing mark between the Theosophist and others, this recognition of having more possibilities in him than he once suspected."

The Theosophist is in reality God's witness of things which the "general body" is unable to perceive:—

"Throughout the ages God has provided himself with witnesses, seers and prophets, who have been elected not to enjoy delightful privileges and blessings denied to less-favoured men, but ever and always to endure, to battle, to suffer, bearing the ignorance and blindness of others as a burden sometimes well-nigh too heavy to be borne, and always that through them the rest may be enabled to make one step in advance, and stand one point nearer to the perfect end where all shall see, and all seeming differences shall have passed away for ever."

This high claim for Theosophist, as teachers, and in so far, revelators of the Divine, is justified by their view of "the true nature of man." Mr. Allen says:—

"The Theosophist's belief in the existence of these transcendental faculties follows necessarily from his view of the true nature of man. At present, we call ourselves men, and have, indeed, the outer semblance of humanity, but we

are yet very undeveloped men; for man is the image and glory of God. God is his father, and therefore, man, in his true being, is son of God. As such, he must partake of the Divine nature, and therefore of the Divine prerogatives and powers. It is his right, by virtue of His sonship, to be all-powerful and all-wise; and passage after passage of Scripture could be quoted where it is plainly asserted that man shall, when he is perfected, be free from the limitations and conditionings which are the properties not of his true nature, but of his fall; man as he seems to be here and now, is not full and perfect man, but only in an elementary stage of the evolution, which evolution, as it progresses, and carries him nearer and nearer to fuller perfection, must necessarily unfold in him many faculties now latent and unsuspected."

This development may take place merely on the "astral plane," and then it is self-centered and impedes rather than assists spiritual development, and is not stimulative to unselfish work for others and for the progress of humanity,—or, as we would say, it tends to Black Magic. Mr. Allen puts it thus:—

"It seems to me that this distinction is one ever to be kept in mind by all those who desire to press on in the stages of development that lie before them. We ought most seriously to consider whether the plane we are in contact with is a plane of marvels, or of power for good, or, in more accurate language, whether its power is manifested externally or internally."

This is a point of paramount importance, and as, unfortunately, too many of our Fellows are liable to overlook this distinction between development on the astral and development on the spiritual planes, it is well to give careful consideration to Mr. Allen's words on this subject. *He* says:—

"These stages of evolution are sometimes divided by the Theosophists into certain planes, which are distinguished by name and definition from one another. The commonest of all these divisions is into what is called the Astral plane, and the plane of the Spirit or Pneuma, or Sophia. The lowest plane of course is the material, that plane on which we all at present live, and to which our outer senses and exterior faculties are adapted. It has its degrees and gradations of lower and higher. The former being the condition of the ignorant and uncultivated, who has no power at all beyond his mere physical muscular strength, the latter ranging up through all the conditions which follow upon the attainment of knowledge and intelligence to that of the most learned and clever scientist who can do what seems miraculous to the man of the lower planes; can bridle the lightning; emasculate the power of epidemics; analyse the stars and describe their periods and distances. The second or Astral plane is the plane where soul-like faculties come into play. It is a commonplace of the Theosophists that just as body is the habitation of soul, and its senses are really soul-like—though called in ignorance bodily—so soul is the body of spirit, and its senses are really spiritual, though called spiritual in a sense which means soul-like rather than spiritual. The difference between the material and the Astral may, perhaps, be expressed thus: that whereas on the material plane, results are the consequences of processes, all the stages of which are known, and are quite independent of character or being, so that a wicked man can by proper manipulation produce just the same phenomena as a good man, on the Astral plane, soul-property or soul-character is distinctly involved, and results are obtained not by material processes, but by soul-like. The phenomenon of mediumship is the best and readiest example of the works of the Astral plane. They are phenomena which in a true sense are external to my being. Whereas on the highest plane, the spiritual, the phenomena are all wrought in my being, and consist not of wonders that I can show outside of my being, such as table turning, automatic writing, and materialisation, but of wonders which God shows through and in me, whereby I prove myself able to trample on selfishness, to view with indifference the nature of my external environment, and of the circumstances which befall me, to be utterly sympathetic, feeling not my own pri-

vate joys and sorrows, but those of all my brethren, and living absolutely regardless of everything save the effort to manifest my love to God and to all the brethren of the great family of the one Father. The wonders of the Astral plane create astonishment, the wonders of the spiritual plane create love and joy—the former make those who witness them regard me (the doer of them) as wonderful beyond what they had thought, the latter make those who witness them regard themselves as more wonderful, that is, more divine than they had thought. In a word, the Astral astonishes the spiritual blesses; the Astral may sometimes delight and comfort me, but the spiritual delights and comforts others, from and out of which, of course, accrues the truest delight and joy to me, for no one can help another without feeling joy. Theosophists and mystics, speaking and writing of this spiritual plane, which they sometimes call the luminous ground within, seem to speak of the opening of it in themselves as the greatest personal delight and blessing, and so it is, but it never ends in personal delight, it invariably issues in good, self-sacrifice, healing, and help for world woes, and the lifting up and strengthening of some who were weary wellnigh to despair, and weak wellnigh to abandonment of struggle."

Mr. Allen sees very clearly that the effect of Theosophy on the mind *must* manifest itself in the lives of Theosophists, in the shape of a power which impels them to good acts. He says:—

"Let no one go away with the idea that Theosophy is a mere theorising, a mere talking about matters which are difficult to understand. It is the pursuit of the highest knowledge, but the end of the pursuit is not the mere knowledge but the power which the knowledge will bring—a power, in the potency of which we shall become more, we shall know ourselves to be what we truly are—possessors of all things in heaven and earth. More than this words cannot define. Experience and experiment must acquaint us with the rest."

Although it appears to be chiefly the idea of the old Theosophists that Mr. Allen has studied what he says, Theosophy in general is perfectly applicable to the Theosophy of to-day, and, indeed, is so intended by him. He states the theosophical idea as follows:—

"All that appears,—the Theosophist would urge,—is, and must necessarily be, a compound made up of the Spiritual Actuality minimised by being apprehended by faculties which are not perfect instruments of cognition. That is limitation, not actuality—appearance. So far, the Theosophist and the Transcendental Philosopher say the same thing; but beyond this point they each follow their own lines, and the Theosophist tries to apprehend as much as he can of these two tremendous problems. The nature of the substance, the inner reality of all things, which is God, and the origin and purpose of the limitation whereby God, as it were, differentiates Himself and becomes phenomena.....The original of this idea is probably to be found in the writings of Eastern Theosophists contained in the Upanishads: "In the beginning there was that only which is;" one only and without a second. It thought, "May I be many! May I grow forth!" It sent forth fire. That fire thought, "May I be many! May I grow forth!" It sent forth water. Water thought, "May I be many! May I grow forth!" It sent forth food, and so on.

"In whatever phraseology the Theosophist of any time expresses the truest that he can think about God, it is not difficult for the thoughtful student to discern a very general consensus upon the fundamental matter. All Theosophists are anti-materialist. For them phenomena must be explained and accounted for, not by things which are still phenomenal, but by that which is not phenomenal.....They all agree, too, that man is as to essence divine. As to present consciousness, he falls short of divinity, being limited on every side, fallen from his rightful state, deprived of his rightful glory, robbed of his rightful power. The reason or purpose of this state of things no one can feel confident that he sees in all its bearings, but we may suppose that it is in some way a necessity of the divine nature that things would be

as they are, just as it is a necessity of the divine nature that God should be good.... It seems, then, to be a principle of truth that good can only reach its highest development and possibility through the instrumentality of evil. In other words, that good which has not proved its power, has done nothing, does not know how good it is; but good which has vanquished evil is twice itself from the glory and sweetness of the manifestation and consciousness of its power.

Thus, according to the Theosophist conception in man, God has self-limited Himself, subjected Himself to ignorance and blindness for the greater exaltation of His glory and the providing for Himself a cause for joy."

These beliefs and ideas of Theosophists do not, he says, amount to a creed:—

"Of course in saying Theosophy has no creed, I do not mean that it does not believe anything, but that it has no authoritative formulation of dogmas to be accepted by those who desire to be Theosophists. Each Theosophist speaks for himself only, and no one believes anything which they themselves do not see."

Having in these and other passages presented Theosophy to his audience, Mr. Allen then proceeds:—

"What has Christianity to say to all this? I can only tell you what seems to me is true. Each must judge for himself. Is it not to be feared, says the ordinary believer, that if we get on to these Theosophical lines of thought we shall soon be landed in confusion. If, for instance, evil is, as you say, essential to good, does that not make evil itself good? Besides, if you are going to reduce God to such a vague generalization as that you have expressed, is that not danger that the essential distinctness and superiority of the Christian religion over all heathen religions, Mohammedanism, Buddhism, Brahmanism, may disappear, and we be reduced to admit that these treat equally with ours of the one true God, and are distinguished only by the different nature of the minds of the worshippers, each expressing what he can best conceive of the one great truth.

"To them we must reply: Yes, it is probable that Theosophists would be led to some such point of view as this. But is this a thing to be feared? Do you really honour God by asserting that only a minority of the creatures he has created worshipped him? Is it not much more to his honour to believe that He is the light lightening not every Christian man, but every man; that in every nation the man who fears his God and works righteousness is accepted? And, just as it is not necessary to be a Churchman to denounce dissent, so it is not necessary, in order to be a Christian, to denounce Buddhism, Brahminism, &c.

"The one thing a Christian must denounce is evil and wrong. The one atheism with which he can never make terms, is self-worship. Pride, vain glory, hypocrisy, envy, hatred, malice, and all uncharitableness—those who live in these are the heathen to whom missionaries need to be sent, and the society that sends them need go to no expense for passage money and ship dues.

"If a person denies my apprehension of God, that is little. So long as he himself has some apprehension of God. My apprehension is certainly not the full truth, and I care not about his denial of my apprehension of God so long as he denies not God; denies, that is, that anyone ought to have any apprehension of God. The work of the Christian is, as I take it, not to be ever disputing and contending with those who will not say Amen to his individual view of truth, but much rather to set himself to understand and know ever more and more of the power of Christ, and cultivate practically the spirit of Christ. And the power and the spirit of Christ is the power that makes a man free from the blunders of his outer nature, and ever more and more capable of cognising things as they are. Our sins are born of our ignorance, and they are the one thing that seems to separate between us and God. Transcend ignorance, conquer sin, which is done, not of direct choice, but from habit, and you will be no more separated from God, but consciously one with Him, and with all creation. This is the promise of

Christianity, and it has one further word, and it is one of assurance. This is being done in you, whether you know it or not, by the power of God. Life is an evolution, whose course is inexorable, and not to be hastened or hindered by anything. Jesus is to us—our brother in whom this evolution has reached its point of completion—at once an example of what we ought to be, and a proof that there is available power to bring us to be it. If this sounds like Theosophy, that is because that Christianity and Theosophy are one. There may be Christians who are not yet Theosophists. There are no Theosophists, truly so called, who are not in the true sense of the word Christians, that is owning the ideal of Christ as the true ideal for man, and striving to conform themselves thereto."

Personally, Mr. Allen is a Christian; he could hardly be anything else since he is a clergyman of the Established Church. But he is a Theosophical Christian, or a Christian Theosophist, and, Oh, how different is such a Christian as that to the Christians that have diverged in the direction opposite to Theosophy, to most of the Christian Missionaries for example that are known to the people of India, followers of what might with propriety be called "the left hand path of Christianity." Of his personal experiences and actual position Mr. Allen says:—

"The great practical question which remained for me long after I was intellectually convinced that higher planes did exist and might be reached and ought to be reached was, "What means am I to take to win entrance to them." Even now I cannot answer the question fully, but for myself I am certain that the way begins in earnestness and desire. Before we know the new we are certain that the old is false. Act then on that first and readiest knowledge. You know you cannot doubt that your old view of life is false to the core, that your purpose here is not to get all you can for yourself to enjoy personally, and to win the prizes offered by this material plane on which we now are; prizes which are of value only so long as we remain on this plane. You know you cannot doubt what you are and what external things you have is the all-important question. Here then is enough to begin with. Let us make Christ our example; trying to apprehend more and more clearly what is His Spirit, and even more closely to live up to it; and for the rest try to hear a voice in yourself, the deepest voice, whose utterance you feel to be true beyond power of contradiction."

"Cultivate intuition and introspection; read if you will of what the wise who have gone before us have written; and above all things endeavour day by day to lift your life up above the lives of those who yet believe the old spirit to be the true one, translating to the utmost of your power every new truth which comes to you into life, and disregarding as unessential any concept which does not admit of being translated into life; do this and you may rest satisfied that by the time you have begun to attain any measure of success, aye, and long before it, many new perceptions will be opened within you; and truth, and life, and God will take new meaning and new power."

It is not necessary to make any remarks upon this last extract, or indeed upon the ideas of Mr. Allen generally. They speak for themselves, and demonstrate the possibility of an intimate union between Theosophy and the higher Christianity or true religion of Jesus. That it should be so is but natural, for, as far as we can tell, the religion of Jesus was Theosophy. The little that has come down to us of his teaching consists of his ethical maxims. We know however that he had a "secret doctrine," which he taught only to his more intimate disciples, and it would be strange indeed if that secret doctrine should not have been Theosophy in its philosophical fulness; for Theosophy alone is compatible with the morality of Jesus of Nazareth.

THE PROPHECY OF THE BHÁGAVATA AS TO THE FUTURE RULERS OF INDIA.

THE Bhágavata is a Mahápurána. It is devoted chiefly to the glorification of Vishnu, as he incarnates on our earth to help mankind out of the meshes of bad Karma which they weave for themselves. It purports to have been recited before King Parikshit, the grandson of Arjuna, and the successor of King Yudhishthira. In the IXth and XIIth books of this Purana, we find a notice of the kings who, it is said, *will* rule in India after Parikshit, in the Kaliyuga.

Before attempting an explanation of this prophecy, I give here, in a tabular form, the names of kings and dynasties, together with the period of their reigns as given in the Bhágavata.

I. The family of Yudhishthira—1,000 *years*.

1. Yudhishthira. 2. Parikshit. 3. Janamejaya. 4. Shatanika, 5. Sahasránika. 6. Ashwamedhaja. 7. Asún Krishna. 8. Munichakra. 9. Chitraratha. 10. Kaviratha. 11. Vrishtiman. 12. Sushena. 13. Sanítha. 14. Neichakshu. 15. Nala. 16. Pariplava. 17. Sunaya. 18. Medhavo. 19. Nripanjaya. 20. Durva. 21. Timi. 22. Vrihadratha. 23. Sudása. 24. Shatanika. 25. Durdamana. 26. Vahivara. 27. Dandapani. 28. Kshemaka.

II. The Mágadha family—1,000 *years* (partly contemporary with the former).

1. Vrihadratha. 2. ^{Arásandha}Arásandha. 3. Sahadeva. 4. Márjári. 5. Shrutashraváh. 6. ^{Vutáyu}Vutáyu. 7. Niramitra. 8. Sunakshatra. 9. Vrihatswa. 10. Karájit. 11. Sritanjaya. 12. Vipra. 13. Shuchi. 14. Kshema. 15. Svvrata. 16. Dharmasutra. 17. Shama. 18. Gyumatsena. 19. Sumate. 20. Subala. 21. Sunítha. 22. Satyajit. 23. Vishwajit. 24. Ripunjaya or Nripanjaya.

III. The Pradyotas—138 *years*.

1. Pradyota. 2. Pálaka. 3. Vishákha-yúpa. 4. Rajaka. 5. Nandivardhana.

IV. The Shishunága family—360 *years*.

1. Shishunága. 2. Kúkavarma. 3. Kshemadharma. 4. Kshetraina. 5. Vidhisára. 6. Ajatashatru. 7. Durbhaka. 8. Ajaya. 9. Nandivardhana. 10. Mahanandi.

V. The Nanda family—100 *years*.

1. Mahápadmapatenanda. 2. Supalya, and *seven* others.

VI. The Mauryan family—137 *years*.

1. Chandragupta. 2. Varesára. 3. Ashokavard^{ma}ma. 4. Suyashá. 5. Sangata. 6. Suyasháh. 7. Shalishoka. 8. Somasharmá. 9. Shatadharmá. 10. Vrihadratha.

VII. The Shunga family—110 *years*.

1. Shunga. 2. Agnimitra. 3. Sujyeshtha. 4. Vasumitra. 5. Bhadraka. 6. Pulinda. 7. Ghosha. 8. Vajramitra. 9. Bhágavata. 10. Devabhuti.

VIII. The Kámváyanas—345 *years*.

1. Kamva Vasudeva. 2. Mahámati. 3. Bhumitra. 4. Naráyana and others.

IX. The Andhra family—456 *years*.

1. Andhra. 2. Krishna. 3. Shántakarmá. 4. Paurnamása.

5. Lambodara. 6. Chibilika. 7. Meghaswate. 8. Atamána. 9. Haliya. 10. Talaka. 11. Purishbhiru. 12. Sunandava. 13. Chakra. 14. Bhava. Six more after him. 21. Shivaswáte. 22. Arindama. 23. Gomatiputra. 24. Purimán. 25. Medashirah. 26. Shivakanu. 27. Yajnasiráh. 28. Vijaya. 29. Chandra Vijna. 30. Sulomadhi.

X.	The Abhira family,	7 kings	} —1,099 years.
XI.	The Gardabhin family,	10 kings	
XII.	The Kanka family,	16 kings	
XIII.	The Yavanas,	8 kings	
XIV.	The Turushkas,	14 kings	
XV.	The Gurundas,	10 kings	

(or 13, according to a different reading.)

XVI. The Mannas. 11 kings—300 years.

XVII. The *Kilakila* family (*KILAKALA* being the name of their capital)—106 years.

1. Bhutananda. 2. Vangari. 3. Shishunandi. 4. Yashonandi. 5. Praviraka.

XVIII. The Bahlika kings descended from the above 13 kings of the name of Bahlika. 14. Pushpametra. 15. Durmitra.

XIX, XX, XXI, XXII. The four contemporaneous families of The Andhras, 7 kings.

The Kanshas, 7 kings.

The Vidurapatis.

The Vishadhas.

XXIII. The Mágadha kings. 1. Vishvasphurji. 2. Puranjaya.

It is said of this king that करिब्यत्परावणान् पुलिन्दयदुमद्रकान् प्रजाश्चाब्रह्मभूयिष्ठाः स्थापयिष्यतिदुर्भन्तिः or according to another reading करिष्यति अपरोवणान् &c.

His capital will be Padmavate. He will rule on the banks of the Ganges (from its source) up to the Prayága (Allahabád). Then will follow the contemporaneous kings.

1. Suráshtras. 2. Avantyas. 3. The Shurus. 4. The Arvudas. 5. The Malavas. The Kings of Sindhu. 7. The Kings of Chandrabhága. 8. The Kings of Kaunti. 9. The Kings of Kashmir.

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After this the prophecy becomes general, and mentions no names either of families or of individual rulers.

And now I shall examine the prophecy, and see how far has it proved true up to the present time.

Alexander came to India in 327 B. C. At that time was ruling in Magadha, one of the nine Nandas. Seleucus, the successor of Alexander in Bactria, found Chandragupta in the same place. We might therefore put the beginning of the Maurya family in 320 B. C., allowing seven years for the intrigues of Chanakya, and the struggles of Nanda and his minister Rákshasa to retain their power.

Now the ten families from the Mauryans to the Gurundas, both inclusive, are said to have ruled for $137+110+345+456+1099=2,147$ years. This brings us to the year $2147-320=1827$ A. C.

Let us take them family by family. The Mauryan family of Chandragupta is said to have ruled for 137 years. This brings us to $320-137=183$ B. C. Then comes the Shunga family, which brings us down to $183-110=73$ B. C. Then follow the Kanwas for 345 years, and they bring us to $345-73=272$ A. C. The Andhra family brings us down to $272+456=728$ A. C. The next six families, the Bhágavata Purana, groups into one long period of 1,099 years, but the Bhavishya Purana gives separate periods to each, and some of these might be accepted. Thus it gives 100 years to the Abhiras. This brings us to 828 A. C. The next family—the Gardabhins—are said to have ruled, in the same Purana, for a period of 98 years. We thus come to 926 A. C. The next two centuries the same Purana gives to the Kankas, and thus brings us to 1126 A. C.

Out of 1,099 years, 398 years are thus disposed of. There yet remains a period of 701 years to be apportioned to the remaining families. The Bhavishya Purana can no longer be relied on, because it introduces during this period the two celebrated kings—Vikramáditya and Saliváhana. It says that after the Kankas came Vikramáditya for 135 years, and after him beginning from 1261 Saliváhana for 100 years. This is an interpolation on the very face of it. The years 1126 A. C. and 1261 A. C. are too recent for these two kings, even if we disbelieve the tradition, which puts them respectively in 56 B. C. and 78 A. C. These two kings can have no place here, and the 235 years which the Bhavishya Purana gives to these two kings, must be brought back to the account of the Yavanas, the Turushkas, and the Gurundas, from whose periods they have apparently been extracted.

These three families then—the Yavanas, the Turushkas, and the Gurundas—ruled India from 1126 to 1827.

It is evident from this that the Gurundas are the Moguls. Now if we put the beginning of the Mogul reign in 1526 A. C., we get for them a period of $1827-1526=301$ years.

Before the Moguls reigned the Turushkas and the Yavanas for $701-301=400$ years.

And $1526-400=1126$ A. C. Now the word *Turushka* is evidently the same as Turki, and the dynasty of the Turki slaves of the Sultans of Ghor began in 1194 A. C. after the defeat of Prithi Raj at Thaneshwara. According to the Bhágavata therefore the Turushkas ruled from 1124 to 1526. The Slaves, the Khiljis, the Sayyids, and the Lodis are all grouped here under the appellation Turushka. The reason for this is that all these families had their origin in members of the Turkish Empire, and also that the only foreign conquerors after the Turushkas were the Gurundas (see further on). The remaining period of 68 years, from 1126 to 1194, must be given to the Yavanas, who, in all probability, are the Ghazvani kings of Lahore. They were the only foreign rulers of India about this time.

As to the empire of the Gurundas terminating in 1827, we find that in that year was made by Lord Amherst the formal declaration of the English having then become the paramount power in India.

We see thus that the period allotted to the Mahomedan rulers of India is correct. Let us now see if the number of kings for each family is correct. It will be observed, as a general rule, that in enumerating the individual rulers our Purāna never takes into account mere nominal kings. If we leave out of calculation those names, which come between two real kings only as it were to cover the interval, who are not known by the inauguration or even the execution of any bold policy in the departments either of War, Education, Trade or Public Works, who might be called kings only by allowance, and because they are the descendants of kings, then we shall find the number of rulers given to each of these families to be correct.

Thus it is said that the kings of the Gurunda family will be thirteen in number, or, according to another reading, ten. Now History tells us of the following Mogul kings.

1. Baber (1526—1530) ; 2. Humayun (1530—1556) ; 3. Akbar (1556—1605) ; 4. Jehangir (1605—1627) ; 5. Shah Jehan (1627—1658) ; 6. Aurangzib Alamgir (1658—1707) ; 7. Bahadur Shah (1707—1712) ; 8. Jahandar Shah (1712—1713) ; 9. Farrakh Siyar (1713—1719) ; 10. Rapinddaulah. 11. Rapinddarajat (both 1719) ; 12. Mahomad Shah (1719—1748) ; 13. Ahmad Shah (1748—1754) ; 14. Alamgir II (1754—1759) ; 15. Shah Aijum II (1759—1827).

It will hardly be denied that the 10th and the 11th in the above list were no emperors whatever. Eliminating these two, we have thirteen Mogul emperors left. All these obtained, lost, and tried to maintain their empire by war and bloodshed. Nothing of the sort was, however, done by Rapinddaulah and Rapinddarajat. They were mere attempts at the creation of a king and were miserable failures.

But another reading of the Bhāgavata as we have seen, and the Bhavishya Purana, speak only of ten *Gurundas*. In that case we shall have to eliminate three more, and who should they be but the last one and the first two. The real Mogul empire only begins with Akbar. Baber and Humayun attempted to establish an empire, but the Suris were too much for them. The last, Shāh Alam, was only a nominal emperor, and real power had long before 1827 passed into other hands. Thus we see that the rulers of the period, when one empire is disintegrating and another establishing, are left out of reckoning in both cases. The period of disintegration, however, is added to the falling empire. Hence it is that the Mogul (Gurunda) empire is made to terminate in 1827, though real power had passed out of their hands, long before, and Shāh Alam was little better than a puppet in the hands of the Mahrattas and the English.

Every man and every nation has different ways of thought. Nay, the same man and the same nation might have different ways of thought at different periods of his or its life. If we would understand rightly and appreciate truly an author, belonging to a

particular nation and a particular age, we must begin with thoroughly entering into his peculiarities.

Now the Hindu mind is nothing, if not metaphysical, even in modern times, and the one great cause of the popularity of the Bhāgavata Purana is, that its line of thought runs parallel to that of the national mind. The Bhāgavata Purana never looks upon things from an *external* point of view. The department of political government is, to it, represented by an ever-present Mighty Power in the hidden universe which functions the phenomenal. This Ruling Power of the functioning universe has its own ways of manifestation. In given cycles of time it puts forth a certain amount of political force of a certain character. This cyclic political force, whose character corresponds to the national Karma of the previous cycles, manifests itself in the shape of a *Ruling Family*. And each family of rulers is made up of a certain number of *individualities*. But the *individualities* which the Bhāgavata Purana has in view are those of the occult plane of the functioning universe, and they do not always coincide with the gross personalities of the rulers of the earth. Many a so-called king is nothing more than a mere attempt of nature at incarnating the next ruling individuality. If the ruling force of the previous individuality has attained the physical body of the monad which it had connected itself, this attempt is sure to fail. The result is many a characterless reign of short existence. What, for example, was there of true kingship in the three sons and one grandson of the Slave King Altamsh,⁽¹⁾ who came to the throne of Delhi after his daughter Raziah? Absolutely nothing.

Looking from this point of view, the Bhāgavata is perfectly right in giving thirteen kings to the Gurundas. A critical examination of the rulers of the previous families from the slaves of the Sadis—will show us that out of twenty-eight names, 14 only deserve the name of king. The remaining fourteen represented simply the residual force of the previous RULING PERSONALITIES.

I shall now leave this subject to treat of other parts of the prophecy.

RAMA PRASAD.

((To be continued.))

DIED AT HIS POST.

THE instability of human life has just been forcibly illustrated to us : Mr. Charles Francis Powell, F. T. S., of the Executive Staff, is dead. Without premonition, without the friends around him having had even one moment's sign of warning, without the time to send a farewell message to his friends, he sighed, gave one low moan and—was dead.

He had been doing excellent work in Ceylon during the past six months, within which time he founded seven new Branches of our Society and travelled widely throughout the Island. Upon my return to Colombo from my British tour and after viewing the general situation of affairs, I decided that it would be best to transfer Mr. Powell to South India, and he accordingly left for Tuticorin on the 27th of January, in excellent spirits and, as it seemed, health also. The ten days we passed together were most pleasant, as they brought us into more intimate and brotherly relations with each other, and gave me bright hopes as to his future usefulness. I myself arrived at Madras on the 5th February, and received his first confidential report of his work the next day, the 6th. On the 9th came the following telegram : "*Brother Powell died peacefully, ten hours ago, of bilious diarrhœa.*" Dead ? He dead, who had seemed so boiling over with intense vitality but a few days before ! Yes, dead ; passed behind the veil, gone one stage farther forward along the cyclic arc of this manvantara.

His death was the greater shock to us at Pondichy in that we did not know he was ill. On this score, our veteran colleague Mr. V. Coopposawmy Iyer, now District Munsiff (Judge) of Ambasamudram, in the Tinnevely District of Madras Presidency, reports under date of the 9th February.

"As he said it was owing to excess of bile in his system and as he did not wish that we should alarm you by informing you of his illness, and we ourselves had no reasons to fear any fatal termination, we did not write to Headquarters about the matter. He continued in much the same state from Tuesday to Friday last. His physical wants were as carefully attended to by us as was possible under the circumstances. Yesterday we all thought him in a fair way to recovery ; and from his calling for and taking a reasonable quantity of food, we thought he had no more than weakness to contend against."

He further reports as follows :—

"Last night, at a few minutes after 8 o'clock, Mr. Powell called for and took a small dose of medicine, which seemed to do him good. He then threw himself on his couch, and while he was telling the Civil Apothecary, our Brother C. Parthasarathy Naidu, who had carefully attended him during his illness of the past few days, how to make for him a vegetable soup, the palm of his left hand was seen to tremble. His eyes and mouth opened. There were two or three hard breathings accompanied by a low moan or sigh, and that proved to be the last of his life, though none of us could or would believe it. We thought him merely in a state of trance, but ere long we found he had drawn his last breath. Neither he nor any of us suspected he was so near his death. Thus quietly and without a pang did a good soul put off its mortal coil. There was no distortion whatever in the face. On the contrary, there was an air of serene calm which made a deep impression on us all.

"In the course of general conversation we had learnt that he wished to die in India and to have his body cremated,

"All who have come into relations with Mr. Powell grieve for his untimely end. It would have been well if he had been spared a few years longer to continue his good work for the cause of Humanity in general and that of the Theosophical Society in particular. We all found in his daily exemplary life a good practical lesson in Theosophy. This is the first Branch founded by him in India. He used to call it his 'first-born.' His personal influence upon all the members has been so powerful that it is sure to continue throughout life."

My permission having been given by telegraph, the cremation was duly performed in the Hindu fashion on the evening of the 9th, and Mr. P. R. Venkatarama Iyer gives me the following particulars :

"The body was washed and clothed in his usual dress, Mr. Parthasarthy Naidu assisting us greatly in this. About thirty Brahmans—members and non-members of our Branch—assembled in the Reading Room, where the body was lying. Persons offered their services to carry the corpse on a cot to the burning ground, thus showing how universally Mr. Powell was liked and respected here. The Taluq Magistrate and other respectable Brahmans walked in the procession, thus giving the event almost the character of a Brahman ceremony. As he had asked for pomegranates and vegetable cooked food five minutes before his death, these articles, duly prepared, were placed beside the body on the pyre, agreeably to our custom to scrupulously gratify the last yearning desire of the dying person, and thus prevent any unsatisfied bodily desire to follow the astral man after death. The cremation was scrupulously effected, and this morning (February 10th) the Civil Apothecary himself gathered together the ashes and unconsumed portions of bones ; the former to be sent to you for disposal, the latter being put into an earthen jar, and buried under the channel of the sacred river Tambraparni, as is the custom among Brahmans."

Mr. Coopoosawmy reads in a subsequent letter that it is the intention of the Branch to plant a teak or some other tree on the spot where the cremation took place, so as to secure it from possible pollution in the future. The Branch has also, at a special meeting, adopted Resolutions expressive of their love for Mr. Powell and regret for his loss, and requesting to be furnished with a photograph or other portrait of him to be hung upon the wall of their Meeting-hall. In a word, these Hindu gentlemen have done everything possible to testify their regard for our lamented colleague, and given him the highest marks of respect which their religion prescribes. Needless to say how deeply grateful all of us at Headquarters are for this touching kindness.

Charles Francis Powell was born at Philadelphia, U. S. A., about the year 1813, and was a patriotic American to his fingertips. His father seems to have had eccentric notions as to his responsibility to his children, for out of a fortune of some 6 or 7 millions of dollars, he left but \$10 to this son and nothing at all to another, also by a first marriage. Charles, however, was so self-helpful that he worked his way through life without asking the paternal favour, and, I judge from his talk, without rancour to those who had shown him so little kindness or generosity. He served faithfully in the Cavalry throughout the American Rebellion and had a fund of anecdotes about his perils and adventures which he loved to recount. In religion he was a Buddhist, and held in the strongest reprobation all of his co-religionists whom he found neglectful of duty and false to their professions. His personal habits were ascetic in the extreme, dangerously so as I pointed out to him and as the sequel proved. A handful or two of wheat with curds a day, a few fruits,

and tea as a beverage, formed a diet not half nourishing enough to sustain a body constantly drawn upon by a mental temperament of consuming intensity. The disorder of which he died had seriously attacked him, like most of us, in the army, and had recurred from time to time. At last, when subjected to the heat and physical exhaustion of the Tropics, his underfed body succumbed to a final attack of the old disease, and his life went out like the flame whose wick has drawn the last drop of oil from the lamp. So sweet a death may all good men be blessed with !

After his death the following verse was found on his table in a basket in which he kept his letters, written apparently quite recently on a scrap of paper :—

“ All things are transient ;
They being born must die,
And being born are dead ;
And being dead are glad
To be at rest.”

And now this experience leads me to say a word or two upon a subject that has long been in my mind. I think there should be on our premises a small crematorium ; and a cinerarium, or room with niches in the wall for the reception of the ashes of such of our Fellows in different parts of the world as may provide for their being sent here for sepulture. Why should we not have *our* Westminster Abbey for the enshrinement of the ashes of our heroes ? I fancy the whole cost would not exceed a few hundred pounds. For my part, I hope that my ashes will be deposited here on Indian soil, if they are not strewn upon the sea ; and the sacredest spot to me is our Adyar, the centre and soul of the Theosophical movement. A friend who sympathises with this idea, bids me put him down for Rs. 77 to open the subscription-list for the Crematorium. If a sufficient amount is offered I shall lay off the land, plant it about with trees, and put up the building. Meanwhile I shall temporarily bury Mr. Powell's ashes to await the turn of events.

H. S. OLCOTT, P. T. S.

Reviews.

THE "GUIDE OF THE PERPLEXED" OF MAIMONIDES.*

"From Moses to Moses there was none like Moses" ran the popular Jewish saying anent the merits of that most highly respected of the Hebrew thinkers of the Middle Ages—Moses Ben Maimon—otherwise known as Maimonides. Nor has modern European thought any cause to look askance at this enthusiastic verdict of his fellows. Though it is, of course, out of the question for the critic to endorse that sweeping statement in its entirety, there exists no question that the honesty and independence, no less than the ability of the distinguished pupil of Averroes, have unquestionably entitled him to a prominent niche in the temple of Philosophy. Messrs. Trübner have, therefore, done well, in our opinion, to include his "Guide" in their well-known English and Foreign Philosophical Library, in which collection it will take a worthy place alongside of the tomes of Schopenhauer, von Hartmann, Mill, Giordano Bruno, Spinoza, Leopardi, and others of scarcely lesser note.

Born at Cordova in Spain, March 30, 1135, into a family of some standing among the Jewish community of that city,—then an important seat of Arabic learning,—Maimonides received a good education, to which he certainly did ample justice. Hardly, indeed, had he reached the age of manhood, then he was recognised as an accomplished mathematician, philosopher and theologian, while he boasted also of many mean acquirements in the domain of astronomy, medicine and the Hebrew and Arabic tongues. It was during his period of his studies that he was fortunate enough to gain the friendship of Averroes, last but not least of the series of those Mahomedan thinkers who trod in the footsteps of Aristotle. Subsequently, owing to the persecution of Jews, Christians and sectarian Mahomedans by the Almohades dynasty in Cordova, he sought fresh fields and pastures new in North-west Africa, finally passing on to Egypt, Acre, and Jerusalem. Consequent on the death of his father at the latter place, he once more changed his quarters, this time pitching his tent in Mitzr, Old Cairo, where his genius was destined to find a free and prominent vent. His scientific acquirements secured his appointment to the post of Court physician to the Sultan, a "berth" which he filled with great éclat through two successive reigns. Meanwhile, however, he was also to the fore in the capacity of rabbi of the Jewish congregation at Cairo, and speedily succeeded in attracting numerous pupils from all quarters of the East and West, who flocked to his lectures, animated partly by the report of his fame as a theologian, partly by his no less signal reputation for piety and benevolence. But it was mainly owing to his Arabic writings that the foundations of his celebrity were laid on so durable a basis. Hebrew translators vied with one another in flooding the Jewish world, scattered in all quarters as it necessarily was, with versions of his works. The outcome of this activity on their part was the practical elevation of Maimonides to the position of the "second law-giver," and the inauguration of a period of brilliance in the departments of literature and philosophy which has justly been regarded ever since as the golden age of the Jews in exile. That there were to be found here and there among Western rabbis some savage opponents of his "advanced" views, goes of course almost without saying, but their attacks never

* Trübner and Co., Ludgate Hill, London. Translated from the original and annotated by M. Friedländer, Ph. D.

had more than an ephemeral and local significance, and are devoid of all interest whatever to the historian of philosophy. Among his works, many of the original MSS. of which are extant in the libraries of Oxford, Parma and elsewhere, are comprised the *Perush Hammishnah* or Commentary on the Mishna, together with an ethical treatise yelegt the "Eight Chapters;" the *Sefer Hammitzvoth* or Book of the Commandments; *Sefer Hakiggayon* the "Book of Logic;" *Mishneh Torah* the "Copy of the Law," a general Code of Jewish observances originally written in Hebrew; and last, but not least, the essay which now comes under our immediate survey, the *Moreh Nebukhim* or Guide of the erring or perplexed. Maimonides died at Cairo in 1204 at the ripe age of 69 years, leaving behind him the spotless memory of "one who never sought or derived any benefit from his services to the community, or from his correspondence or from the works he wrote for the instruction of his brethren; the satisfaction of being of service to his fellow-creatures was for him a sufficient reward."

Regarded in the light of a contribution to general philosophic thought as well as that of a most potent factor in the evolution of Jewish science and metaphysic, the "Guide of the Perplexed" is in every sense the most noteworthy of Maimonides' works. The title of this quasi-theological book speaks for itself. It is intended for the use of those "thinkers whose studies have brought them into collision with religion" (p. 21) men "who have studied philosophy and have acquired sound knowledge, and who, while firm in religious matters, are perplexed and bewildered on account of the ambiguous and figurative expressions employed in the holy writings." (p. 13). A typical victim of such misapprehension is furnished to the reader in the person of Joseph, the son of Jehudah ibn Aknin, a disciple of Maimonides, who is made to serve as the foil for educing the superior wisdom of his master. It seems, however, that the said Joseph, ever awake to the traditional antagonism between Faith and Science, drew less satisfaction from the work than did the majority of his contemporaries. His scepticism was too pronounced to yield to the logic of any theologian, charm he never so wisely. Happily the shortcomings of perverse Joseph are very much of the nature of a 'quæ negligable,' and need not occasion us much concern.

In the course of the dedicatory letter prefacing the Introduction, Maimonides commences with an exposition of some esoteric ideas enshrined in the books of the prophets. This provender stimulates the metaphysical appetite of Joseph, who forthwith begs his instructor to treat of metaphysical themes and to expound the system of the Kalam or Mahomedan theology. Hence the body of the work, which may be conveniently divided into four parts:—

1. On Homonymous, figurative and hybrid terms.
2. On the Supreme Being and His Relation to the Universe according to the Kalam.
3. On the Primal Cause and its relation to the Universe according to the Philosophers.
4. Esoteric exposition of portions of the Bible, including (a) *Maaseh bereshith* or the History of the Creation (Genesis ch. i—iv), (b) Prophecy, and (c) a description of that divine chariot in Ezekiel which has so long been the delight of the imaginative biblical mystic.

Proceeding to deal with the first of these heads, Maimonides points out that the scientific Scepticism of his day originated mainly through the misinterpretations of the Old Testament anthropomorphisms. That the expressions in question had given rise to no end of confusion among

would-be spiritualist commentators and Jewish philosophers generally was natural enough. Even after the lapse of centuries since the epoch of our rationalistic thinker, the Christian clergy are, as a whole, hopelessly entangled in the superstitions based upon the idea of a physical ruler and creator, competent both to "materialise" on appropriate occasions and to occupy specially luxurious quarters in a palatial abode "in the heavens." Whether the real meaning at the root of the Old Testament literature is in actual fact anthropomorphic or not is a question not readily to be settled. It is not to be disputed that some Kabalists and other Christian mystics have made out a fair case for the view that certain parts of the old volumes embody a sprinkling of esoteric lore. On the other hand, with regard to specific renderings of such passages, the aphorism *quod homines tot sententiæ* holds valid after a very suggestive fashion,—so suggestive in fact as to have inclined some of us to think that the original writers themselves would be utterly at a loss to understand the interpretations put upon their often ignorant imaginings. Unfortunately, these said writers have so long ago crossed that bourne whence no traveller returns, that not even their "shells" are any longer available for exploitation by some enterprising medium. In the absence, therefore, of any Cæsar to whom to appeal in the matter, theologians and students of mythology are all alike given a free hand to ventilate their various peculiar fads. "Scriptural interpretation" has, also, become the happy hunting ground of freethinking mystics, and confusion accordingly reigns supreme. That some analogous medley of opinion existed in Maimonides' time is only too apparent, although it has to be conceded that the extraordinary variety of hypothesis characteristic of our present day critical and apologetic literature was conspicuously absent. Logomachy, however, was everywhere to the fore. "Maimonides," says Dr. Friedlander in the course of his excellent analysis, "appears to be the first who distinguished in the interpretation of Bible anthropomorphisms between perfect homonyms, i. e., terms which denote two or more absolutely different things, and imperfect homonyms or hybrid terms. It is true that some of his predecessors had enunciated and demonstrated the Unity and the Incorporeality of the Divine Being, and they had translated Scriptural metaphors on the principle that 'the law speaks in the language of man;' but our author adopted a new and altogether original method. The Commentator, when treating of anthropomorphisms, generally contented themselves with the statement that the term under consideration must not be taken in a literal sense, or they paraphrased the passage in expressions which implied a lesser degree of materiality. The Talmud, the Midrashim, and the Tarquim abound in paraphrases of this kind. The Jewish philosophers anterior to Maimonides, as Saadiah in 'Emunoth be-deotr,' Bachya in his 'Chobboth ha-lebbabboth' and Jehudah há-levi in the 'Cusari' insist on the appropriateness of such interpretations. Saadiah enumerates ten terms which primarily denote organs of the human body and are figuratively employed with reference to God. The correctness of this method was held to be so obvious that some author found it necessary to apologise to the reader for introducing such well-known subjects. From R. Abraham ben David's strictures on the Yad ha-chazakah it is, however, evident that in the days of Maimonides persons were not wanting who defended the literal interpretation of certain antropomorphism." (p. xlv.) Now Maimonides, anxious to import accuracy and clearness of thought into this vexed question, addressed himself to discover "the meaning of each term when applied to God, and to identify it with some transcendental and metaphysical term." Similarly when attempting to unfold similes and allegories, he rises altogether

out of the crude associations of the text and endeavours to induce his readers to discard the mere verbal husk for the interior kernel of metaphysical truth. Similes he divides into two classes—the simple and compound, that in which each part represents a separate idea demanding a separate interpretation, and that in which only one idea is represented, and it is unnecessary to assign to each part a metaphorical significance. Obviously, however, this method admits of a very convenient application in the hands of dexterous commentators. It would also appear to lead some investigators altogether away from the apparent implications of the text. Witness, for instance, the explanation of “Adam’s Fall” which, according to our author, is an allegory representing the relation existing between sensation, moral faculty and intellect!

In connection with the discussion regarding “Divine Attributes,” Maimonides comes boldly forward with the telling assertion that faith consists in thought and conviction as opposed to mere utterances and empty profession. This attitude is stoutly maintained throughout. Man is to believe nothing but what he can grasp with his intellectual faculties, perceive with his senses or accept on trustworthy authority. In view of these tenets always consistently battled for, it is not surprising to find Maimonides adopting the distinctly advanced view to the effect that God has no attributes. Attributists, he argues, cannot logically posit the unity and incorporeality of God in the event of their ascription to him of qualities. “It is necessary to demonstrate by proof that nothing can be predicated of God that implies any of the following four things : corporeality, emotion or change, non-existence, *e. g.*, that something would be potential at one time and real at another—and similarity with any of His creatures. In this respect our knowledge of God is aided by the study of Natural Science.” For he who is ignorant of the latter cannot understand the defect implied in emotions, the difference between potentiality and reality, the non-existence implied in all potentiality, the inferiority of a thing that exists in *potentia* to that which moves in order to cause its transition from potentiality into reality, and the inferiority of that which moves to that for the sake of whose realisation it moves.”—(Chapter lv).

And again :—

“It is known that existence is an accident appertaining to all things and therefore an element superadded to their essence. This must evidently be the case as regards everything the existence of which is due to some cause ; its existence is an element superadded to its essence. But as regards a Being whose existence is not due to any cause—God alone is that being, for His existence, as we have said, is absolute—existence and essence are perfectly identical. He is not a substance to which existence is joined as an accident, as an additional element. His existence is always absolute, as never been a new element or an accident in Him. Consequently God exists without possessing the attribute of existence. Similarly *He lives without possessing the attribute of life ; knows without possessing the attribute of knowledge ; is omnipotent without possessing the attribute of omnipotence ; is wise without possessing the attribute of wisdom ;* all this reduces itself to one and the same entity ; there is no Plurality in him...In the same way as number is not the substance of the things numbered, so is unity not the substance of the thing which has the attribute of unity, for unity and plurality are accidents belonging to the category of discrete quantity and supervening to such objects as are capable of receiving them.”—(Chapter lvii).

According to Maimonides there exists no possibility of obtaining any real knowledge of the true essence of God, all foreshadowings of the sort being confined to piling up of negative assertions. This attitude is pretty

much of a piece with that taken up by Theists of the type of Sir William Hamilton and his distinguished pupil Dr. Mansel, both of whom first proceeded to demonstrate the utter inconceivability of Deity, and subsequently re-affirmed their allegiance to the idea on the ground of an intuition based on the deliverances of the moral and emotional consciousness. They did not appear to realise the fact that it is lost labour to canvass a general acceptance of a "Deity" after that concept has been emptied for human intelligence of all possible significance. Naturally enough, modern Agnosticism has made a considerable amount of capital out of this *dernière ressource* of the philosophic advocates of Theism. The opportunity was, indeed, too tempting to forego. Similarly it would have been highly feasible for some critical opponent of Maimonides to have charged him with rejecting all the essentials of a belief in God while professedly retaining it in words. His ultimate is not a *Knower* but rather *Absolute knowledge*—it is certainly not Deity in the crude Christian sense of the term. Incorporeal and stripped of attributes, the "God" of the "Guide of the Perplexed" resembles a Being

"That shrouded in his lonely light
Rests utterly apart,
From all the vast creations of his might,
From Nature, Man, and Art,"

and as such constitutes about as signal a metamorphosis of the barbaric Jahveh as could well be imagined. Despite, however, this spiritualisation of the old anthropomorphic notions, Maimonides expresses his belief in a *creatio ex nihilo*, though he takes good care to add his own interpretation into the cosmogony given in the Old Testament. Never was clay more plastic in the hands of the potter than matter-of-fact accounts in the metaphysical imagination of our author.

The following extract from Dr. Friedlander's analysis will serve as a specimen of the sweeping system of interpretation adopted :—

"In the history of the first son of man, Adam, Eve and the serpent represent the intellect [reason?], the body and the imagination. In order to complete the imagery, *Samael* or *Satan*, mentioned in the Midrash in connection with this account, is added as representing man's appetitive faculties. Imagination, the source of error, is directly aided by the appetitive faculty, and the two are intimately connected with the body, to which man generally gives paramount attention, and for the sake of which he indulges in sin; in the end, however, they subdue the intellect and weaken its power. Instead of obtaining pure and real knowledge, man forms false conceptions; in consequence, the body is subject to suffering, whilst the imagination, instead of being guided by the intellect and attaining a higher development, becomes debased and depraved. In the three sons of Adam, Kain, Abel and Seth, Maimonides finds an allusion to the three elements in man; the vegetable, the animal, and the intellectual. First the animal element (Abel) becomes extinct, then the vegetable elements (Kain) are dissolved: only the third element, the intellect (Seth) survives and forms the basis of mankind."

It is perhaps worthy of note that at this juncture Maimonides remarks, that while elucidating much, he could not disclose everything. Mystics will perhaps incline to scent the reserve of an initiated occultist. There are, however, no indications in this work which tell with any degree of force in favour of this supposition. On the other hand, there is a great deal of matter which goes to confirm the more workaday and practical view to the effect that he was simply a natural born metaphysician, liable indeed to many errors, but in some respects almost abreast of the

best critics of theology which these latter days have produced. Consider him from what standpoint we may, the brilliancy of his career is indisputable. But it would be a mistake to call him an occultist. He is a great Jewish theologian saturated with Aristotelianism. *Voilà out.*

Prophecy, according to our author, is the highest degree of mental development, and can only be attained through training and study. It may be regarded as an emanation proceeding from the Almighty into the intellect and imagination of thoroughly qualified persons, and is to be distinguished from the intellectual illumination of wise men equally as from the inspiration of those diviners and dreamers whose imaginations have alone been thus influenced. Prophets proper are divisible into two groups, those who receive inspiration in a dream and those who receive it in a vision. In the first class are comprised "Those who see symbolic figures; 2. Those who hear a voice addressing them without perceiving the speaker; 3. Those who see a man and hear him addressing them; 4. Those who hear and see an angel addressing them; 5. Those who see God and hear His voice." Obviously in harmony with the general tone of Maimonides' teaching, the reality attaching to this last type of experience is to hold as of subjective and symbolical validity only. Imagination is, we are assured, an essential element in the perceptions of a prophet. In view of the now dawning "Hypnotic theory" of religion, this concession ought to give some of our modern advanced Jewish rabbis pause. To say the least, it is suggestive, and that too in a very rationalistic direction.

The cautious attempt in Part III to penetrate into the mysteries of "Ezekiel's chariot"—contrary to the injunction of the Mishna—must prove seductive in the extreme for those bent on unravelling such time-honoured knots.

In conclusion, we have great pleasure in recommending these volumes to the attention of the student of philosophy and mysticism. Their publication in the "English and Foreign Philosophical Series" is, indeed, in itself ample testimony to their merits. How thoroughly the character of their contents corroborates the truth of this anticipation we must now leave our readers to determine for themselves in the future.

E. D. F.

THE DANISH WEST INDIES.

Dr. C. E. Taylor, F. T. S., of St. Thomas, the representative of our Society in the Danish West Indies, has written a book which is full of valuable information about that out-of-way tropical island-gem on the bosom of the Caribbean Sea. One may get from it a picture of the country and its people almost photographically accurate. The Island is altogether ^{so} which is more than can be said of the inhabitants, who are ^{by} exasperatingly conservative and behind the times, without any of that splendid intellectuality which one sees in the Hindu races among which our own lot is cast. Dr. Taylor is one of the most earnest and persevering men and authors with whom we have ever been brought into contact, and as the saying is, "will go far." He has already won the confidence and affection of the public about him, gained a seat in the Colonial Council of St. Thomas and St. John, and has honors still in reserve for him. His work is illustrated with many engravings, cut on wood by his own hand in the absence of skilled engravers in St. Thomas: a fact in itself illustrative of the resources of this "self-made" man's genius.

H. S. O.

* *Leaflets from the Danish West Indies.* By CHARLES EDWIN TAYLOR, M. D., F. R. G. S., F. T. S., etc., etc. Published by the Author at St. Thomas, D. W. I. 1888.

"RE-INCARNATION ; A STUDY OF FORGOTTEN TRUTH."*

It is by common consent recognized that the doctrine of Re-incarnation together with its corollary, the law of Karma, constitutes the core of Eastern esoteric philosophy. Needless, therefore, to lay emphasis on the importance for the tyro of prefacing his occult studies with a thorough grasp of the evidences tending to establish the validity of this great central truth, on the due appreciation of which the future spiritual welfare of the world must be said so largely to depend.

Even in those cases where persons prefer to base their convictions "on the bedrock of intuition" and affect to sneer at the whole armoury of so-called intellectual evidences, some such study is indispensable, for, after all, there is the "bitter cry" of an inquiring if sceptical public to be reckoned with. To all those in search of a reason for the faith that is in them, Mr. Walker's book will come as a veritable boon and blessing. In no sense is it a work of the metaphysical depth requisite to appeal to the typical "advanced" sceptic, still it is an eminently readable presentation of the case for Re-incarnation, enshrining as it does all the familiar *pros* and *cons* in a singularly compact and lucid style. In the course of an excellent chapter on "the Western evidence of Re-incarnation" the author formulates the brief for metempsychosis under seven heads:—

1. That the idea of *immortality* demands it,
2. That *analogy* makes it the most probable,
3. That *science* confirms it,
4. That the *nature of the soul* requires it,
5. That it most completely *answers* the *theological questions* of "original sin" and "future punishment."
6. That it *explains* many *mysterious experiences*,
7. That it alone *solves* the problem of *injustice and misery* which broods over our world.

Following on this comes a reply to "Western objections to Re-incarnation," "Western Authors upon Re-incarnation" comprising extracts from the prose writings of men such as Schopenhauer, Fichte, Emerson, Hume and many other notable European and American thinkers.

In addition to this the intuitive glimpses of Eastern poets—American, British, Continental and "Platonic," are all—as embodied in lengthy excerpts from their warblings—also laid before the reader.

Ensuing on this are chapters on "Re-incarnation among the ancients," "Re-incarnation in early Christendom" and "Re-incarnation in East to-day" and "Eastern poetry of Re-incarnation." After which the theory of Esoteric Oriental Re-incarnation is expounded at some length, but the anthropological portion of the essay is marred by the same confused blending of Darwinism and esoteric evolution which rendered "Man"—apparently the source from which the author derived; the next information—so unintelligible. The book concludes with a valuable Bibliography of the literature relating to the subject of Karma and Re-incarnation.

We have no hesitation in saying that Mr. Walker's work is one which ought to be in the hands of all students of occultism desirous of supplementing their verbal propaganda with the loan of a really serviceable and popular volume. Occasionally, indeed, we meet with strange mistakes. Agnostics, for instance, would smile at the following passage: "The conception of an Infinite Personality overwhelms (?) all the narrow groovethinking of every mechanical school and rises supremely in the

* RE-INCARNATION, *a Study of Forgotten Truth*. By E. D. WALKER. Houghton, Mifflin & Co., Boston and New York, 1888. 8vo, pp. 350.

strongest philosophy of all time—that of Herbert Spencer (!!) “Strangest of all, Evolution, the cornerstone of Spencerian philosophy, is a mere paraphrase of re-incarnation” (p. 19). Considering that an “Infinite personality” is an expression involving a contradiction in terms, and as such is rapidly losing all hold on men of culture, considering also that Spencer himself is radically opposed to any such notion, this statement is perhaps somewhat injudicious. To say, moreover, that Mr. Spencer’s system of evolution,—a system the prominent feature of which is the entire subordination of mind to molecular physics in the animal or human brain—is a paraphrase for Re-incarnation (!) is simply to trade on the ignorance of the general public. It must, however, be conceded that errors such as these are few and far between, and in no way militate against the high tone elsewhere characteristic of this highly interesting volume.

E. D. F.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our regular London Correspondent.]

WE notice a very marked access of energy in the Theosophic field since the visit of our respected President to England. Letters of enquiry are now constantly appearing in provincial newspapers—notably those in Newcastle, Birmingham and Manchester in the North, and Bristol in the South—not to mention the London *Pall Mall* and the *Agnostic Journal*, both which well known journals deign to open their columns for the discussion of matters Theosophic. The Colonel’s lectures seem to have stirred up a very wholesome spirit of enquiry and interest throughout the Kingdom, which burs well for the future of the Theosophical Society. In Dublin most animated discussions have been carried on in the columns of the *Freeman’s Journal*, the people’s paper *par excellence*. Nor is current literature behind in evidencing these significant signs of the times. Robert Lewis Stevenson’s latest novel, “The Master of Ballantrae,” published in 1889, giving a stirring finale on the most approved occult lines. The hero—the “Master” himself—is buried alive à la Yogi by an Indian servant, in order to mislead his enemies; but upon being dug up again and resuscitated in 7 days (note the mystic number), the result is only an apparently galvanic action, followed by collapse and death. Whereupon the Indian philosophically remarks that England is evidently too cold a country for the successful carrying out of Yogi practices, and withdraws himself in silent sorrow, “to be seen no more!” Another most notable book—published in Nov. 1889—is J. Maclaren Cobban’s “Master of his Fate,” which he dedicates to Dr. Z. Mennell! our beloved H. P. Blavatsky’s most skilful and trusted physician. In this weird tale, the hero has hit upon a process by which he can, undiscovered, live on by absorbing the “nervous force” (i. e., vital principle, *Prana*, of course) of others, whom he deliberately sets himself to hypnotize and vampirize. Much in Mr. Cobban’s story recalls vividly to the reader Bulwer Lytton’s power-

ful and well-known "Zanoni,"* especially the piano incident. But for our present purpose the most significant episode in the book is that on which the doctor (the good genius of the tale), in order to restore life to one of the hero's victims, who has been brought into a London Hospital in an apparently dying condition, manages to transfer some of his own "nervous force" to the patient, and so excite a more rapid circulation of the same in her system, thus reviving her, when every other known expedient had been tried and failed. This singular operation he conducts by means of the usual apparatus, electric battery, etc.; but, on making the circle, he sets the whole thing going by sound! (i. e., vibration—occult again). A tuning fork is sounded,—by *mirabile dictu*—a violin bow, and the former at once applied, in a state of intense vibration, to the electric apparatus:—When, hey presto! the thing is done, and the patient revives! *Chambers' Journal* discusses the *Divining Rod* again, and Max Müller, in the December 1889 number of *The New Review*, is the writer of an article which he entitles "What to do with our old people," giving an account of a Brahmin's mode of life at the remote period of history, when social life in India was regulated by the laws of Manu; the point emphasized is the retirement of old people into places apart from the cares of worldly life for silent meditation, and final assumption of the station of Sannyasi ("one who is free from all fetters which bind him to earth"). As a modern instance of this ancient custom, the writer cites the case of Gaorishankar Udayashankar, c. s. i., late Prime Minister of Kathiawar, who, after a life of hard and most important work as administrator and politician, retired into solitude of meditation, subsequently becoming a Sannyasi. He writes thus to Prof. Max Müller:—"My health is failing, and I have made up my mind to enter into the fourth order, or Asrama. Thereby I shall attain that stage in life when I shall be free from all the cares and anxieties of this world, and shall have nothing to do with my present circumstances. After leading a public life for more than 60 years, I think there is nothing left for me to desire, except that life, which will enable my Atma to be one with Paramâtam, as shown by the enlightened sages of old. When this is accomplished, a man is free from births and rebirths, and ~~what~~ can I wish more than what will free me from them, and give me the means to attain Moksha?"....."My learned friend," he continues, "I shall be a Sannyasi in a few days, and thus there will be a total change of life. I shall no more be able to address you, and I send you this letter to convey my best wishes for your success in life, and my regards, which you so well deserve." Truly we may say, what a complete and striking contrast to the Western ideal—"to die in harness"!

Lectures on Theosophic subjects attract large and attentive audiences, ~~and~~ partly the source from which that speaks of them; the *Vegetarian Post* of Jan'y. 27th gives a most interesting report of a lecture by that lady—well-known as one of the most eloquent and gifted speakers of modern times. She took at the outset the axiom of Feuerbach, that "Only that which is real is sensible." Space forbids a full account of the lecture, but the reporter concludes by saying that "Mrs. Besant closed with a most eloquent peroration, and at the termination of the lecture answered a large number of questions from persons in the audience."

A. L. C.

* A. C. apparently meant to say "Strange Story."—Ed.

dicta as to the limit of philosophic inquiry, notably when he comes to deal with the problem of the "Origin of Species." His "Cycle of Organic Evolution," 25 million years, "of which 15 millions have already elapsed," is hopelessly inadequate to account for the results, and in conflict with the whole evidence of geologic science. Fifteen millions of years would certainly not carry us back beyond the time of the deposit of the later Mesozoic strata.

Cynics are apt to look somewhat askance on works which profess to indicate "The Coming Creed of the World." The world has never yet luxuriated in the bliss of any uniform creed, and probably never will. It goes on its way rejoicing, leaving the prophets to shift for themselves. It has, moreover, a singular contempt for any one-sided stereotyped phase of belief. Objections, however, apart, the work issued by Frederick Gerhard under the above name (Thompson, Philadelphia) is characterised by no inconsiderable merits. The author runs a vigorous tilt against Christianity on the one hand and Materialism on the other. The alternative religious faith proposed is somewhat nebulous, while the standpoint taken up regarding Theism is based on arguments verging on the puerile. A great deal of vapouring would be avoided, if all would-be writers on such topics would acquaint themselves with the rudiments of a philosophic culture. Our author, excellent in the role of "bible smasher," cannot be said to shine as a metaphysician.

Under the title "Les Origines et les Fins" (Librairie Carré), a suggestive little work on occult metaphysics, has made its appearance. There is nothing novel in its contents, but its style is forcible and pleasing. The origin of the document here published was suggestively "spookish," three "*mères de familles lyonnaises*" having obtained it by mechanical writing after the usual fashion. It is, however, far above the usual level of such mediumistic communications, the usual characteristic of which is a mere rapid verbosity.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

SINCE the last news reached you from me, two fresh Theosophical centres of work and energy have been started. A new Lodge has been formed at Newcastle, under the presidency of Mr. F. Bandon-Oding, who has done so much for the cause in Newcastle. Also another Lodge in the south, to be called the "Exmouth Lodge." The formation of the latter is due entirely to the energetic co-operation of Mrs. Passingham, late President of the Cambridge Lodge, but who has now left there and is carrying on actively the Theosophical propaganda at Exmouth. Needless to add, Mrs. Passingham is President of the Lodge gathered together by her personal exertions. Another important item of news is the fact that a printing press has been procured for, and is shortly to be set up at, No. 17, Lansdowne Road (our Head-quarters). This will be of immense help in carrying on the heavy labour which falls mainly upon the few volunteer hard-workers who live there.

The "Transactions" of the Blavatsky Lodge—which will form a most invaluable help in the study of the "Secret Doctrine"—are now in the press and will shortly be issued in parts. All students should possess these "Transactions"—which consist principally of H. P. Blavatsky's answers and explanations, given upon difficult points in the S. D. presented to her notice by various members of the Lodge, as the result of a systematic consecutive study of that wonderful work.

Mrs. Amy Besant has a most able and comprehensive article in this month's issue of *The Universal Review* on "Hypnotism"—a subject upon which she is entitled to a specially attentive hearing—having gone very deeply into its experimental workings, of *laoc*, and being, by her long scientific training, exceptionally capable of forming a just estimate of its practical bearing upon present modes of thought and action.

The pages of the *Contemporary Review* contain, too, an article which, if it does nothing else, at least shows the interest felt by the general public in Buddhism and other kindred subjects. Sandberg, however, has compiled his elaborate and absurdly inaccurate treatise, from the point of view of one who would *combat* that interest—and open the eyes of a too credulous public! To those who know anything of the true teachings of Buddha, the only result of a perusal of his article will be wonder as to where—except from his own exuberant fancy—he could possibly have obtained his amazingly incorrect ideas of the great religion of the East. He has the temerity to entitle his article "Philosophical Buddhism in Tibet!" Presumably, in a spirit of irony, for it contains little of the true *philosophy* of Buddha and scant knowledge of it, as practised in Tibet.

A controversy which has been raging in the columns of the *Birmingham Daily Gazette*—as to whether or no Mr. Edison (of electrical fame) is a fellow of the Theosophical Society, has terminated in the production (on the part of the Secretary of the British Section, Theosophical Society) of a copy of his signed acknowledgment of membership—but the following extract from a "conversation with Edison," quoted from *Harper's Magazine*, will be sufficient to show that—even were he no fellow of the Theosophical Society—he has at least the true *spirit* of Theosophy in his heart. "I do not believe," he said, "that matter is inert,

acted upon by an outside force. To me, it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes or colours, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odours. Finally, they combine in man, who represents the total intelligence of all the atoms."

"But where does this intelligence come from originally?" I asked.

"From some Power greater than ourselves."

"Do you believe, then, in an intelligent creator, a personal God?"

"Certainly," said Mr. Edison. "The existence of such a God can, to my mind, almost be proved from chemistry."

Another new comer has entered the already crowded ranks of magazines, periodicals, etc., etc., which flood our libraries and bookstalls—bearing the ambitious title of "The Review of Reviews"! I mention it because an article contained in the first issue, called "Wanted a New Reformation," shews, indirectly, how orthodoxy is breaking up in every direction—unable to stand the combined action of the numerous analytical minds brought to bear upon it—in the various churches and sects. For the writer of the article collates the utterances of divines of various denominations—as called from the current magazines and periodicals—as an instance, an Anglican minister in Australia wants to found an Australian Church—in whose services modern poetry may be read (as well as the ancient poetry of the Jews). Another writer proposes Dante as the prophet of the New Reformation, because the fundamental idea of his "Divine Comedy" is the precept—"Love thy neighbour as thyself."

Indeed, I may say, that hardly a new book, or monthly magazine, or review, can be opened without lighting upon *some* article—or sentence—or leading idea—which, directly or indirectly, questions the efficiency of some one special form of religion.

The *Pall Mall Gazette* for February 17th contains a short notice of a new Theosophical Society, "which.....has been constituted under the title of the Christo-Theosophical Society," but, as I suppose, you know all about it, I shall not go into particulars here.

The following—from the columns of the *Daily Graphic*—shows an encouraging liberality of view. The paragraph is headed "Heathens in Christendom," and contains a notice of what the writer terms the "strange obsequies" of Lung Chung, a Chinaman who died in an opium-den and was apparently cremated. "There is something strange," he continues, "in the idea of this Christian land of ours harbouring mosques, temples, pagodas, and joss-houses, strange enough to make some of our forefathers turn in their graves. Yet Buddhism, Brahminism, and Mahomedanism constitute the faith of three-fourths, of the human race. The worship of the Deity by their votaries, each after their own fashion in our very midst, should have an educating influence upon ourselves. It should disabuse Puritanical minds of the idea that all worships which differ from their own are mere Mumbo-jumboism."

News reaches me from Cambridge that the cause is advancing there steadily; great and increasing interest and enquiry being manifested in matters theosophical.

I cannot let this go to post without adding news (which I feel sure you will all be glad to learn) of the improved health of our beloved H. P. Blavatsky—who has just returned from Brighton, much benefited

by her long stay there. Another matter must be touched upon in connection with her name—although the subject is a painful one—and that is, the review of her “Voice of the Silence”—in these pages—for February. It would be, I think, almost *impossible* to over-state the extremely strong feeling that has been evoked here, by such an ill-timed, ill-judged, and altogether tactless notice of the work, to say nothing of the want of appreciation displayed—both from a literary and a *theosophical* standpoint of its unique style, and of the unparalleled and rare grandeur—of its subject matter.

A. L. C.

SOME PERTINENT QUESTIONS.

DEAR SIR,—Over two years ago my attention was first called to Theosophy, through a desultory reading of “Esoteric Buddhism.” My interest in the book at that time was simply born of curiosity and not caring to comprehend it thoroughly, I failed to understand almost all of it.

Since then I have seen articles and books, from time to time, which touched upon the subject more or less.

Not long ago a friend talked with me for some time about Theosophy and lent me “The Wilkesbarré Letters on Theosophy.” I read them and then took up the “Esoteric Buddhism” again. This time I was earnest in my efforts to command a complete understanding of the book and think I was as successful as I could hope to be. Of course I have planned another and yet more thorough reading.

There are some points which have occurred to me, and which are not dealt with in this book, upon which I would like a little light. They are as follows:

(1.) At what time, during its development, does the foetus receive the Ego? In other words, when does it become a human being?

(2.) How do the adepts regard capital punishment? First, as regards the immediate future of the Ego; second, as regards the justice of preventing the Ego from continuing this life; third, what is the reaction upon those who cause a man to be *legally* (in the common sense of the word) put to death?

(3.) Fourth, is it better or worse for the Ego eventually?

(4.) Sinnett in speaking of Dhyan Chohans says, “They cannot deny to any man * * * the right to do evil if he prefers that to good. Nor can they prevent evil, if done, from producing suffering.”

(5.) This and the whole tenor of the religion shows that a certain sort of prayers, so common among Christians, are of no avail whatsoever. He speaks now here of prayer. Yet are there not prayers for help in time of need of guidance—call them “cries” if you will,—which are heard by some protecting and watchful being? For instance, I was out one day near Plymouth, Mass., in a sail boat. I went seven miles out to sea, and did not return until evening had fallen. I had never been out before after night-fall, and once inside the mouth of the harbor (to which I was guided by a light house), I did not know which way to steer. The wind was light, the night inky black, and I did not know the lights upon the shore. I was two miles away from our camp. I could tell the town proper easily enough, but beyond that the lights were strung along the shore in such a way as to prevent one from tracing out the similarity between the view by day

and by night. Having passed through several experiences during the day which had made me nervous—I was much worried and, at last, uttered a prayer—a cry—for help. The boat was drifting slowly and turning round in the breeze. In a few moments something impressed me with the feeling that the boat was at that instant headed in the exact direction. The impression was so strong that I held the boat in that course and kept her headed between two lights, nearer one than the other, all the way across the harbour—2 miles! I at last heard the ripple of the water on the beach, and getting into a tender, after anchoring, I rowed to the shore. *There, immediately above me, was our flag-pole.* The variation of a degree in the direction at the start would have thrown one upon the rocks below the camp. The yacht was not a hundred, *not over fifty feet* from its anchorage. I was a Christian at that time and believed my prayer answered. Surely this could not be luck. Luck is not a reality. It might have been the instinct which the homing pigeon shows. I would like to know what it was.

(6.) Again—How can our Western life be best made to conform to the Theosophic doctrines? What should we do here in the West? We cannot go to India. We cannot live after an Eastern fashion here. I should like to ask of you, "What can I do for my own good, being as I am." To answer me you would have to know me. I am a young man—22, nearly. I have some knowledge. I love nature. I am ready to accept that which is good, and I have often *prayed* to be led to see what was the right religion. As far as I know it, Theosophy seems better than anything I ever hoped to find. I am married and have a baby. As far as I am myself concerned, I am always contented with my lot. I worry sometimes for my family, as at those times when I have been out of work. I have not much time and less money to spend in the Theosophic knowledge, yet I shall do what I can.

EDITORIAL REPLIES.

(1). It would be a mistake to regard any specific time as appropriate to the "reception of the Ego." In the case of the immature foetus or unborn babe, there is no more than an overshadowing of the "Ego" which has to grow a new personality out of the stream of feelings which go to make up the consciousness of the future child. Psychology shows unmistakably enough that the idea of a consciousness present at birth is utterly illusory—there is merely a blur of feelings accompanying the mere physical vitality of the organism. To answer the query "When does it become a human being?" it would be necessary to define the exact significance of the latter term. If by "human being" is meant "a self conscious thinking subject," it is clear that this stage only gradually supervenes parallel with the development of the thoughts, emotions and the will.

(2). So far as we are aware no opinion has been vouchsafed on the matter. It may, however, be pointed out that the whole tendency of modern inquiry is to regard the ordinary criminal as a product of an imperfect social regime, and in no sense as a really responsible being. The study of Sociology as a science has undoubtedly gone to confirm the supposition. "Crime," said Plato, "has its foundation in the wants of education and in the bad training and arrangement of the state." Professor Benedikt of Vienna regards madness and crime as twins, while the researches of Saure into the causes of mental diseases in prisons prove that there exists a remarkable analogy between criminals and persons of imperfect cerebral organisation. Dr. Bordier of Paris who examined the brains of 36 executed criminals, found that in almost every case the parietal lobes of the brain were disproportionately large in comparison with the frontal. Perfectly healthy brains, accord-

ing to him, are very rare among criminals as a class; a symmetry, prematurely ossified sutures, &c., &c., being characterized of them (Vide the Chapter on "Free Will" in Buchner's "Force and matter.")

It is clear, however, that Society is justified in adopting the most suitable means to protect itself. It has to deal with the logic of facts as they are, not with the abstract question of true metaphysical "responsibility." If it is found that the infliction of the death-penalty really serves as the most effective deterrent from murder, the welfare of the community demands its retention. But the efficacy of this mode of punishment is just the point now most markedly contested.

(3). With regard to the after-effects of capital punishment on the Ego, much will depend on the special karmic factors involved.

In some cases the sudden disincarnation may result in adding a new *conscious* astral to the unfortunate exhuman entities of that ilk who frequent Kama Loka.

Read what is said in "Esoteric Buddhism" anent the lot of the victim, suicide, *et hoc genus omne*.

Nos. (2), (3) raise very complex issues. Regarding these, it will not be out of place to cite that passage in "Light on the Path," which runs "the operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself." Meanwhile any decisive answer to the above or any similar questions is out of the question. We have no data.

It has, however, been asserted on high authority that the endurance of any 'unmerited' suffering and injustice is in the long run advantageous to the Ego.

(4). Clearly to override human actions would be to run a universe of mere puppets wirepulled from without. Will, proper, is determined by considerations of pleasure and pain, not by external compulsion.

(5). Consult on the "Objective Efficacy of Prayer," Mr. Francis Galton's "Inquiries into Human Faculty." This distinguished scientist shows in a most striking and conclusive manner the baselessness of the old Christian notion of prayer. Now-a-days, however, it is matter of common note that the belief in a god entirely lost its hold on the cultured classes. It is a mere survival of barbarism.

"Protecting and watchful beings"—whether conceived as Nirmanakayas or what not—would need no selfish supplications to enlist their services. As to providence generally, a glance at the miseries and anguish of life will dispel the fond illusion of benevolent interfering agencies. The Buddhist type of "meditation," which allows the Higher Self to manifest itself in the normal consciousness, is apparently the only mode of "Prayer" conformable to the scientific view of cause and effect. The experience alluded to was, it seems, a species of clairvoyance elicited in all probability by the vehemence of the emotions excited. It is not at all uncommon and has no necessary connection with the verbal device known as "prayer."

(6). There is no cause for our correspondent to revolutionize his mode of life after the Eastern model, which is in no respects the *summum* of perfection. Cultivate your intellect and live up to your highest moral ideal, that is the sum and substance of all necessary advice. Soul evolution is not the appendage of any one mode of living or any particular climate!

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1890.

THE CHANGES AT HEAD-QUARTERS.

The President has been in correspondence with seven different Fellows, each whom he thought capable for the Office of Secretary and Treasurer of the Theosophical Society, but has not yet succeeded in securing the right man. He is also most anxiously trying to fill the place of Pandit of the Adyar Oriental Library, left vacant by the death of Pandit Bashyachariar.

BRITISH SECTION.

Important changes are making at our London Head-quarters. The lease of the present house, 17, Lansdowne Road, expiring in September, our colleagues have taken over from Mrs. Besant her 18 years' lease of the spacious detached house, 19, Avenue Road, N. W.—St. John's Wood. She reserves two rooms for herself, Madame Blavatsky will have two on the ground floor—not being able to mount stairs—and the Society will occupy the two across the entrance-hall. In the spacious garden a lecture-room, 100 feet long, with sleeping-rooms overhead for the Staff, will be erected; a subscription for the purpose having been made. In all, there will be eight large and as many small bedrooms. The permanent residents will be H. P. B., Countess Wachtmeister, Mrs. Annie Besant, Mrs. Cooper-Oakley, and Messrs. Cobbold, Meade, Old, A. and B. Keightley, and Herbert Burrows. The arrangement is sensible, practical and admirable. If provision be made for a small printing-office on the premises, where confidential papers may be printed, the scheme will be complete; especially if their printers can turn out such splendid work as comes from Mr. Judge's "Aryan Press," which make me covet to have ever I receive a fresh pamphlet from him and compare it with the ~~best~~ we can produce at Madras.

THE AMERICAN SECTION.

Mr. W. Q. Judge, General Secretary, American Section, officially reports, under date of 13th February, as follows:—

"With the consent of the Executive Committee, I have issued Charters to two new Branches of the Theosophical Society. One is to "The Oriental Club," of Gilroy, California; the other is to "The Stockton Theosophical Society," Stockton, Cal."

PRACTICAL WORK IN THE AMERICAN SECTION.

It is healthful for Theosophists to understand not only what their Brethren in other lands are doing, but how they are doing it. Certain outlets for energy are common to the interested everywhere,—the organization of a Branch, arrangements for its holding public meetings, provision beforehand for papers and discussions thereat, the establishment of a Branch Library, a supply of leaflets for distribution to visitors, such use of the public press as may be attainable, and, where funds permit, the support of a permanent and continuously-open Head-quarters. But there are also other activities which have been evolved through experience, and this paper is devoted to an exposition of one of such.

Before attempting it, one may well pause to emphasize the exceeding importance of throwing open Branch meetings to all interested. Theosophy is not only for Theosophists: it is an enlightening and reforming agency, which it is the great privilege of those who possess it to extend to those who do not. So essentially expansive is the nature and mission of Theosophy that a "Private" Branch seems almost a contradiction in terms. Such are not forbidden by our Rules, and there may be an exceptional case where hostile environment or some other special reason makes temporary secrecy ex-

pedient ; but it is quite within limits to say that a non-missionizing Theosophical Society is an anomaly, and that its conversion into an open, aggressive Branch should be the ultimate purpose of the Charter-members. A Branch foregoing growth foregoes life. This, which is antecedently probable, is confirmed by the experience of the American Section. During its career five charters have been granted to "Private" Lodges. Of these, two died in a very short time, the third is virtually extinct, the fourth is considering the relinquishment of its Charter, and the fifth is only a month old. On the other hand, the vigorous, growing Branches are they who have thrown open their meetings to all desiring to come, and who distinctly take the ground that they *wish* to give Theosophy all the publicity in their power. In the two years and four months during which the Aryan Theosophical Society, for instance, has adopted this policy, its membership has increased about fourfold, the increase coming mainly from visitors first drawn by curiosity, then remaining through interest, then joining from devotion. Our recruits *must* come from the outer world ; and how shall they do so if Theosophy proclaims a Universal Faith while Theosophic Lodges are "closely tyled" ?

When the *Epitome of Theosophy* was printed about Jan. 1888, an American Theosophist determined to use it for large distribution as a tract. There is, published each year, a "Newspaper Directory," giving the name, character, circulation, and price of every journal and magazine printed in the United States, as well as the population and leading industries of the place. It was the practise of this Fellow to select a town, remit to the Editor of each promising newspaper, stamps sufficient for one copy, and then mail a tract to each lawyer, physician, clergyman, merchant, and private citizen whose name appeared therein. As the tract bore an advertisement of an elementary Theosophical pamphlet, it was easy for any one interested to remit to the *Path* office for it, and, as the pamphlet contained a list of Theosophical books with their prices, the way to further reading was fully opened. In this way many thousand tracts were put in circulation and no small number of pamphlets ordered.

In 1889 several new tracts of a more interesting and popular character were issued by the T. P. S. of London, and these were immediately re-printed in America. This suggested a much larger effort than could be carried on by one individual, and the General Secretary of the American section published in the *Path* (November, 1889) an appeal "To Theosophists willing to work," inviting all who could spare either time or money to co-operate in the "Tract-Mailing scheme." Many contributed both, paying all expenses of the work assigned them ; some, without time, gave funds to supply others with the material needed ; and a number, without money, offered their time.

In order to facilitate effort and avoid mistake, the General Secretary prepared three circulars, one giving "Instructions" how to carry on the work ; one giving the town or towns assigned to an applicant, together with the newspapers to be ordered from each, and their price ; and the third a printed blank addressed to editors, ordering one copy of the paper and stating the value of stamps enclosed, &c. to be filled up by the applicant and mailed [samples of these circulars will be sent to the *Theosophist* for inspection]. Upon receiving a remittance, the General Secretary forwarded the number of tracts ordered, and sent the above circulars with a designation of the towns assigned. The recipient then procured his newspapers and addressed his tracts. It was found that, when a participant had determined upon the sum he could expend, he should remit one-third of it to the General Secretary for tracts, the remaining two-thirds being retained for expense of newspapers and of the stamped envelopes to carry the tracts.

Before the adoption of the "Tract-Mailing Scheme," about 10,000 tracts had been issued by the printer. The scheme has now been in operation about three months, and the number has risen to 90,000. The result has been very marked in the number of pamphlets and documents ordered from the office, and in the letters of inquiry to the General Secretary. What has been its effect in awakening thought, giving information, stimulating to higher aim and motive, no man can tell. It is a sowing of seed,—much, no doubt,

lost or fruitless, but not a little falling upon good ground. And this, observe, is the *only* way by which Theosophic truth can be brought directly home to thousands whose newspapers never mention it, and who would otherwise never encounter it. Who can calculate the amount of discussion, inquiry, interest these unfamiliar doctrines may excite in some Western town whose inhabitants all know each other, and many of whom have received from some unknown source "Theosophy as a Guide in Life" or "Karma as a Cure for Trouble"!

Any one is at liberty to reprint and circulate the tracts used in the "scheme," provided that the wording is not changed, and this is now being done on the Pacific Coast.

One other missionary agency warrants a line,—the Circulating Theosophical Library. This has been established by the General Secretary at the Headquarters in New York. Any F. T. S. and any person endorsed by an F. T. S., the latter becoming responsible, may have a book from this Library, upon paying postage to and fro, at 5 cents per week for its use.

It may possibly be that in India either or both these forms of activity, modified to local needs, may be adopted. Cannot Indian Theosophists tell us of their experiences, plans, and methods?

AN AMERICAN FELLOW.

MR. KEIGHTLEY'S TOUR.

Mr. Bertram Keightley, one of the most unselfish, indefatigable and well educated men in our Society, is doing excellent work in America, whither he was sent by Madame Blavatsky in November last on special service. In the performance of this duty, he has had to make a tour which traverses the whole American continent, and carries him to many of the chief cities and towns, at all of which he has visited or formed Branches and given public addresses to large audiences. From the newspaper reports it appears that there is great public interest in our Theosophical questions, and that he is treating his various themes with eloquence and ability. The devotion of Mr. Keightley as well as of Dr. Archibald Keightley to the work of the Society, and especially to Madame Blavatsky, during the past four years, has been most conspicuous and won for them general respect. Both University and young men of ample fortune, they have eschewed the pleasures which the world offers to those who are similarly situated, to take up the hard, and unrequited drudgery of Headquarters work with an enthusiasm hard to find even in the best paid employees. Mr. Bertram Keightley advanced the money which it cost to bring out "The Secret Doctrine," and did many other acts of generosity; and now he has added largely to the sum of his good Karma by what he is doing so thoroughly in the United States.—H. S. O.

FRANCE.

Our dear and respected friend and colleague, Madame d'Adhèmar, announces, in the March Number of the *Revue Theosophique*, that that will be the last: personal considerations moving her to the step. With the promptness of true enthusiasm M. Arthur Arnould, President of the *Hermes* Lodge Theosophical Society, and the eminent French *littérateur*, will issue in conjunction with Mme. Blavatsky, a new magazine called *Le Lotus Bleu*. The first number was to be out on the 7th March. With such able collaboration the new Review should be a grand success. M. Arnould is one of the most interesting writers of modern France, and at the same time one of her most lovable characters. I know nobody in one Society whom I had in higher esteem.

THE ALTRUISTIC THEOSOPHICAL SOCIETY.

That most upright and Theosophical gentleman, M. Edouard Coulomb, F. T. S. (whose mortification is great than his ancient family name should have been so besmirched of late years) has got together a group of Theosophists at Nantes and applied for a Branch Charter. The proposed organization declares its objects to be (a) To form the nucleus of an Universal Brotherhood; (b) To study the world's philosophies and religions, sciences and arts, customs and institutions, especially those of the East, with the fixed design of proving that one sole and universal truth underlies them all; (c) To develop the powers latent in man, with the purpose of thereby acquiring

greater capacity to help on the perfecting evolution of mankind. This is the most unselfish programme hitherto put forth by a Theosophical group. There is no talk of self nor apparent policy of selfishness: if they seek after psychic powers, it is for the neighbours' sake and the whole world's.

The Nantes Branch will, it appears, be the heart and moving vortex of a distinctly altruistic crusade against all forms of brutality, selfishness and ignorance; which movement has already begun under the direction of an organized body called "La Société d'Altruisme" (the Altruistic Society). It would seem from the Prospectus that, in their noble enthusiasm, our French colleagues had attempted to cover too much ground: to reform all the abuses enumerated would be the work of hundreds of devoted altruists. Still, by merely formulating them, our friends have called attention to the existence of such social ulcers, and that is a good thing of itself. The office-bearers of our new Altruistic Theosophical Society are MM. Edouard Coulomb, Gaston Casse and Paul Gendron, *Presidents*; Alexandre Lebiboul, *Secretary*; and Jean Brand, Louise Casse and Eugénie Billet.

FROM THE JAPANESE EMPEROR.

Col. Olcott has received through the Rev. S. Asahi, a learned priest of Tokyo, and H. E. Baron Takasaki, Governor of that Metropolis, the following communication:

"Tokyo, 18th October 1889.

TO BARON TORUKU TAKASAKI.

His Imperial Majesty has accepted the present of a stone image and five other articles which were offered him by Colonel H. S. Olcott with an explanatory Memorandum accompanying each article. I beg your Excellency to inform that gentleman of His Majesty's acceptance.

COUNT TOMAYANE YOSHI,
Vice-Minister of the Imperial Household.

Memorandum with the above:—

"Committed to the Rev. S. Asahi, Chief Priest of Tentoku Temple, for transmission to Colonel H. S. Olcott."

The articles in question were an ancient carved votive dagoba from Buddha Gya; leaves of the Bo trees of Gya and Anaradhapura; several Buddhist shrines; and the original model of the Buddhist flag, now universally adopted throughout Ceylon and Japan, and introduced into Burma, Siam and other Buddhist countries. It is fast acquiring among Buddhists an equal symbolic significance with that of the Cross among Christians. His Majesty of Japan has ordered the gifts to be placed in the Imperial Museum.

JAPAN AWAKE.

Later advices (24th January) confirm what was said last month about the gratifying effect of Col. Olcott's tour in Japan. Mr. Kōnin Kobayashi, a well-known priest of the Hongwanji temple, at Nagoya, writes in high spirits about the present state of the public mind about Buddhism.

"It is incredible," he says, "how many associations have sprung up to promote the interest of our beloved Buddhist religion. Not only this, but a great many papers and magazines have appeared as Buddhist advocates! Truly, considering the short period of but a year, what our brethren have done to the good of our country is quite astonishing. We can't hesitate to ascribe this great blessing to you. I, representing the Yamato Minzoku of 40,000,000, thank you with all my heart. Pray accept my best thanks. At the time you visited our country, Christians and superstitious fellows tried to cause false reports to be spread, and even they went so far as to say that your visit was only for the sake of money and fame. It is true that one of our missionaries, called Cashday, staying at Shidzu Oka, declared publicly just before your arrival, that there is no religionist by the name of Col. Olcott. But the sound of salutation to you at Kobe Minato exposed his lie. He was impeached, blamed and attacked by his Japanese fellow Christians. Members began to desert him gradually, and he is left behind with the nickname of "the greatest liar in the world." Even the incredulity of Nippon Jin began to lose faith in Christianity on the whole. It has now become a general opinion that Christianity is against and antagonistic to our nationality, and detrimental to our country.

"It was just three years ago that we organised a Society called Hon Kyok-wai here at Nagoya. It has been advancing favourably under the presidency of Prof. Naujo, and now is standing upon a solid foundation, having about 5,000 members. The magazine regularly published in our Society goes to as many readers as 4,500. It surely helps to stimulate them to improve their virtue and purify their own hearts. Indeed the condition of all Buddhist associations is very encouraging. A few days ago a great religious meeting was held here; the most celebrated priest from each sect being present; very interesting speeches were delivered. President Nanjo gave a lecture too. It was a quite remarkable thing that we could see them working hand in hand; the animosity hitherto too prevalent between all sects being turned away and pacified. I am very glad to say that we can hereafter work together. We can see our great work accomplished much sooner, I am sure, because unity is strength. Moreover, a Buddhist Ladies' Association is to be started as a sister of our Society, with the purpose of producing good mothers and wise sisters."

CEYLON.

At a meeting of Fellows of the Theosophical Society held in Kataluwa, this fourth day of July 1889, the President-Founder in the chair, it was resolved to form a local Branch under the name of "The Sariputra Theosophical Society," (Sariputra Parama vignanartha Bauddha Samaguna).

Following were chosen officers for the ensuing year:—

President,—Don Abaram de Silva, Peace Officer.

Vice-President,—K. R. A. Dharmapala.

Secretary,—P. E. Wickramasinha.

Treasurer,—D. J. Abayagunawardena.

The Chairman then appointed the above officers a Committee to draft bye-laws.

The meeting then adjourned.

H. DHAMMAPALA,

Secretary to the Meeting.

[The late Secretary for the Ceylon Section omitted sending ~~the foregoing~~ notice for earlier publication.—*Ed.*]

THE WORK IN BERHAMPUR.

Brother K. P. Mukherji writes to the President:—

"I am trying to form a Bengal Theosophical Publishing Company for translating and publishing (1) Theosophical, (2) Rare Sanskrit, works in Bengali (the latter with original commentaries), (3) Publishing cheap pamphlets on Theosophy in easy Bengali, and for (4) Editing a cheap magazine on Theosophy and other kindred subjects, in Bengali. I hope some influential Bengali F. T. S. may be induced to take up the scheme.

"We have got many new members in our Branch, while your old familiar workers are still working hard for the cause. They have not allowed your favorite Branch to be inactive, and as long as even a single of them remain, you would ever find a hearty home-like welcome in Berhampur and fervent expressions of unwavering loyalty to you, one of the Founders of a movement on which depends the only hope of regenerating poor fallen India."

THE WORK IN BOMBAY.

Our brother, Muncherjee M. Shroff, Librarian of the Bombay Branch, writes:—

"Out of the whole lot of Besant pamphlets ("Why I became a Theosophist") sent here by Bro. Harte, this Branch distributed above 500 during the gathering in December last, a few hundreds were sent to chief Branches, and 200 are now being sent to Babu Gungooly and Pandit Gopi Nath. About 50 are now on hand for the use of this Branch.

The small article, "What has the Theosophical Society done," was reprinted from *Lucifer* by a few earnest members of this Branch, and 1,000 copies freely distributed to the public and the leading newspapers of India.

A member of our Branch printed 5,000 copies of a tract on Vegetarianism and Narcotics, &c., for free distribution. Those who want them will get them free if they send postage.

Brother Tookaram Tatya has been publishing the Upanishads in English, 500 pages of which have already been struck off; the book will be ready for sale in a few weeks.

A new and revised edition of Patanjali's Yoga Philosophy, commented upon by Professor Manilal N. Divedi, is also in course of publication by our Brother Tookaram. This edition will surpass the American one in its lucidity and notes.

Swami Sabhapatee, who is known to have come out of the Agastya Rishi's Ashramum in the Nilgherries, has been in Bombay for the past two months and delivered a series of six lectures in the Framjee Cowasjee Institute on Creation and Evolution and Purification of mind and soul. The lectures were illustrated by diagrams. He has been initiating some hundreds of men into the practical system of Raj-Yoga, as he calls it. The Swamy says that he will persuade all his disciples to join the Theosophical Society. It is a question whether the Theosophical Society should or should not identify itself with such Guru-Yogis, and Swamis, and it is hoped our beloved Colonel will throw some light on this subject.

This Branch holds its regular meetings every Sunday evening. About half a dozen members meet daily. The general topic of conversation is how to work for the cause in our daily life so as to popularize the knowledge of Theosophy.

This Branch hoped that our worthy Colonel would return to Adyar via Bombay. But he could not do so owing to other duties. But we fervently hope he will find an early opportunity to receive our fraternal love and greetings. I simply re-echo the feeling of the Branch."

Note.—The "beloved Colonel" repeats what he has often said already, that all this running after Yogis, Gurus and Hermetic Brotherhoods of sorts, that promise to put students into a short cut to adeptship, is criminal folly and sheer childishness. The particular Yogi in question I have known for years, and while it is kind of him to advise people to join the Theosophical Society, I should like to see his credentials before undertaking to believe that he ever went into or came out of Agasthya's Ashram.—H. S. O.

on at on

ANOTHER LOSS.

Among the best known men who have attended the Annual Conventions at Adyar during the past years was Mr. M. V. Subbarao Naidu, B. A., B. L., a High Court Vakil of the Rajahmundry Bar. He was always an active member of our most important committees, and shone in debate as a ready and impressive speaker. Between him and myself there was a strong friendship, and I respected no one in the Society more than him for private virtues, independence of character, or public spirit. From a pamphlet recently issued at Masulipatam, it appears that steps are being taken to commemorate his name and public services by founding some memorial of a religious character. A committee of the chief Hindu gentlemen of the locality has been formed to carry out this most excellent plan, and subscriptions are invited. To preserve the recollection of good men like our beloved Brother Subbarao Naidu, is the best way to stimulate the rising generation of "New India" to aspire after high thinking and noble conduct. The Manager of the *Theosophist* will gladly take charge of any donations and subscriptions that may be sent in for the purpose noted.

H. S. O.

THE LATE BABU GOVINDA CHARAN.

At a meeting of the Behar Theosophical Society, held on the 7th January 1890, it was resolved—

"That the Behar Theosophical Society records its deep sense of regret at the loss sustained by the untimely death of Babu Govinda Charan, its President.

"That the Secretary to the Behar Theosophical Society put himself in communication with the Secretaries to (a) the Behar Landholders' Association, (b) Patna Bar Library, (c) Behar Peoples' Association, (d) Bankipore Kayastha Sabha, (e) Patna Ratepayers' Association, and (f) the Victoria Jubilee Club, in order to call a public meeting for the purpose of taking steps for perpetuating the memory of the late Babu Govinda Charan."

THE LATE CHAS. F. POWELL.

Resolutions of regret and sympathy have been passed by many of the Branches in regard to the death of Mr. Powell. The following will serve as samples to show our American brothers how their compatriot had, in the space of one short year, won the esteem and affectionate regard of the people of India and Ceylon.

Resolution passed by the Bombay Branch on February 23rd :—

"The Bombay Branch has heard with deep regret of the melancholy death of Brother Chas. F. Powell, who had endeared himself to all true Theosophists by his simplicity of life and self-sacrificing devotion to the cause of the Society, and feels that in his death the Bombay Branch and the Society at large have lost a valuable and most serviceable member."

Resolution passed by the Buddhist Theosophical Society of Colombo, Ceylon :—

"That this Society does express its profound regret for the loss it has sustained by the death of Brother C. F. Powell. It also takes this opportunity to record the late lamented Brother's excellent work in the Island during his short stay here."

ANNIHILATION.

The following has been received from Pandit T. Vencatarama Iyengar, Secretary of the Toda Betta Theosophical Society, Ootacamund :—

"At a meeting of the Toda Betta Theosophical Society, Ootacamund, on the 8th March, 1890, a very intelligent and earnest discussion was held in regard to the question of annihilation, and the following issues were raised:—

- I. Did individuality accompany the soul at its first incarnation ?
- II. Can that individuality be annihilated ?
- III. What is the true relation between the universal and individual spirits at the time of Pralaya ?
- IV. Is the latter completely absorbed into the former so as to be said to be annihilated ?
- V. How does the soul originate and what is its relation to the individual spirit after it finishes its round of experiences ?
- VI. If individualities are not lost, what is their inter-relation among themselves.

"In the course of the discussion numerous arguments on the Pantheistic and the Dualistic sides were put forth and authorities quoted. It was the desire of the members gathered that the minimum amount of reliance should be placed upon recorded authority, and the maximum upon reasoning and possibilities of thought.

"The outcome of the discussion, as it was evolved from the substance of the arguments adduced, tended towards the Dualistic theory rather than the Pantheistic.

"The members of the Branch therefore appeal to the learned Fellows of the Theosophical Society for enlightenment on the foregoing issues. Mere reference to previous writings and authorities is kindly to be eschewed, the replies being based on close and impartial reasoning. The object of this request is to have the momentous question of *annihilation* viewed in all its aspects and subjected to the crucible of substantial logic, so that in the end the truth of its nature and its operation may be rightly comprehended in the light of reason.

"An old Sanskrit text says that true knowledge can be acquired by repairing to a Guru and rendering him obeisance, by sensible questioning, and by handling the queries sought to be answered in all their bearings."

A SHADY BUSINESS.

The *Pall Mall Gazette* and other British papers are favourably noticing a work that has just been issued by Mr. Redway. It is entitled "A Buddhist Catechism," by Subhadra Bhikshu ; and is a translation from the (original) German Edition (of Brunswick, 1888).

Of course, the title is a theft of that of my own work, which has been before the public since 1881, been issued in nearly a score of languages, and—thanks to Sumangala's imprimatur—accepted in Courts as an authoritative exposition of Southern Buddhism. When this pirated work first appeared it was praised beyond measure in the *Sphinx* as the very thing to suit the lofty European intelligence, while my Catechism was for "children and Hin-

dus," i. e., budding brains! As the Editor of the *Sphinx*, my old and dear friend Dr. H. S., edited the German Edition of my "Buddhist Catechism" in 1886, he "spoke by the book." But what surprises me is that he did not remark two things, (1) That the titles of the two books were identical, hence that mine had been plagiarized, (2) That the text of mine had been very extensively drawn upon (without acknowledgment) by the (German) Subhadra Bhikshu. However, I let that pass, since the plagiarism was in German. But now this a little too bold a business to be passed over in silence. Some fine day I may be sued for infringement of a copyrighted title and contents when actually using my own book and title! For, as I never made or intended to make a penny's profit on this religious work, but gave and am giving all its earnings to a special fund for its wide distribution throughout the world, I *never copyrighted it*. The other day, at Mr. Redway's office in London, I saw the proof-sheets of this literary *doppelgänger*, and Mr. Redway having a copy of my work in stock, we compared the two and found that Mr. Subhadra Bhikshu had helped himself copiously to my corn and oil without credit, and had changed my language and added what is called "stuffing" in newspaper offices. He had moreover Europeanized its spirit. I strongly protested against its being brought out in English under that title and with those contents. I understood Mr. Redway to promise to attend to it. But it seems to have escaped his memory, and I am left no remedy save the making of this public protest. As the *Theosophist* has not been favoured with a copy for editorial review—by some other unaccountable slip of memory doubtless—I am not in a position to say what alterations, if any, have been made in the text since I read the proof-sheets. But the title has not been changed, and the fact is that this Teutonic Bhikshu is going about in a cloak that belongs to me and to the Buddhists of the world for whom my book was written. If the publishers will send me a copy or I can buy one anywhere, I shall publish some extracts in double columns along with the original paragraphs in my Catechism, so that the literary honesty of this holy German mendicant may be appreciated.—H. S. OLCOCK.

PRIMITIVE SPIRITUALISTS.

"On No. 10, the world is more thickly peopled with spirits than it is with men, and the occasions on which his faith requires him to make sacrifices and offerings to these unseen beings are interminable. Every human being has his guardian spirit walking by his side, or warping away in search of dreamy adventures; and if too long absent he must be called back with offerings. Then, the spirits of the departed dead crowd around him, whom he has to appease by varied and unceasing offerings, to preserve his life and health."—*Jour. As. Soc., Bengal*, XXXIV, 196.

"Proof Positive of Immortality" overflows among these aboriginal people of India. They bathe in it, swim in it, and still they are not happy apparently. It would be interesting to know whether they still hunt for "tests;" and, if not, how many thousand years have elapsed since they got out of that infantile stage, and arrived at a belief in their own beliefs.

"TO ON" OR "HO ÒN."

A clergyman of the Church of England, writing to one of the *Theosophist* staff, says:—

"I lament exceedingly the attitude taken by our missionaries with regard to the great altruistic religions of other races of the world. Of course where the religion is debased and of phallic nature there is every justification for urging men to turn from such dumb, harmful, rather than helpful, idols to serve the living God. The great point of divergence between Western and Eastern religious philosophy is undoubtedly in the view of the Supreme. The Western inclining towards the definition involved in *óv*. The Eastern preferring *Τὸ ὄν*. Our word *Personal* if used without careful interpretation is certainly calculated to give a very false and low idea of the metaphysical faculty of the Western mind. It is a legacy to us from far back times when quite other questions about the nature of God were being argued and was, in fact, the word used by Latin thinkers as an assumed equivalent for the Greek *φύσις* which is simply to translate 'nature,' or the logical term 'property,' by 'individual.'"

DOGMATIC RELIGION.

Dogmatic religion has the slenderest possible hold on people's minds now ; with every year that passes church-going is becoming more and more a mere form, and the religion that people profess is becoming more and more a thin veneer. And yet the men and women that form our circle of friends and acquaintances are as generous and kind-hearted as ever, in fact more so, because their sympathies are broader and deeper—and the noble principle of considering every man as a brother, irrespective of creed, is now obtaining general acceptance. There appears to be another powerful moral and elevating force operating in the world, which owes nothing to dogmatic religion ; other signs of the New Illumination are not wanting. In 1848 Modern Spiritualism burst on the world : at first the light flashed in uncertain gleams, and took the form of rapping and table-turning, and the curious eccentricities of the Planchette. But in 1875 the light blazed out with surpassing splendour at the Eddy Farm House, at Chittenden, in the United States, and the extraordinary materialised manifestations which took place there form the subject of Colonel Olcott's "People from the Other World." This book rests on a foundation of facts which the attacks of science or ridicule can never shake. This was followed by "Isis Unveiled," "Esoteric Buddhism," and more recently the "Secret Doctrine." These exhibit Eastern occultism and mysticism. In 1881 appeared Dr. Anna Kingsford's "Perfect Way, or the Finding of Christ," followed by the "Virgin of the World" and "Astrology Theologized," and many other works which, all put together, form no slender literature. These last-named books all accept the Bible as it stands, but interpret it in a manner different from that taught in the Churches, the object of the writers being not to sweep away and destroy, but to follow the mystic maxim, "Dissolve and Resume," "Disintegrate and Reconstruct."—*Indian Spectator (Bombay)*.

"THE ROOT OF ALL EVIL."

"A crying evil of the days we live in," writes the *Money Market Review*, "is not only the want of mutual help amongst men engaged in business, but the absolute enmity which too frequently they bear to one another. More especially is this evil observable amongst men who are engaged in financial matters and those connected with Stock Exchange affairs. They do not put the matter upon the higher ground of that charity which ought to be the bond linking all men together, but will simply treat it as a question that promotes or retards the general welfare. One might imagine the city to be a community connected by a bond of brotherhood, and to consist of men who come in to their daily avocations with a view to make money honestly and honourably, while doing so to help their fellows. Instead of this, what do we often see ? Men tearing at each other's purses—throats if need be—in order to snatch a profit from one another. There are too many who care not at whose loss it is obtained, provided they can get it. Through greed of gain men will have recourse to the most dishonourable proceedings, and will go even to the very verge of criminality, and they will not stick at measures, the plain tendency and absolute object of which are to ruin one another. Men conversant with the speculative side of finance know how lamentably true is this serious charge."—*Bombay Gazette*.

THE WORLD MOVES !

As a sign that, as Galileo said, the world moves, even in orthodox Hindu society, we may point to the fact, mentioned to-day by a correspondent in Kathiawar, that a Brahmin high priest—the spiritual leader, as we understand, of the important community of Nagar Brahmins—has lately been addressing his co-religionists in Kathiawar on the advantages, amongst other things, of crossing the seas in search of knowledge. The Nagars themselves have shown a marked tendency to the relaxation of old rule and practice on this important point. Only the other day a young Nagar Brahmin returned from England, where he had been pursuing his studies for one of the learned professions at the cost of the Junagadh State, and after this pronouncement of the Saunkaracharya it is difficult to see how the old penalties upon crossing the *kala pani* can be enforced in their integrity. Here the reform, if such it is to be deemed, is spontaneous, and in no sense due to

ओं THE THEOSOPHIST.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

THE BARISÁ'L GUN.

II.

LET us now return to the consideration of the most interesting and mysterious atmospheric phenomenon called the Barisál Gun, the discussion of which I began in the *Theosophist* (No. 108) for September 1888.

Though nearly two years have passed since the Asiatic Society of Bengal issued a circular and organized a system of close scientific observation, the mystery remains as inexplicable as ever. Apparently it will ever remain so to those who confine their research to the theories and methods of physical science. If it is ever to be solved, it must be by the efforts of occult students working on the lines of the theory of the multiple constitution of all Nature.

In the opening essay the several theories of men of science were passed in review, and all pronounced inadequate on scientific grounds. For the information of new subscribers who may not have seen what was before written, let me give a few facts. At the town of Barisál, on the banks of the Beeghaye River, and elsewhere in the Gangetic Delta, have been heard, sporadically and without traceable cause, since time immemorial, loud detonations like cannon-shots. While at Barisál, I heard them myself one evening, and thought them a salvo of artillery, fired within the distance of a half mile or mile. The sound is like nothing else in Nature; it is neither a rumbling, a crashing, or a roaring, hence neither like the sound of thunder, the sea beating upon a strand, the fall of forest trees or buildings, nor the effect of gusts of wind rushing into caverns or through rugged cliffs. They are like gun-fire and nothing else in the world. Like the roar of large ordnance, too, not like the ring of a howitzer or a carronade. I heard seven successive reports with brief intervals between, but

they occur without any regularity, at different seasons of the year, at places widely apart in and about the vast alluvial plain of the Gangetic Delta, and coming from different points of the compass.

Five theories have been offered to account for them: viz., I. Surf-beating upon the shore (sixty-five miles away as the crow flies); II. The breaking down of river-banks (of alluvial soil, free from rocks, and only a few feet in height); III. The firing of bombs by the natives (a childish weak theory in view of the facts); IV. Subterranean or sub-aqueous volcanic or seismic agencies (a theory at variance with all the geographical features of the Delta); V. Atmospheric electricity (a theory based upon no observed facts and no recognized laws of electrical action).

The Asiatic Society, as above stated, duly issued a circular, and the Honorary Secretary has now kindly sent me the reported results. Fifteen forms were filled up and returned to the Secretary. The observations were made at Khulna, Barisál, Moyapore, Narainganj, Noakhali, Harisipur and Daulat. None of the reports refer to the same day, nor to the same hours, while the same observer would hear the 'guns' at dates considerably apart. These plainly indicate that the 'guns' are not waves of sound travelling over wide areas, but heard at isolated places: hence going to discredit the theory that they are due to the beating of surf-rollers upon the beach of the Bay of Bengal. The reports agree as to there having been cloudy or rainy weather at the time the sounds were heard or during the previous 24 hours. They seem to be independent of the wind, being heard as well against as with it: in one case while a strong Mahomedan wind was blowing from S. W. the 'guns' were heard from S. S. E., ^{the Mahomedan wind} ^{sympathetic} ^{her} they had been two days before when there was a light wind from S. E.

All the observers, save three, negative the theory that the 'guns' are due to electrical disturbance, and all, that they are dependent upon the state of the tides in the Bay of Bengal or in the rivers. In the case for electricity, Mr. Rainey says thunder was heard before and after the sounds; but the thunder came from the S. E., while the 'guns' were from the S. W. Though one observer, Mr. Waller, heard more 'guns' on four days about the middle of August than on all others together, during which period there was disturbed weather at the head of the Bay, yet it is also noticed that they were heard during a period of calm weather, which again militates against the surf-roar theory. A river-steamer captain gives his evidence strongly against the theories of the sounds being caused by the falling of river-banks and by bombs—therein corroborating the opinion expressed by myself in the former article.

Finally, the Committee of the Asiatic Society unanimously declare against the theories of volcanic action and of the action of tides upon the shoal called the 'Swash of no-ground.' They think the most plausible opinion thus far advanced is that the sounds may be "connected with the river banks, and that their frequent occurrence during two or three days immediately preceding the arrival of disturbed weather from the Bay of Bengal may be attributed to the atmosphere being highly charged with moisture, and the com-

paratively calm weather which occurs at such times." Which, under favor be it said, is about as pretty a case of *petitio principii* as I ever met with. Though the 'guns' have been heard since several hundred years, and were never connected, either by the native farmers, boatmen or seamen, with bad weather in the Bay; though they have been heard at all seasons of the year, in fair weather as in foul, from the southward and northward, and over a wide stretch of the Gangetic Delta—we are now asked by the Committee to accept their theory above stated. For my part, I decline; and I find the view very reasonable of Babu Gaurdás Bysack, a member of the Committee itself, that the 'guns' cannot be due to the transmission of sound by the river banks, since there are many other river banks in other parts of the Ganges where similar sounds are *never* heard.

One very curious fact crops up in these reports. Mr. Waller, riding up to his house and coming within 50 yards of the steps, *did not hear the 'guns,' while his bearer, standing on the steps waiting for his master, did hear them.* Does this fit in with either of the physical theories under discussion?

It is not my purpose to attempt any definite solution of this acoustic problem: I confine myself to the easy task of following the materialistic scientists through their speculative flounderings and showing their failure to come to any better hypothesis than the 'superstitious' one of the 'ignorant natives', viz., that the Barisál Gun is a phenomenon connected with the agency of elemental spirits (*devatas*). It is as valid a case for speculation as either of the others. At Barisál itself, the vortex of these ~~theories~~ *theories*, no change has been made in public opinion since the ~~the~~ *the* of my previous reports, for Babu Aswini Kumar Datta, my learned correspondent, writes me under date of 23rd March: "We have not yet succeeded in finding out anything new about the Barisál Guns. All surmises and conjectures about them are known to you."

It must be noted that a variety of puzzling atmospheric acoustical phenomena are heard in different parts of the world, some like the Barisál Gun, others quite different. From the (Calcutta) *Statesman* of 11th January 1890, I take the following:—

"Various theories have been propounded from time to time to account for the phenomenon commonly known as the 'Barisál Guns,' but so far as we know, none of them can be said to offer a satisfactory explanation. It is well known that this mysterious booming is not peculiar to Barisál, but has been noted in Cochin China and in certain islands in the West Indies. There seems, however, to be some difference in the sound heard, some authorities stating that it seems to proceed from a thousand *Aolian* harps, others that the noise was like that of the bursting of a huge bladder or like the booming of guns at sea, and in some cases it was compared to a humming similar to that which a locomotive sometimes makes when blowing off steam. Travelers who have visited Trinidad have been much struck with these unaccountable sounds, and a correspondent who has devoted some attention to the subject refers us to some works in which the matter has been widely discussed, *but with no definite results.* In an account of his trip to Monos, an island near Trinidad, Charles Kingsley describes the peculiar sensation caused by an unearthly sound which, like those of the Barisál guns, was from seaward. He writes: 'Between the howls of the wind I became aware of a strange noise from seaward—a booming, or rather humming. It was faint and distant, but deep and strong enough to set one guessing its cause. The sea beating into caves seemed, at first, the simplest answer. But the water

was so still on our side of the island, that I could barely hear the lap of the ripple on the shingle twenty yards off; and the nearest surf was a mile or two away, over a mountain a thousand feet high.' He then mentions that on bathing the next day during a perfect calm, the same mysterious booming sound was heard, and it was generally ascribed to the drum fish which we are told is almost as mythical as the Australian bunyip and 'is answerable for a number of vague and inexplicable submarine phenomena'."

Of course, the interesting fact in all these observations is that the cause of the acoustic phenomenon *is always a mystery*; it cannot be traced to known physical causes. So that when we take them all into consideration with the Barisal Gun, the theory of the action of elemental spirits is strengthened, while that of physical action is much weakened. Only an Irish Echo could be expected to convert surf-beatings or slumping river banks into the sound of "a thousand Æolian harps," or that of "a humming similar to that which a locomotive sometimes makes when blowing off steam." And not even the best echo ever heard by Lady Wilde, Douglas Hyde, or my friend William Yeats, could climb over a hill a thousand feet high, on a clear sunshiny day!

One unanimous conclusion of the Asiatic Society's Committee it is hard to understand: they think, as above stated, that the 'guns' may be attributed to the atmosphere "being highly charged with moisture, and the comparatively calm weather which occurs at such times." But is it not true that reports of gun-fire are sharp and clear under a perfectly clear sky, but indistinct, and attended by a long-continued roll like thunder, when the sky is cloudy? And is not the rumble of thunder due to reflection from the clouds? ~~And is not the rumble of thunder due to reflection from the clouds?~~ Mahomedan, since the Barisal Guns are not rumbling noises, but distinct ~~by~~ ^{like} ~~the~~ ^{as} of cannon, what physical basis is there for the acoustic theory the Committee have put forth? It is affirmed as a scientific fact that during a shower of rain or snow sounds are greatly deadened. If the soil of the Gangetic Delta between Barisal and the Bay of Bengal were hard, dry and of an uniform character, and rested upon a continuous stratum of rock, then we might more readily accept the theory that the 'guns' under discussion were explicable upon the theory of an echoing, or rather conduction, of the crash of surf-rollers upon the shore of the Bay. But the fact being that the whole vast plain is a deposit of alluvium of great depth, intersected by a network of rivers and rivulets zig-zagging about in every variety of curve, and leaving nowhere even a straight water-course or offering a foot of resonant hard dry ground, that supposition seems in conflict with the known basis of acoustical science. Sir David Brewster tells us, and all other experimentalists confirm him in saying it, that the difference in the audibility of sounds that pass over homogeneous and over mixed media is sometimes so remarkable as to astonish those who witness it. The insuperable difficulty in accepting the theory of echo in this case is that it does not fit in with the facts,—atmospheric, geographical or geological. The breaking of surf on a shore is a fixed phenomenon, sure to recur with every repetition of the same conditions of weather in the Bay. If therefore, the 'guns' heard at so many widely-separated points in the Delta, were due to the echo of the surf-booming transmitted between

the banks of the many mouths of the Ganges, *they should always be heard at the same places when there was heavy weather at the head of the Bay*; ; and, as the surf-beating lasts as long as the stormy weather, there should be an unbroken succession of 'guns' heard throughout that spell of weather. But this is not the case: quite the contrary; a single 'gun' or a series of a half dozen, more or less, may be heard at Barisál or any other given place, on one or more days in a certain year, and *not again throughout the whole twelvemonth*; or they may be heard somewhere else and not there at all that year, though they had been in the previous one, or may be in the one following. Nature does not indulge in such vagaries. And what is a very strange and suspicious circumstance, the 'guns' may be heard by one person and not by another a few yards off! Does this not go rather to support the hypothesis that the reports of the mysterious artillery are of an elemental spiritual origin, sometimes reaching the inner auditory sense of an individual who is momentarily sensitive to akasic vibrations, and then heard only by him? If not, then where is the fresh physical theory which will not break down under even so imperfectly close a study as we have given to the several tentative hypotheses recorded by the Asiatic Society of Bengal? The Committee place most value upon the report of Mr. Manson, an official who has lived many years in this Delta and heard the guns in August-October, 1875, in the Nokhali District in 1878-79, in the coldweather season, and at Barisál in 1876, in the latter part of October. Mr. Manson favours the theory that they are echoes of masses of river-bank tumbling into the water or due to other local sound-producing causes. But the objection is, as above, that the 'guns' come sporadically, in all times of the year, and regularly, never so as to be expected, nor invariably when masses of the river-banks erode—"as usually happens when the ebb is running out." The tabulated digest of returns from fifteen observations given in the Committee's Report, shows that the 'guns' were heard 5 times during the ebb-tide, 6 times during the flood, 3 times at high tide, and once at half tide. There appears, then, to be no necessary connection between the 'guns' and an ebbing tide—when the caving of the banks is most common. And so it is but too evident that I was strictly within bounds in saying at the commencement of my present article that, despite the Asiatic Society's best efforts, the mystery of the weird Barisál Guns is as unsolved as it was before this research was begun, and as it has been within the three or four centuries that have slipped by since our present local traditions took their date.

Having thus exhausted the subject on its physical side, I shall in a third and closing chapter discuss the subject in its relations with occult dynamics.

H. S. O.

KOSMIC MIND.

"Whatsoever quits the *Laya* (homogeneous) state, becomes active conscious life. Individual consciousness emanates from, and returns into absolute consciousness, which is eternal motion." (*Esoteric Axioma*.)

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and divine, and upon that account must necessarily be eternal."—*Cicero*.

EDISON'S conception of matter was quoted in our March editorial article. The great American electrician is reported by Mr. G. Parsons Lathrop in *Harper's Magazine* as giving out his personal belief about the atoms being "possessed by a certain amount of intelligence," and shown indulging in other reveries of this kind. For this flight of fancy the February *Review of Reviews* takes the inventor of the phonograph to task and critically remarks that "Edison is much given to dreaming", his "scientific imagination" being constantly at work.

Would to goodness the men of science exercised their "scientific imagination" a little more and their dogmatic and cold negations a little less. Dreams differ. In that strange state of being which, as Byron has it, puts us in a position "with seal'd eyes to see," one often perceives more real facts than when awake. Imagination is, again, one of the strongest elements in human nature, or, in the words of Dugald Stewart, it "is the great spring of human activity, and the principal source of human improvement. . . . Destroy the faculty, and the condition of men will become as stationary as that of brutes." It is the best guide of our blind senses, without which the latter could never lead us beyond matter and its illusions. The comedians' discoveries of modern science are due to the imaginative faculty of the discoverers. But when has anything new been postulated, when a theory clashing with, and contradicting a comfortably settled predecessor without orthodox science first sitting on it, and trying to crush it out of existence? Harvey was also regarded at first as a "dreamer" and a madman to boot. Finally, the whole of modern science is formed of "working hypotheses," the fruits of "scientific imagination" as Mr. Tyndall felicitously called it.

Is it, then, because consciousness in every universal atom and the possibility of a complete control over the cells and atoms of his body by man, have not been honored so far with the *imprimatur* of the Popes of exact science, that the idea is to be dismissed as a dream? Occultism gives the same teaching. Occultism tells us that every atom, like the monad of Leibnitz, is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory therefore, experience and discriminative powers. The idea of Universal Life, composed of individual atomic lives, is one of the oldest teachings of esoteric philosophy, and the very modern hypothesis of modern science, that of *crystalline life*, is the first ray from the ancient luminary of knowledge that has reached our scholars. If plants can be shown to have nerves and sensations and instinct (but another word for consciousness), why not allow the same in the cells of the human body? Science divides matter into organic and inorganic bodies, only because it rejects the idea of *absolute*

life and a life-principle as an entity: otherwise it would be the first to see that *absolute life* cannot produce even a geometrical point, or an atom inorganic in its essence. But Occultism, you see, "teaches mysteries" they say; and mystery is *the negation of common sense*, just as again metaphysics is but a kind of poetry, according to Mr. Tyndall. There is no such thing for science as mystery; and, therefore, as a Life-Principle is, and must remain, for the intellects of our civilized races for ever a mystery *on physical lines*—they who deal in this question have to be of necessity either fools or knaves.

Dixit. Nevertheless, we may repeat with a French preacher: "Mystery is the fatality of science." Official science is surrounded on every side and hedged in by unapproachable, for ever impenetrable mysteries. And why? Simply because physical science is self-doomed to a squirrel-like progress around a wheel of matter limited by our five senses. And though it is as confessedly ignorant of the formation of matter, as of the generation of a simple cell; though it is as powerless to explain what is this, that, or the other, it will yet, dogmatize and insist on what life, matter and the rest are not. It comes to this: the words of Father Felix, addressed fifty years ago to the French academicians, have nearly become immortal as a truism: "Gentlemen," he said, "you throw into our teeth the reproach that we teach mysteries. But imagine whatever science you will; follow the magnificent sweep of its deductions . . . and when you arrive at its parent source, you come face to face with the unknown!"

Now, to lay at rest once for all in the minds of ~~the~~ ^{these} this vexed question, we intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal—thus justifying Edison's "dreams." But before we do this, we mean also to show that though many a man of science is soaked through and through with such belief, very few are brave enough to openly admit it, as the late Dr. Pirogoff of St. Petersburg has done in his posthumous *Memoirs*. Indeed that great surgeon and pathologist raised by their publication quite a howl of indignation among his colleagues. How then? the public asked. He, Dr. Pirogoff, whom we regarded as almost the embodiment of European learning, believing in the superstitions of crazy alchemists? He, who, in the words of a contemporary—

"was the very incarnation of exact science and methods of thought; who, had dissected hundreds and thousands of human organs, making himself thus acquainted with all the mysteries of surgery and anatomy as we are with our familiar furniture; the savant for whom physiology had no secrets, and who, above all men, was one of whom Voltaire might have ironically asked whether he had not found immortal soul between the bladder and the blind gut,—that same Pirogoff is found after his death devoting whole chapters in his literary Will to the scientific demonstration. . . ."

—of what? Why, of the existence in every organism of a *distinct* "VITAL FORCE," independent of any physical or chemical process. Like Liebig he accepted the derided and tabooed homogeneity of nature—a Life-Principle, and that persecuted and hapless teleology, or the science of the final causes of things, which is as philosophical as it is *unscientific*, if we have to believe imperial and royal

academies. His unpardonable sin in the eyes of dogmatic modern science, however, was this : 'The great anatomist and surgeon had the "hardihood" of declaring in his *Memoirs*, that :—

"We have no cause to reject the possibility of the existence of organisms endowed with such properties that would impart to them—the *direct embodiment of the universal mind*—a perfection inaccessible to our own (human) mind. . . . Because, we have no right to maintain that man is the last expression of the divine creative thought," (*Novoye Vremya* of 1887.)

Such are the chief features of the heresy of one who ranked high among the men of exact science of this age. His *Memoirs* show plainly that not only he believed in a universal deity, divine Ideation, or the Hermetic "Thought divine," in a Vital Principle, but taught all this, and tried to demonstrate it scientifically. Thus he argues that Universal Mind needs no physico-chemical, or mechanical brain as an organ of transmission. He even goes so far as to admit it in these suggestive words :—

"Our reason must accept *in all necessity* an infinite and eternal Mind which rules and governs the ocean of life. . . . *Thought and creative ideation, in full agreement with the laws of unity and causation, manifest themselves plainly enough in universal life without the participation of brain-slush.* . . . Directing the forces and elements toward the formation of organisms, this organizing life-principle becomes *self-sentient, self-conscious, racial or individual.* Substance, ruled and directed by the life-principle, is organised according to a general defined plan into certain types. . . ."

He explains this belief by confessing that never, during his long life so full of study, observation, and experiments, could he "acquire the conviction, that our brain could be the only organ of the ^{idea} when a te whole universe; that everything in this world, save that org^{and} should be unconditioned and senseless, and that human thought alone should impart to the universe a meaning and a reasonable harmony in its integrity."

And he adds *apropos* of Moleschott's materialism :—

"Howsoever much fish and peas I may eat, never shall I consent to give away my *Ego* into durance vile of a product casually extracted by modern *alchemy* from the urine. If, in our conceptions of the Universe, it be our fate to fall into illusions, then my 'illusion' has, at least, the advantage of being very consoling. For, it shows to me an intelligent Universe and the activity of Forces working in it harmoniously and intelligently; and that my 'I' is not the product of chemical and histological elements, but an *embodiment of a common universal Mind.* The latter, I sense and represent to myself as acting in free will and consciousness in accordance with the same laws which are traced for the guidance of my own mind, but only exempt from that restraint which trammels our human conscious individuality."

For, as remarks elsewhere this great and philosophic man of Science :—

"*The limitless and the eternal, is not only a postulate of our mind and reason, but also a gigantic fact, in itself.* What would become of our ethical or moral principle were not the everlasting and integral truth to serve it as a foundation!"

The above selections, translated *verbatim* from the confessions of one who was during his long life a star of the first magnitude in the fields of pathology and surgery, show him imbued and soaked through with the philosophy of a reasoned and scientific mysticism. In reading the *Memoirs* of that man of scientific fame, we feel proud

to find him accepting, almost wholesale, the fundamental doctrines and beliefs of Theosophy. With such an exceptionally scientific mind in the ranks of mystics, the idiotic grins, the cheap satires and flings at our great Philosophy by some European and American "Freethinkers," become almost a compliment. More than ever do their protests appear to us like the frightened discordant cry of the night owl hurrying to hide in its dark ruins before the light of the morning Sun.

The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day, when a full recognition of a universally diffused mind will be an accomplished fact—is not far off. It is *only* a question of time.

For, notwithstanding the boast of physiology, that the aim of its researches is only the summing up of every vital function in order to bring them into a definite order by showing their mutual relations to and connection with the laws of, physics and chemistry, hence, in their final form, with mechanical laws—we fear there is a good deal of contradiction between the confessed object and the speculations of some of the best of our modern physiologists, while few of them would dare to return as openly as did Dr. Pirogoff to the exploded superstition of *vitalism* and the severely exiled life-principle, the *principium vite* of Paracelsus—yet physiology stands sorely perplexed in the face of its ablest representatives before certain facts. Unfortunately for us, this age of ours is not conducive to the development of moral courage. The time for most to act on the noble idea of "*principia, non homines*" has not yet come. And yet there are exceptions to the general rule, and physiology—whose destiny it is to become the hand-maiden of Occult truths—has not let the latter remain without their witness. There are those who are already stoutly protesting against certain hitherto favorite propositions. For instance, some physiologists are already denying that it is the forces and substances, of so-called "inanimate" nature, which are acting exclusively in living beings. For, as they well argue:—

"The fact that we reject the interference of other forces in living things, depends entirely on the limitations of our senses. We use indeed, the same organs for our observations of both animate and inanimate nature; and these organs can receive manifestations of only a limited realm of motion. Vibrations passed along the fibres of our optic nerves to the brain, reach our perceptions through our consciousness as sensations of light and color; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions."

Such are the teachings of physical Science, and such were in their roughest outlines those of occultism, æons and milleniums back. The difference, however, and most vital distinction between the two teachings, is this: official science sees in motion simply a blind, unreasoning force or law; Occultism tracing motion to its origin identifies it with the Universal Deity, and calls this eternal ceaseless motion—the "Great Breath."

Vide "Secret Doctrine," Vol. i, pp. 2 and 3.

Nevertheless, however limited the conception of modern Science about the said Force, still it is suggestive enough to have forced the following remark from a great Scientist, the present Professor of Physiology at the University of Basel, who speaks like an Occultist* :—

"It would be folly in us to expect to be ever able to discover, with the assistance only of our external senses, in animate nature that *something* which we are unable to find in the inanimate."

And forthwith the lecturer adds that man being endowed "in addition to his physical senses with an *inner sense*," a perception which gives him the possibility of observing the states and phenomena of his own consciousness, "he has to use *that* in dealing with animate nature"—a profession of faith verging suspiciously on the borders of Occultism. He denies, moreover, the assumption, that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and fortifies his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension. According to him, that only is connected with our conception of space which has reached our consciousness through sight, touch, and the muscular sense, while all the other senses, all the *affects*, tendencies, as all the interminable series of representations, have no extension in space but only in time.

Thus he asks :—

"Where then is there room in this for a mechanical theory? Objectors might argue that this is so only in appearance, while in reality all these have a *being* of their own. But such an argument would be entirely erroneous. Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch. With regard, however, to the realm of our *inner* senses even that supposed foundation loses its force and there is no ground for admitting it."

The winding-up argument of the lecturer is most interesting to Theosophists. Says this physiologist of the modern school of materialism,

"Thus, a deeper and more direct acquaintance with our *inner nature* unveils to us a world *entirely unlike the world represented to us by our external senses*, and reveals the most heterogeneous faculties, shows objects having nought to do with spatial extension, and phenomena absolutely disconnected with those that fall under mechanical laws."

Hitherto the opponents of vitalism and "life-principle", as well as the followers of mechanical theory of life, based their views on the supposed fact that, as physiology was progressing forward its students succeeded more and more in connecting its functions with the laws of *blind matter*. All those manifestations that used to be attributed to a "mystical life force", they said, may be brought now under physical and chemical laws. And they were, and still are loudly clamouring for the recognition of the fact that it is only a question of time when it will be triumphantly demonstrated that the whole vital process, in its grand totality, represents nothing more mysterious than a very complicated phenomenon of motion, exclusively governed by the forces of inanimate nature.

* From a paper read by him some time ago at a public lecture.

But here we have a professor of physiology who asserts that the history of physiology proves, unfortunately for them, quite the contrary; and he pronounces these ominous words :—

"I maintain that the more our experiments and observations are exact and many sided, the deeper we penetrate into facts, the more we try to fathom and speculate on the phenomena of life, the more we acquire the conviction that even those phenomena that we had hoped to be already able to explain by physical and chemical laws, are in reality unfathomable. They are vastly more complicated, in fact; and as we stand at present, they will not yield to any mechanical explanation."

This is a terrible blow at the puffed-up bladder known as Materialism, which is as empty as it is dilated. A Judas, in the camp of the apostles of negation—the "animalists"! But the Basel professor is no solitary exception, as we have just shown; and there are several physiologists who are of his way of thinking, indeed some of them going so far as to almost accept *free-will* and *consciousness*, in the simplest monadic protoplasms!

One discovery after the other tends in this direction. The works of some German physiologists are especially interesting with regard to cases of consciousness and positive discrimination—one is almost inclined to say *thought*—in the *amœbas*. Now the *amœbas* or animalculæ are, as all know, microscopical protoplasms—as the *Vampyrello Spirogyra* for instance, a most simple elementary cell, a protoplasmic drop, formless and almost structureless. And yet it shows in its behaviour something for which zoologists, if they do not call it mind and power of reasoning, will have to find some other qualitative, and coin a new term. For see what Cienkowsky says of it.*

Speaking of this microscopical, bare, reddish cell he describes the way in which it hunts for and finds among a number of other aquatic plants one called *spirogyra*, rejecting every other food. Examining its peregrinations under a powerful microscope, he found it where moved by hunger, first projecting its pseudopodiæ (false feet) by the help of which it crawls. Then it commences moving about until among a great variety of plants it comes across a *spirogyra*, after which it proceeds toward the cellulated portion of one of the cells of the latter, and placing itself on it, it bursts the tissue, sucks the contents of one cell and then passes on to another, repeating the same process. This naturalist never saw it take any other food, and it never touched any of the numerous plants placed by Cienkowsky in its way. Mentioning another *amœba*—the *colpadella pugnax*—he says that he found it showing the same predilection for the *chlamydomonas* on which it feeds exclusively, "having made a puncture in the body of the *chlamydomonas* it sucks its chlorophyll and then goes away," he writes, adding these significant words: "Their way of acting of these monads during their search for and reception of food, is so amazing that one is almost inclined to see in them consciously acting beings!"

Not less suggestive are the observations of The. W. Engelmann (*Beitrage zur Physiologie des Protoplasma*), on the *Orcella*, another unicellular organism only a trifle more complex than the *Vampyrella*.

* L. Cienkowsky. See his work *Beitrage zur Kenntnis der Monaden*, Archiv f. mikroskop. Anatomie.

He shows them in a drop of water under a microscope on a piece of glass, lying so to speak, on their backs, i. e., on their convex side, so that the *pseudopodia* projected from the edge of the shell find no hold in space and leave the amœba helpless. Under these circumstances the following curious fact is observed. Under the very edge of one of the sides of the protoplasm gas-bubbles begin immediately to form, which making that side lighter, allow it to be raised, bringing at the same time the opposite side of the creature in contact with the glass, thus furnishing its *pseudo* or false feet means to get hold of the surface and thereby turning over its body to raise itself on all its *pseudopodia*. After this, the amœba proceeds to suck back into itself the gas-bubbles and begins to move. If a like drop of water is placed on the lower extremity of the glass, then, following the law of gravity the amœba will find themselves at first at the lower end of the drop of water. Failing to find there a point of support, they proceed to generate large bubbles of gas, when, becoming lighter than the water, they are raised up to the surface of the drop.

In the words of Engelmann :—

"If having reached the surface of the glass they find no more support for their feet than before, forthwith one sees the gas-globules diminishing on one side and increasing in size and number on the other, or both, until the creatures touch with the edge of their shell the surface of the glass, and are enabled to turn over. No sooner is this done than the gas-globules disappear and the *Arcella* begin crawling. Detach them carefully by means of a fine needle from the surface of the glass and thus bring them down once more to the lower surface of the drop of water; and forthwith they will repeat the same process, varying its details according to necessity and devising new means to attain their desired aim. Try as much as you will to place them in uncomfortable positions, and they find means to extricate themselves from them, each time, by one device or the other; and no sooner have they succeeded than the gas-bubbles disappear! It is impossible not to admit that such facts as these point to the presence of some *PSYCHIC process in the protoplasm*.*

Among hundreds of accusations against Asiatic nations of degrading *superstitions*, based on "crass ignorance," there exist no more serious denunciation than that which charges and convicts them of personifying and *even deifying* the chief organs of, and in, the human body. Indeed, do not we hear these "benighted fools" of Hindus speaking of the small-pox as a goddess—thus personifying the microbes of the variolic virus? Do we not read about *Tantrikas*, a sect of mystics, giving proper names to *livers*, cells and arteries, connecting and identifying various parts of the body with deities, endowing functions and physiological processes with intelligence, and what not? The *vertebræ*, fibres, ganglia, the cord, etc., of the spinal column; the heart, its four chambers, auricle and ventricle, valves and the rest; stomach, liver, lungs and spleen; everything has its special deific name, is believed to *act consciously* and to act under the potent will of the *Yogi*, whose head and heart are the seats of *Brahma* and the various parts of whose body are all the pleasure grounds of this or another deity!

This is indeed *ignorance*. Especially when we think that the said organs, and the whole body of man are composed of cells, and these cells are now being recognised as individual organisms and—

* Loc. cit. Pflüger's Archiv. Bk. II. S. 387.

quien sabe—will come perhaps to be recognised some day as an independent race of thinkers inhabiting the globe, called man! It really looks like it. For was it not hitherto believed that all the phenomena of assimilation and sucking in of food by the intestinal canal, could be explained by the laws of diffusion and endosmosis? And now, alas, physiologists have come to learn that the action of the intestinal canal during the act of resorbing, is not identical with the action of the non-living membrane in the dialyser. It is now well demonstrated that—

“this wall is covered with epithelium cells, each of which is an organism *per se*, a living being, and with very complex functions. We know further, that such a cell assimilates food—by means of active contractions of its protoplasmic body—in a manner as mysterious as that which we notice in the independent amoeba and animalcules. We can observe on the intestinal epithelium of the cold-blooded animals how these cells project shoots—*pseudopodix*—out of their contractive, bare, protoplasmic bodies—which *pseudopodix* or false feet, fish out of the food drops of fat, suck them into their protoplasm and send it further, toward the lymph-duct. . . . The lymphatic cells issuing from the nests of the adipose tissue, and squeezing themselves through the epithelion cells up to the surface of the intestines, absorb therein the drops of fat and loaded with their prey, travel homeward to the lymphatic canals. So long as this active work of the cells remained unknown to us, the fact that while the globules of fat penetrated through the walls of the intestines into lymphatic channels, the smallest of pigmental grains introduced into the intestines did not do so,—remained unexplained. But to-day we know, that this faculty of selecting their special food—of assimilating the useful and rejecting the useless and the harmful—is common to all the unicellular organisms.”*

And the lecturer queries why, if this *discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic drops,—why it should not exist also in the epithelion cells of our intestinal canal. Indeed, if the *Vampyrella* recognises its much beloved *Spirogyra*, among hundreds of other plants, as shown above, why should not the epithelion cell *sense, choose and select* its favourite drop of fat from a pigmental grain? But we will be told that “sensing, choosing, and selecting” pertains only to reasoning beings, at least to the *instinct* of more structural animals than is the protoplasmic cell outside or inside man. Agreed; but as we translate from the lecture of a learned physiologist and the works of other learned naturalists, we can only say, that these learned gentlemen must know what they are talking about; though they are probably ignorant of the fact that their *scientific* prose is but one degree removed from the *ignorant, superstitious*, but rather poetical “twaddle” of the Hindu Yogis and Tantrikas.

Anyhow, our Professor of Physiology falls foul of the materialistic theories of diffusion and endosmosis. Armed with the facts of the evident discrimination and a *mind* in the cells, he demonstrates by numerous instances the fallacy of trying to explain certain physiological processes by mechanical theories; such for instance as the passing of sugar from the liver (where it is transformed into glucose) into the blood. Physiologists find great difficulty in explaining this process, and regard it as an impossibility

* From the paper read by the Professor of Physiology at the University of Basel, previously quoted.

to bring it under the endosmotic laws. In all probability the lymphatic cells play just as active a part during the absorption of alimentary substances dissolved in water, as the peptics do, a process well demonstrated by F. Hofmeister.*

Generally speaking, poor convenient endosmosis is dethroned and exiled from among the active functionaries of the human body as a useless sinecurist. It has lost its voice in the matter of glands and other agents of secretion, in the action of which the same epithelial cells have replaced it. The mysterious faculties of selection, of extracting from the blood one kind of substance and rejecting another, of transforming the former by means of decomposition and synthesis, of directing some of the products into passages which will throw them out of the body and redirecting others into the lymphatic and blood vessels—such is the work of the cells. “It is evident that in all this there is not the slightest hint at diffusion or endosmosis”, says the Basel physiologist. “It becomes entirely useless to try and explain these phenomena by chemical laws.”

But perhaps physiology is luckier in some other department? Failing in the laws of alimentation, it may have found some consolation for its mechanical theories in the question of the activity of muscles and nerves, which it sought to explain by electric laws? Alas, save in a few fishes—in no other living organisms, least of all in the human body, could it find any possibility of pointing out electric currents as the chief ruling agency. Electrobiology on the lines of pure dynamic electricity has egregiously failed. Ignorant of “Fohat,” no electrical currents suffice to explain to it either ^{the} ~~the~~ ^{nerve} ~~nerve~~ or nervous activity!

But there is such a thing as the physiology of external sensations. Here we are no longer on *terra incognita*, and all such phenomena have already found purely physical explanations. No doubt, there is the phenomenon of sight, the eye with its optical apparatus, its camera obscura. But the fact of the sameness of the reproduction of things in the eye, according to the same laws of refraction as on the plate of a photographic machine, is *no vital phenomenon*. The same may be reproduced on a dead eye. The phenomenon of life consists in the evolution and development of the eye itself. How is this marvellous and complicated work produced? To this Physiology replies, “We do not know,” for, toward the solution of this great problem—

“Physiology has not yet made one single step. True, we can follow the sequence of the stages of the development and formation of the eye, but *why* it is so and *what* is the causal connection, we have absolutely no idea. The second vital phenomenon of the eye is its accommodating activity. And here we are again face to face with the functions of nerves and muscles—our old insolvable riddles. The same may be said of all the organs of sense. The same also relates to other departments of physiology. We had hoped to explain the phenomena of the circulation of the blood by the laws of hydrostatics or hydrodynamics. Of course the blood moves in accordance with the hydrodynamical laws; but its relation to them remain utterly *passive*. As to the active functions of the heart and the muscles of its vessels, no one, so far, as ever been able to explain them by physical laws,

* Untersuchungen über Resorption u. Assimilation der Nährstoffe (Archiv f. Experimentelle Pathologie und Pharmakologie, Bk. XIX, 1885).

The underlined words in the concluding portion of the able Professor's lecture are worthy of an Occultist. Indeed, he *seems* to be repeating an aphorism from the "Elementary Instructions" of the Esoteric physiology of practical occultism :—

"The riddle of life* is found in the active functions of a living organism, the real perception of which activity we can get only through observation, and not owing to our external senses; by observations on our will, so far as it penetrates our consciousness, thus revealing itself to our inner sense. Therefore, when the same phenomenon acts only on our external senses, we recognize it no longer. We see everything that takes place around and near the phenomenon of motion, but the essence of that phenomenon we do not see at all, because we lack for it a special organ of receptivity. We can accept that *esse* in a mere hypothetical way, and do so, in fact, when we speak of 'active functions'. Thus does every physiologist, for he cannot go on without such hypothesis; and this is a first experiment of a *psychological explanation* of all vital phenomena. . . . And if it is demonstrated to us that we are unable with the help only of physics and chemistry to explain the phenomena of life, what may we expect from other adjuncts of physiology, from the sciences of morphology, anatomy, and histology? I maintain that these can never help us to unriddle the problem of any of the mysterious phenomena of life. For after we have succeeded with the help of scalpel and microscope in dividing the organisms into their most elementary compounds, and reached the simplest of cells, it is just here that we find ourselves face to face with the greatest problem of all. The simplest monad, a microscopical point of protoplasm, formless and structureless, exhibits yet all the essential vital functions, alimentation, growth, breeding, motion, feeling and sensuous perception, and even such functions which replace 'consciousness'—the soul of the higher animals!"

The problem—for materialism—is a terrible one, indeed! Shall our cells, and infinitesimal monads in nature, do for us that which the arguments of the greatest Pantheistic philosophers have hitherto failed to do? Let us hope so. And if they do, then the "superstitious and ignorant" Eastern Yogis, and even their exoteric followers, will find themselves vindicated. For we hear from the same physiologist that :—

A large number of poisons are prevented by the epithelial cells from penetrating into lymphatic spaces, though we know that they are easily decomposed in the abdominal and intestinal juices. More than this. Physiology is aware that by injecting these poisons directly into the blood, they will separate from, and reappear through the intestinal walls, and that in this process the *lymphatic cells* take a most active part."

If the reader turns to Webster's *Dictionary*, he will find therein a curious explanation of the words "lymphatic" and "lymph". Etymologists think that the Latin word *lymph*a is derived from the Greek *nymph*e, "a nymph or inferior goddess", they say. "The Muses were sometimes called *nymphs* by the poets." Hence (according to Webster) all persons in a state of rapture, as seers, poets, madmen, etc., were said to be caught by the nymphs.

The Goddess of Moisture (the Greek and Latin *nymph* or *lymph*, then) is fabled in India as being born from the pores of one of the gods, whether the Ocean God, Varuna, or a minor "river god" is

* "Life and activity are but the two different names for the same idea, or, what is still more correct, they are two words with which the men of science connect no definite idea whatever. Nevertheless, and perhaps just for that, they are obliged to use them, for they contain the point of contact between the most difficult problems, over which, in fact, the greatest thinkers of the materialistic school have ever tripped."

left to the particular sect and fancy of the believers. But the main question is, that the ancient Greeks and Latins are thus admittedly known to have shared in the same "superstitions" as the Hindus. This superstition is shown in their maintaining to this day that every atom of matter in the four (or five) Elements is an emanation from an inferior god or goddess, himself or herself an earlier emanation from a superior deity; and, moreover, that each of these atoms—being *Brahmâ*, one of whose names is *Anu*, or atom—no sooner is it emanated than it *becomes endowed with consciousness*, each of its kind, and free-will, acting within the limits of law. Now, he who knows that the *kosmic trimuti* (trinity) composed of *Brahma*, the Creator; *Vishnu*, the Preserver; and *Siva*, the Destroyer, is a most magnificent and scientific symbol of the *material Universe* and its gradual evolution; and who finds a proof of this, in the etymology of the names of these deities *plus the doctrines of *Gupta Vidya*, or esoteric knowledge—knows also how to correctly understand this "superstition." The five fundamental titles of *Vishnu*—added to that of *Anu* (atom,) common to all the trimurtic personages—which are, *Bhutatman*, one with the created or emanated materials of the world; *Pradhānatman*, "one with the senses"; *Paramatman*, "Supreme Soul", and *Atman*, Kosmic Soul, or the Universal Mind—show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom and giving it a distinct name of a god or a goddess. Place their Pantheon composed of 30 crores (or 300 millions) of deities within the macrocosm (the Universe), or inside the microcosm (man), and the number will not be found overrated, but the reverse, since they relate to the atoms, ~~cells~~, and molecules of everything living.

This, no doubt, is too poetical and abstruse for our generation, but it seems decidedly as scientific, if not more so, than the teachings derived from the latest discoveries of Physiology and Natural History.

H. P. BLAVATSKY.

* *Brahmâ* comes from the root *brih*, to "expand," to "scatter;" *Vishnu*, from the root *vis* or *vish* (phonetically) "to enter into," "to pervade"—the universe, of matter. As to *Siva*—the patron of the Yogis,—the etymology of his name would remain *incomprehensible to the casual reader*.

STRIKING HOME.

CHAPTER I. MY FATHER.

“OH, father! How weary you look!” “Yes, Ella, I feel well-nigh worn out. All my hopes are now utterly dashed to pieces!”

He had returned from one of his almost daily errands to the City. I led him to the couch by the window, where he could look on the sun-bathed greenery, he loved so well, and he sank down on the pillows with the heavy, springless motion of extreme exhaustion. Watching him, as he lay there before me, breathing so laboriously, that every now and then, he had to raise himself with my assistance to obtain momentary relief, a feeling of the deepest anxiety came over me, such as I had never known before.

His nervous organization had always shown so much latent strength in resisting successfully the ever increasing weight of overwhelming care, that my firm reliance on the wonderful elasticity of his constitution had never deserted me. And now, the deep lines on his poor wan face, his contracted brow, his pale and pinched look, all brought me to the verge of realizing an awful impending danger, and sent an icy tremor through my veins. How sadly he was changed, from the joyous, active, energetic man, as I had seen him, when only four years ago, we had started on our wanderings! I let my mind run back, and all the happy as well as sad incidents rolled past before my inner eye.

My father had called me back from school, when my education was barely finished, but he declared he could not do any longer without me. My mother having died during my infancy, I was sent to Baltimore at the age of ten and only saw my father three or four times a year, when his business engagements brought him to the Eastern States. Yet these short and happy visits prevented any feeling of estrangement from arising, for his warm loving nature and excessive devotion to me, found expression at every turn, in every trifle.

As he had never troubled me with his private matters, I was considerably surprised, when joining him at St. Paul, to find his arrangements all in a state of transition, not to say confusion.

Owner of a fairly remunerative business, he had always given me the impression of being a prosperous man, but now I found that for some years past his profits had gradually diminished to a very small sum, which evidently would even see a lower ebb, if things were allowed to go on in the same way. There was no mystery whatever in the matter, as he himself clearly explained to me the cause.

All his life he had been fond of scientific pursuits, and of mechanical contrivances. At first he indulged this fancy as a means of relaxation after business hours, soon to find that it took a greater hold on him as his knowledge and interest grew apace with his experience. The turning point, however, was reached when he invented an electric lamp, which by its simplicity, durability, and cheapness, appeared to him destined to drive every other rival out of the field. So completely was he absorbed by his invention and its practical possibilities, that devoting all

his time to the final improvement of his pet scheme, he found as a natural consequence, his business sink into a state of inanition and disorganization. It was a lucky chance that, influenced by his own leanings and guided by my advice he escaped complete ruin by realizing, before it was too late, his remaining stock of goods at so fair a price, that he was in a position to enter on his new venture with a round sum at his banker's.

His sanguine temperament raised his hopes to the highest pitch, and his dreams of great wealth would have been pitiable by their overpowering persistency, had greed alone been their acting motive. But all his golden visions centred in the strongest and most devoted love for me, whose happiness was going to be secured in every direction, by this treasure within his easy grasp.

In the meantime, however, we both had to work steadily for the attainment of the aim. Acting as his amanuensis, although he dignified me by calling me his business partner, I somewhat diffidently entered upon my new duties, which were not altogether so easy or pleasant as a girl fresh from school could have desired. Not only was excessive accuracy demanded of me in copying out letters and circulars, but writing under his dictation I found myself too slow and unable to follow the very rapid utterances, which his nervous temperament had turned into an uncontrollable habit. Feeling my own deficiency keenly, I persuaded him to let me try a type-writing machine, at that time a very recent invention; and to my great joy as well as to his equal satisfaction, after a short apprenticeship I felt myself fully competent to accomplish my work. All preliminary preparations for our campaign being fairly settled, we contemplated a tour through the country for the object of personally introducing the invention to capitalists at the great centres of population, and soon started on our venturesome enterprise.

I do not remember a happier time than when we set out on our journey. We were more like a pair of lovers than father and daughter: we were such perfect companions, who found no pleasure and interest apart from each other and who never dream that such a blissful state could be overshadowed by threatening clouds.

California, the first stage of our pilgrimage, appeared to us a lovely paradise; so full of nature's beauty, so deliciously novel in most of its features, so teeming with life and enterprise, so exhilarating in its climate, which seemed to heighten inexpressibly the pleasure of one's existence. In the delights of intercourse with kind and true friends, the precious time slipped away unheeded, until stern reality, knocking somewhat loudly at the door of duty, bade us move on in search of success for the main object we had in view.

Alas! that first experience of disappointment of which we made so light at the time, was fated to repeat itself month after month and by degrees assumed the proportions of the oppressive burden which now weighed so heavily on my poor father.

After trying our fortune in vain in all the large cities of the United States, and being more or less politely shown the door by

all the influential men we called on, my father made up his mind to go to London as a last cast of the die. The venture was precarious in the highest degree, but seemed to him his only remaining chance. We were living, from hand to mouth on our capital, which had in spite of all my economic endeavours diminished so rapidly that we could not shut our eyes to the alarming future, and my father fully realized the extent of our critical situation. Though suffering from frequent attacks of despondency in which the moments of self-accusation were by far the most exquisitely painful trials I had to experience, his mind was singularly elastic and the peculiar buoyancy so characteristic of the inventor, would generally come to his relief in a manner so marked, that for a time he would spurn all idea of failure, or of ever reverting to a sober method of business.

But even had he not been carried away by these deceptive hopes, I am convinced that the habits of unrest he had contracted during our nomadic life, together with a general lowering of his vital powers, would ever have stood in his way of resuming any kind of steady work.

So London was reached at last ! Alas, its welcome to me was dismal enough ! Shut up in a small hotel in one of the back streets off the Strand, for we had to husband our resources with the utmost care, in a dingy, heavy atmosphere, unable to see more than a small square of leaden sky, with a disheartening gloom prevailing everywhere, and not a mortal soul to speak to during my father's long visits to the City, I felt so overcome by misery, that I thought I should die of melancholy, and of a constant longing for the clear skies and crisp air of our Western towns.

My father, ever loving and considerate, in spite of his increasing anxious preoccupation, quickly noticed my depression and we soon acted on the suggestion of a casual fellow-traveller, in seeking a temporary home in one of those pleasant suburbs of Southern London, where business men can still combine an easy access to the City with an abode offering some rural features, and a breath of country air.

The highroads radiating from London towards the different points of the compass may be compared to the main threads of a spider's web. In the widening wedge-shaped spaces they thus trace, a certain rustic look lingers on, which has entirely disappeared along the main arteries of traffic ; and though the ever-active and omnivorous builder is indefatigable in trying to wrest any remaining charms from all parts where easy communication with town opens a profitable field for speculation, there are still some delightful spots to be found, in which shady lanes alternate with fine estates and luxurious residences, where London merchants like to fix their enjoyable homes.

Our voyage of discovery began promisingly, when about five miles from town we left the highway, on seeing attractive clumps of splendid old elms overshadowing a road, bordered by park palings, and evidently leading towards a district containing some properties of good size. Branching off from the road just mentioned, a turning into a shady lane led us to a newly erected row of about twelve small houses. Of the ordinary suburban type, they

attracted our fancy by an air of rusticity and brightness about them. An enterprising builder had evidently planned this row to blossom eventually into a long street, that would swallow up the best part of the adjoining estate. But from some cause his designs had received a decided check, and the last house of the "terrace," as it was grandiloquently styled, stood almost hidden under the high red brick wall of a kitchen-garden, that for the present put a peremptory stop to all further encroachments. Opposite to the terrace, which faced the south, an ordinary old oak fence and some very fine trees beyond added considerably to the attractions of the situation. We soon found that lodgings could be had in one of the houses, whose worthy landlady completed our favourable impression. The reasonable terms were accepted with all the more promptitude as, to our somewhat anxious enquiries whether the house was free from noise, we learned that the only lodger was an old gentleman occupying the lower floor who was "as quiet as a mouse." But what hastened our decision more than any of the several advantages offered, was the delightful outlook that greeted us from the window of our future sitting-room.

A glorious stretch of field and wood opened before our town-weary eyes, with an almost overpowering effect. Simply to sit there and look for hours into that enchanted place seemed to me, after my recent experience, like gaining a glimpse of fairyland.

Nor was the first impression by any means weakened, when our few belongings had been transferred to our new abode. In every respect did we feel satisfied and exhilarated by our move. The landlady, Mrs. Watkins, proved not only thoroughly efficient, but also kind and sympathetic to me, during my many lonely hours.

But, above all, the charm I derived from gazing at the lovely place opposite our windows, remained as keenly fresh as ever, and when my father returned home after his long daily absences, we never grew weary of studying all the details of its manifold beauties and peaceful life.

The large grass-field dotted with fine shade trees in the part nearest to us, had been divided into a paddock, and a meadow-like expanse, which on its further side was bordered by an ornamental sheet of water. A thick belt of tall timber separated this part of the estate from the private grounds. Huge elms and heavy chestnuts intermingled with the more elegant planes and copper beeches; and there standing out boldly against the light foliage of bushy limes, we noticed with the delightful sensation of meeting an old friend, a fine specimen of sequoia, rearing its graceful dark steeple to a very respectable height, and reminding me so lovingly of my happy Californian days.

Rising gently beyond, extended one of those unrivalled English lawns, so fresh and velvety, that one felt almost inclined to believe in the assertion of the old college gardener at Oxford, who vowed that such perfection was only reached "because we rolls and mows 'em for a thousand years." Through the few openings of the trees, we could perceive the square red brick mansion, whose heavy but not displeasing lines, of the Georgian style of architecture, impressed us by its stateliness and solidity.

How serenely the life over there rolled on before our eyes ! In the paddock, an old horse, obviously privileged by long years of faithful services to end its days without further toil, wandered lazily to and fro, in search of some choice tuft of grass, in vivid contrast to a small pony, which scampered about in the wildest joy as soon as it was released from the shafts. Two proud swans, lording it over a tribe of Muscovy ducks, animated the clear pond, whilst the familiar whirring sound of the mowing-machine, made us guess its hidden movements beyond the thick foliage. Busy gardeners quietly at work in various directions, showed that incessant care an English owner takes such honest pride in seeing bestowed upon his property, and more especially on a Saturday after the general tidying and sweeping up, everywhere that trimness and neatness were visible, which only the trained English gardener seems to possess the requisite patience to attain.

On one side of the pond, we caught sight of a lawn-tennis ground and could watch the graceful or energetic players in their cool costumes, never tiring of their pet game.

In June, we saw scythes at work and soon covering the fields with heavy swathes in regular rows, to be followed a few days later by a picture of activity hardly equalled anywhere. It was a "school treat" which showed our wondering eyes what exuberance of life lies dormant, under the restricted movements of the poor imprisoned children of the London East-End, and how joyously it gushes forth in undreamt-of vigour, when the longed-for holiday at last comes round. This lively spectacle reminded us vividly of the mad delight of caged birds set free, and how well knowing how best to enjoy their never-forgotten liberty.

In stately contrast, we saw a few weeks later, a fashionable company assemble on the lawn and soon in all directions overflow the grounds. A charming effect was produced on the eye by the gay colouring of the company, that moved in groups through the numerous paths, or sat about in couples in cozy nooks, whilst the strains of distant music came gently floating towards us, completing the delightful fairy-like scene.

Our interest in the place never drooped, our admiration never flagged. On the contrary we came to look upon it with a feeling of part ownership, and during the few happy intervals granted to my father in the midst of his ever-increasing fits of despondency, he would talk in his old buoyant way, how the ultimate success of his patent would enable him to purchase this very place ; how it would give me station, friends, and all the happy surroundings that life could offer ! Poor, dear father ! All his golden dreams had no independent existence, and were now as ever, revolving in a circle of which my little insignificant self formed the ever active centre !

And yet how visionary and utterly deceptive all his expectations had proved ! For months I had seen him the prey of wild anxiety, alternating with periods of dreadful depression, the latter by far the most distressing for me to bear, as neither my loving words nor caresses had any power to soothe away those vehement self-reproaches, that weighed upon him like a curse.

In his loving way he had tried lately to keep all painful facts from me, yet I knew only too well as I looked at him lying before me suffering and exhausted, how his agonised mind was now reduced to despair by his last hope having been crushed for ever. Though he still withheld the awful truth from me, I was perfectly cognizant of the fact that misery and utter ruin, were staring us in the face. Fate, however, although it was not to be stayed, turned its blow into another form, differing only from the one that seemed so clearly marked out, by being in its nature beyond expression more cruel and overwhelming.

The next day, my father was too ill to rise from his bed. I found him highly feverish and in a state of excessive mental depression, while his breathing was so distressingly painful, that I could hardly bear to be with him. Mrs. Watkins recommended Dr. Henry, a young physician of good standing in the neighbourhood, whose timely arrival and prescription of strong doses of ether, revived for a time, my fast-ebbing hope. However, the respite was of short duration for, a few hours later, paralysis of the heart's action had ended all my dear father's earthly troubles.

NADIE.

(To be continued.)

VEDANTHAVARTHIKAM.

PART IV.

(Continued from June 1889 "Theosophist," Vol. X., p. 529.)

I. **THE** *Nitya-nitya Vastuvivekam* means the knowledge of Brahma as eternal (*nitya*), and that of the world as non-eternal, transient (*anitya*).

II. The *Ihamntrarthaphala Bhoga Viraga* means the forsaking of all desires either of the worldly enjoyments, such as the use of perfumes, the company of women, &c.; or the heavenly enjoyments with *Apsarasas* (celestial nymphs) wandering over the heavenly regions.

III. The *Syamadishatka Sampatti*—the acquisition of six kinds of wealth, viz., *Syama*, &c., consists of:—

1. *Syama*, 2. *Dama*, 3. *Uparati*, 4. *Titiksha*, 5. *Sraddha*, and 6. *Samadhana*.

1. *Syama* means the control over the external senses.

2. *Dama* „ do. do. the internal do.

3. *Uparati* „ being not in the least connected with his own outward doings.

4. *Titiksha* „ having as strong a desire to listen to *Vedanta* as a hungry man has for food.

5. *Sraddha* „ the loving of the Guru, the Ruler of the Universe, the Vedas, and Shastras.

6. *Samadhana* „ to discuss and enquire into the nature of unseen things and thus to arrive at right conclusions.

IV. And the *Mumukshatwa* means to have a desire to attain *Moksha*, Nirvana.

The Sishya questioned :—“ If *Mumukshatwa* means only having a desire for *Moksha* (Nirvana), do all those that cherish this desire, which is common to everybody, deserve to get *Moksha* ?”

Mokshechha—desire for *Moksha*.

The Guru replied :—“ *Mokshechha*—the desire for *Moksha*—is like the desire of a person who anxiously seeks the means of escape from the midst of a burning house; like the fear of a person travelling in a forest infested with tigers; like the anxiety of a person who seeks to escape from the clutches of thieves; and like the thoughts of a person stung by an adder as to how its poisonous sting might be rendered ineffectual. Surrounded by the wildfire of *Sansara* (the wheel of births and deaths), travelling in the forest of *Moham* (affection), where the tiger—*Manas* (mind)—threatens him, captured by thieves—*Arishadwarga*,¹ stung by the adder—*Asa* (desire), knowing that these mishaps have happened at the same moment; then to look sharp, to resolve that the reach of Guru is the one remedy for all these evils; to find—not a money-extorting, selfish, but a mind-captivating, causal Guru; to serve him; to give up *three*² *Sangams*; to get rid of three kinds of *Vasanas* (tendencies, connections); to be fully resigned; to serve the Guru in *four*³ prescribed ways; to have *three*⁴ kinds of *Bhakti* (devotion) already described; to conclude that Guru is *Para Brahma* himself; and then to listen to *Vedanta* taught by Guru;—is what may be called *Mokshechha*. Therefore, as you have already the *Sadhana Chatusthayams* (the four kinds of qualifications), I shall first teach you the direct means of attaining *Moksha*, viz., the *Atma-natma Vichara* (the enquiry into what is, and what is not, *Atma*).

1. *Arishadwarga* (6 enemies) are :—

- (1.) *Kama*: Desire.
- (2.) *Krodha*: Hate.
- (3.) *Lobha*: Cupidity.
- (4.) *Moha*: Ignorance.
- (5.) *Mada*: Arrogance.
- (6.) *Maticharya*: Jealousy.

(Vide the article on “The Idyll of the White Lotus,” by the Solar Sphinx. *Theosophist*, Vol. VII, p. 657).

2. The three *Sangams* (connections) are :—

- (1.) *Vishayasangam* (*Bhagavat Gita*, II. 62).
- (2.) *Karmasangam*—(*Ibid*, III. 26).
- (3.) *Atmasangam*—(*Ibid*, V. 21).

3. The four ways of serving a Guru are :—

- (1.) Local service (*Stana Sisrusha*) = Guarding the house, garden, wealth, &c., of the Gurus.
- (2.) Personal service (*Anga Sisrusha*) = Rendering service to the Guru's (physical) body.
- (3.) Ideal service (*Bhava Sisrusha*) = Believing that Guru is his parent, God, Lord, &c.
- (4.) Service gratifying appetites (*Atma Sisrusha*) = Procuring gratifying objects to the Guru even without his request.*

4. The three kinds of *Bhakti* (devotion) are :—

- (1.) *Bahya Bhakti* = External devotion.
- (2.) *Ananya Bhakti* = Devotion with the belief that there is no other thing than God.
- (3.) *And Yekanta Bhakti* = Internal or secret and silent devotion.

(For an exhaustive explanation of these terms by the writer, see December 1888 *Theosophist*, Vol. X, pp. 178, 179).

* (Vide Mr. Palaparti Nageswar Sastrulu's Telugu *Sitaramanjanyam* of 1886, p. 24, Chapter 1.40.) And also *Guru Gita*, chapter on *Sisrusha*.

Atma is free from the *three* kinds of body (viz., *Stula*, *Sukshma* and *Karana*) which are herebelow explained; is a witness of the *three* states (viz., watchful, dreaming, and sleeping); is beyond the *Panchakosas*,³ 5 sheaths, (viz., *Annamaya*, *Pranamaya*, *Manomaya*, *Vignyanamaya*, and *Anandamaya*); is above the 24 *tatwas*⁴; and is formed of *Sat*,⁵ *Chit*, and *Ananda*.

On the contrary *Anatma*—not *Atma*—is composed of *three* bodies; three states; *Panchakosas*; twenty-four *tatwas*; unreality; ignorance; and sorrow.

As it is necessary to distinguish the two—*Atma* and *Anatma*—attend to what follows more carefully.

Dehatrayams (three bodies) are :—I. *Stula*,
Three Bodies. II. *Sukshma*, and III. *Karana*.

1. } Explained further on.

2. }
 3. } Do. do.

Also:

- (1.) *Annamaya Kosa* = That which is born of the essence of food, which attains growth by that essence, and which ultimately merges in the food-giving earth.
- (2.) *Pranamaya Kosa* = That which is composed of the five principles of life, and of the five organs or lower senses.
- (3.) *Manomaya Kosa* = That which is formed of the combination of the five knowledge-giving or higher senses.
- (4.) *Vignyanamaya Kosa* = That which is formed of the combination of the five higher senses and *Buddhi*.
- (5.) And *Anandamaya Kosa* = That which ignores the real nature of itself when in love, merriment, &c.

(Vide Sri Sankaracharya's *Tatwa Bodh*, Queries 22—26. For a different explanation, see *Theosophist*. Vol. XI, p. 232.)

These *Kosas* will again be treated further on in these notes.

For further reference, see the writer's translation of Sri Sankaracharya's *Atma Bodh*, p. 21, note to verse 15.

4. The twenty-four *tatwas* (principles) are :—

- | | | | | |
|------|-------|-------------------|--------------------------------|--|
| I. | (1.) | <i>Pritvi</i> : | Element of Earth. | |
| | (2.) | <i>Apas</i> : | Water. | |
| | (3.) | <i>Tejas</i> : | Fire. | |
| | (4.) | <i>Vayu</i> : | Air. | |
| | (5.) | <i>Akas</i> : | Ether. | |
| II. | (6.) | <i>Twak</i> : | Sense of Touch. | |
| | (7.) | <i>Chakshus</i> : | Sight. | |
| | (8.) | <i>Srotra</i> : | Hearing. | |
| | (9.) | <i>Jihwa</i> : | Taste. | |
| | (10.) | <i>Aghrana</i> : | Smell. | |
| III. | (11.) | <i>Vak</i> : | Organ of Speech (Vocal organ.) | |
| | (12.) | <i>Pani</i> : | Hand. | |
| | (13.) | <i>Pada</i> : | Foot. | |
| | (14.) | <i>Payu</i> : | Excretion. | |
| | (15.) | <i>Upasta</i> : | Generation. | |
| IV. | (16.) | <i>Prana</i> : | } The five principles of Life. | |
| | (17.) | <i>Apana</i> : | | |
| | (18.) | <i>Vyana</i> : | | |
| | (19.) | <i>Udana</i> : | | |
| | (20.) | <i>Samana</i> : | | |

(21.) *Manas* : the hesitating quality of mind.

(22.) *Buddhi* : the determining do.

(23.) *Chitta* : the unsteady do.

(24.) *Ahankara* : the arrogating or arrogant quality of mind.

5. *Sat* = Eternal. *Chit* = Omniscient. *Ananda* = Blissful.

I. The *Stula Deham* (Gross Body) is composed of the limbs, seven *dhatu*s,¹ six *vikara*s,² nine³ openings or apertures; is an abode of insects and worms and excretory matter, as urine, &c., and is formed out of semen.

II. The *Sukshma Deham* (Astral Body—*Linga Sarira*) is made of the five *Gnanendriyams* (Knowledge giving senses), the five *Karmendriyams* (the active organs), the five *Vayus* (life principles), and *Manas*, and *Buddhi*: altogether, seventeen⁴ *tatvas*.

III. The *Karana Deham* (Causal Body) is the primordial ignorance which is the cause of, and a prop to, the other two *Dehams*.

From these three bodies *Atma* is free: for what typifies body does not typify *Atma*, who is not *Deha* (body), but something else.

Avasthatrayams are:—I. *Jagrat*, II. *Swapna*, and III. *Sushupti*.

I. The *Jagrat* state is that in which we can move and work.

II. The *Swapna* state is that in which the sleeping person stays in *Sushumna*⁵ *Nadi*, and, with the help of *Anadi*⁶ *Vasana*, by mere desire feels the personal enjoyments and experiences of all he had seen and heard in his *Jagrat* state.

III. And the *Sushupti* state is that which is void of the other two, and in which, being purely *Tamomaya*,⁷ and as nothing strikes the mind then, one sleeps very soundly.

These three states are the offsprings of *Avarana*⁸ *Sakti* and *Vikshepa*⁹ *Sakti*—both *Saktis* being of *Mayavā* origin. *Jagrat* and

1. The seven *dhatu*s are:—

- (1.) *Twak* = Skin.
- (2.) *Mamsa* = Flesh.
- (3.) *Rudhira* = Blood.
- (4.) *Snayu* = Chyle (?)
- (5.) *Medas* = Grey matter.
- (6.) *Majja* = Fat.
- (7.) *Asti* = Bone.

(Vide *Siva Gita*. Also *Viveka Chudamani*—The Crest Jewel of Wisdom. Translated into English by Babu Mohin Mohun Chatterjee, M. A., F. T. S., verse 88.)

2. The six *vikarams* (changes) are:—

- (1.) *Asti* = To exist.
- (2.) *Jayate* = To be born.
- (3.) *Vardhate* = To grow.
- (4.) *Parnamate* = To ripen.
- (5.) *Apakshiyate* = To decay.
- (6.) *Snasyate*.—To die.

3. The nine openings or apertures in the body are:—2 nostrils, 2 ear-holes, 2 ocular cavities, 1 anus, 1 urethra, and 1 mouth.

4. The seventeen *tatvas* are:—

- | | |
|--|---------|
| 5 Knowledge-giving senses, marked II, see note 8, <i>supra</i> . | |
| 5 Functionary organs, marked III. | do. do. |
| 5 Principles of Life, marked IV. | do. do. |
| 1 <i>Manas</i> including <i>Chitta</i> , explained in note 8, <i>supra</i> ; and | |
| 1 <i>Buddhi</i> including <i>Ahankara</i> . | do. do. |

5. The *Sushumna Nadi* is what is called 'coronal artery' by some, and 'trachea' by others. (Vide April 1889, *Theosophist*, Vol. X, p. 408. Foot-note 3.)

6. *Anadivasana* = Remembrance or tendencies continuing from time immemorial.

7. *Tamomaya* = Full of *Tamas*, (darkness or ignorance)

8. *Avarnasakti* is the process of analysing, distinguishing *Jiva* (Monad) from *Atma*, and identifying it with the three bodies. This arises through mist-like illusion. (Vide *Vasudeva Mananam*, Ch. I.)

9. *Vikshepa Sakti* is the process of synthesising and inductively reducing and identifying everything, including *Jiva* with *Atma* (*Ibid*).

Swapna come out of *Vikshepa Sakti*; and *Sushupti*, out of *Avarana Sakti*, which causes forgetfulness and accompanies *Vikshepa Sakti*.

Therefore, inasmuch as every one of these states is not cognisant of the other two, and *Atma* is cognisant of all the three states, He is said to be a witness of them all.

The five Kosams—
Sheaths.

The *Panchakosams*¹ are:—

1. *Annamaya* :—forms *Stula Sarira* (Gross Body).
2. *Pranamaya* }
3. *Monomaya* } :—form *Sukshma Sarira* (*Linga Sarira*,
4. *Vignyanamaya* } *Astral Body*).
5. *Anandamaya* :—forms *Karana Sarira* (Causal Body).

Hence, *Atma* is as much unconnected with the *five kosams* as He is with the *three bodies*; and He is also beyond the *twenty-four tatwas*."

The *Sishya* asked the *Guru*:—"Are these *three states*, *three bodies*, *five kosams*, and *twenty-four tatwas*, different from one another? or, are they one and the same, in kind?"

The *Guru* replied:—" *Stula Sarir* (Gross Body) is *Jagrat* state; *Lukshma Sarir* (Astral Body) is *Swapna* state; and *Karana Sarir* (Causal Body) is *Sushupti* state. They are also of *five kosas* and *twenty-four tatwas*. *Jagrat* and *Swapna* are very commonly experienced. Such *Jagrat*—*Stula Sarir*, is absent in *Swapna* state; *Swapna*—*Sukshma Sarir*, is absent in *Sushupti* state; and *Sushupti*—*Karana Sarir*, is absent in *Turiya*² *Samadhi*. That very *Turiyam* is the state of *Atma*.

Though *Atma* is present in all these *three states*, yet He is quiet aloof from them all. The presence of *Atma* is, in the absence of the above *three states*, proved by the knowledge that I discussed so and so, that I concluded so and so (in my dream), and that I

1. Explained already in note 7, *supra*. In this connection, the following extract from the "Secret Doctrine," Vol. I, p. 157, throws more light.

"We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:—

No.	Classification in Esoteric Buddhism.	Vedantic classification.	Classification in Taraka Raja Yog.	
1	Sthula Sarira	Annamaya Kosa*	} Sthulapadhi. §	
2	Prana †	{ Pranamaya Kosa		}
3	The Vehicle of Prana ‡			
4	Kama Rupa	{ Manomaya Kosa	} Sukshmopadhi.	
5	Mind ... { (a). Volitions and feelings, &c. ...			
	(b). Vignyanam	Vignyanamaya Kosa		} Karanopadhi.
6	Spiritual Soul || ... ..	Anandamaya Kosa		
7	Atma	Atma	Atma."	

2. *Turiya* is the *ne-plus-ultra* state.

Turiya Samadhi is the highest stage of *Samadhi* in which self sinks away and the All alone prevails, and where one enjoys the supreme bliss of *Atma*.

* *Kosa* is "sheath," literally, the sheath of every principle.

† "Life."

‡ The astral body or *Linga Sarira*.

§ *Sthula Upadhi* or basis of the principle.

|| *Buddhi*."

had a very sound sleep. This knowledge testifies to the continued existence and presence of *Atma* in all the three states. Again, such knowledge as this is not in *Turiya*. Therefore *Atma* being of *Turiya* form, is a witness of everything. Thus *Deha* is unreal, unconscious, and sorrowful; while *Atma* is *Sat*, *Chit*, and *Ananda*. Since these three bodies are sometimes present and sometimes absent, and ever absent in *Turiya* state, the Body may be said to be different from *Atma*. As He exists in these three *Dehas*, and also in their absence, He may be said to be *Sat rupi* (having the form of *Sat*). The Body being composed of five elements, like wall, vessel, &c., is lifeless and unconscious; whereas *Atma*, by mere vicinity vivifies and moves the lifeless things, knows everything, and has an endless cognizance; and hence He is *Chit-rupi* (of the form of *Chit*). Again the body is *Anatma*, unfit, disgusting, miserable, and, being born of *Sansara*, sorrowful; while *Atma* has all happiness, does not desire any other kind of happiness, is above the happiness of sound sleep, and enjoys the highest bliss; and hence He is *Ananda Swarupi* (formed of *Ananda*).

The Sishya said:—"I listened very attentively to your teaching of *Atma* and *Anatma*. I have one doubt. The *Stula Sarir* is visible to the eyes. The *Karana Sarir*, being born of *Agniyana*, is, like sleep, invisible. But which is the *Sukshma Sarir*? what is its nature? and where is it?"

The Guru replied:—"Though many know the *Sukshma Sarir*, they cannot explain it. It has two names:—(a) *Sukshma Sarir* and (b) *Linga Sarir*.

This *Linga Sarir* experiences happiness and misery. It alone attains the five kinds of *Moksha*—1. *Salokya*, 2. *Samipya*, 3. *Sarupya*, 4. *Sayujya*, and 5. *Sarshitwa*. So long as this *Linga*

Sarir is extant, so long *Agniyana*—the *Karana Sarir*—is indestructible. The very destruction of *Linga Sarir* is the attainment of *Videhakivalyam*. Being full of *Agnyanam*, it is more secret than common secrecy. It is well known that in *Linga Sarir* of seventeen *tatwas* the whole world exists. With *Chitta* and *Ahankara* the *tatwas* in *Linga Sarir* become nineteen, which I shall explain to you. This very *Linga Sarir* some *Agamists*² represent as composed of 36 *tatwas*; some *Agamantists*, as of 96; *Sankhya Yogis*, as of 24; *Vedantists*, as of 17; *Yogasastrees*, as of 6; *Raja Yogees*, as of *Manas*; and *Gnyances* regard everything as unreal and false.

This is the way to *Gnyanam*. The authority for this is *Vedantam*. Consequently I shall follow it, and I shall now state the names of

1. The five kinds of *Moksha* are:—

- "(1.) *Salokya* (reaching the Unknown and ever seeing It).
- (2.) *Samipya* (approaching the Unknown).
- (3.) *Sarupya* (assuming the form of the Unknown).
- (4.) *Sayujya* (assimilating oneself with the Unknown).
- (5.) *Sarshitwa* (attaining and enjoying the wealth and power of the Unknown). [There is only a shade of difference between 4 & 5]." (December 1888, *Theosophist*, Vol. X, p. 177).

2. *Agamists*, &c. These are the followers of different schools of philosophy. To explain their doctrines in detail and to enumerate their different *tatwas* (principles) here is rather out of place, and therefore omitted.

the several *Indriyams*, of their presiding deities, and of their objects. Pay attention :—

Name of <i>Indryam</i> . ¹	Its presiding deity.	Its object.	Of what <i>Guna</i> it is. ²
3a.	3b.	3c.	3d.
1. <i>Srotrendriyam</i> .	Dik (Sides).	Sabda.	Akas ∴ Not Atma.
2. <i>Twagindriyam</i> .	Vayu.	Sparsa.	Vayu ∴ N. A.
3. <i>Chakshurindriyam</i> .	Surya.	Rupa.	Tejas ∴ N. A.
4. <i>Jihwendriyam</i> .	Varuna.	Rasana.	Jala ∴ N. A.
5. <i>Ghranendriyam</i> .	Aswinees.	Gundha.	Prithwi ∴ N. A.
6. <i>Vagindriyam</i> .	Agni.	Vachana.	Akas ∴ N. A.
7. <i>Panindriyam</i> .	Indra	Danam.	Vayu ∴ N. A.
8. <i>Padendriyam</i> .	Uppendra.	Gamana.	Tejas ∴ N. A.
9. <i>Payvindriyam</i> .	Mrutyu.	Visarjana.	Jala ∴ N. A.
10. <i>Oopastendriyam</i> .	Brahma.	Ananda.	Prithwi ∴ N. A.
11. The group of five elements with <i>Vayu</i> , which remaining in proper places, receives, digests, and distributes food for the growth of the body and sustains its life as the presiding deity, is not <i>Atma</i> .			
12. <i>Manas</i> .	Chandra.	Sāṅkalpa.	Akas-presiding Pancha Bhuta Guna ∴ N. A.
13. <i>Buddhi</i> .	Brahmaspati.	Nischaya.	Vayu do. ∴ N. A.
14. <i>Ohitta</i> .	Ākshetragna.	Ohinta.	Jala do. ∴ N. A.
15. <i>Ahankara</i> .	Rudra	Abhimana.	Prithwi do. ∴ N. A.
16. <i>Deha</i> .	All the above.	All the above.	All the above ∴ N. A.

This kind of *Ling Sarira* being composed of *Bhutas* (elements) is dependent and ignorant. As men move from place to place by the help of the sun, so by the vicinity of *Atmā* the *Indriyas* gain power to work. They are all formed of elements, are of one kind,

1. *Indriyam* is a generic name for senses and organs—the former known as *Gnanendriyas* (knowledge-giving senses) and the latter known as *Karmendriyas* (organs of action.)

2. *Guna*—Literally means quality only. Here used for the quality or function of each of the five elements.

3. 1. (a)=the sense of Hearing, (b)=the presiding deity of Sides, (c)=Sound.

2. (a)=the sense of Touch (b)=of Air, (c)=Touch.

3. (a)=of Light, (b)=Sun, (c)=Form, (d)=Effulgent.

4. (a)=the sense of Taste, (b)=the god who presides over Water, (c)=Taste, (d)=Water.

5. (a)=the sense of Smell, (b)=the twin offsprings of the Sun, and physicians of the Gods, (c)=Smell, (d)=Earth.

6. (a)=the organ of Speech, (b)=the God of Fire, (c)=Speech.

7. (a)=the organ of Hand, (b)=the Ruler of Gods, (c)=Giving.

8. (a)=the organ of Walking, (b)=the brother of *Indra*, the God of the East, (c)=Moving; Going.

9. (a)=The organ of Excretion, (b)=the God of Death, (c)=Excreting.

10. (a)=The organ of Generation, (b)=the first of the Hindu Triad, who creates, (c)=Bliss.

12. (a) See note *supra*, (b)=Moon, (c)=Intending; Intention, (d) *Panchabhuta*—5 elements.

13. (a) Do. (b)=the Guru of the Gods, (c)=Determination.

14. (a) Do. (b)=the *Ego*; Embodied Spirit, (Explained further elsewhere), (c)=Thinking.

15. (a) Do. (b)=the God of Degradation, (c)=Affection.

16. (a) Body.

and possess the qualities of *Adhyatmika*, *Adhibhoutika*,¹ and *Adhidivika*.² Therefore they are not independent; and consequently ears cannot see and eyes cannot hear. Similarly every-one of the *Indriyas* is inter-dependent and cannot discharge the other's duty. On the other hand *Atma* knows everything, and is present both in the presence and absence of all other things. Hence rejecting everything that is not *Atma*, and identifying himself with such knowledge acquired by *Buddhi*, and understanding himself with the help of that knowledge, the *Gnyanee* is self-shining with *Gnyanam* which expels *Agyanam* with which *Karana Sarira* disappears. Like a tree whose roots are cut asunder and which therefore gradually dries up and decays, the *Stula* and *Sukshma Sariras* passing through the *Prarabdhi* course at last die and decay for ever. This teaching or explanation of *Sarira* leads to the destruction of *Linga Sarir*."

The Sishya again said :—"The aforesaid and the present ways tally well with each other. By your explanation of *Atma* and *Anatma* I came to understand that I am not the *Sariras*, *Indriyas*, &c., but I am one who is separate from them all, and who represents that knowledge itself. Ere now I thought I was *Sariras*, &c., but now I have acquired the knowledge of separation and distinction. If I be *Atma*, why should I still be *Sarira*? Must not the latter vanish? Understanding your explanation, I think I now know *Atma* and *Anatma*. Is there anything more secret? I believe there is."

The Guru rejoined :—"Having now taught you the nature of *Atma* and *Anatma*, I shall further explain to you that you who are *Atma* are *Brahm* Himself.

Three kinds of sins which *Gnyanees* commit. Those that practise *Gnyanam* generally commit three kinds of sins, viz. :—

1. *Arthaprabuddhatwa* :—While a person is listening to *Vedantam* he feels that he is *Brahma*. On all other occasions he ignores that fact. For instance, a Brahmin dreams that he is a *Chendala* (outcaste, Pariah), at once gets up, does his daily duties, and thus assures himself that he is not a *Chendala* but Brahmin. Again, after such assurance, by the influence of his last dream, he thinks that he is a *Chendala*. Thus he becomes a sinner. Similarly, he who believes himself to be *Brahma*, then mistakes himself for *Sariras*, *Indriyas*, &c., and, then by the instructions of his Guru, realizes that he is separate from them all and that he is *Brahma*, and who again wrongly believes that he is *Sariras*, *Indriyas*, &c., is the greatest sinner. This sin is called *Arthaprabuddhatwa*.

2. 3. These are the three kinds of miseries :—

(1.) *Adhyatmika* :—These are the diseases that pertain always to the body, as fever, consumption, &c.

(2.) *Adhibhoutika* :—These are the miseries caused by men, beasts, birds, worms, &c.; and

(3.) *Adhidivika*.—These are the miseries arising from the inanimate bodies (in brief, unexpected accidents); such as sun strokes, fall of snow, thunderbolt, rain, wind, the fall of a tower, &c. Theosophist, Vol. VIII, p. 169. See also *Vasudeva Mananam*, Ch. I, and Mr. Palaparti Nagaswara Sastry's Telugu *Sitaramsajanayam* (of 1895) Ch. I. 8. pp. 5, 6).

2. *Arudhapatitya*:—Being well experienced in *Gnyanam*, knowing that he is not an agent or doer, remaining unconcerned and indifferent, then after a time determining that what he does is *tapas*, having no rules nor exceptions, being absorbed in the study of *Atma*; and then after a time to love *Varnas* and *Ashramas*, to assume agency, to become concerned in everything, to believe that the world is real, and to observe the rules and exceptions,—this is the sin called *Arudhapatitya*. You may ask me why this should be construed as a sin, while one, falling, after the attainment of *Gnyanam*, back into one's original condition, acquires only *Agyanam*. The reason why is clear from the following analogy. A man living near the sacred river Ganges, always bathes in a well. But being instructed by the sages, he for a time bathes in the Ganges, and then again reverts to his former practice of bathing in the well. This not only deprives him of all the benefits he had acquired by having bathed in the holy river, but further subjects him to the sin of disobeying the sages' instructions. Similarly the sin of one who was once bathing in Gnyanic river but now in Karmic or ritualistic well, will never be absolved.

3. And *Vachavivekatva*:—Knowing definitely the essential meaning of *Vedanta*, whose essence is *Paratatva*, but not having enough of experience to teach the world at large, and thus deceiving the world and amazing the greedy listeners and thus robbing them of money. You may naturally ask me why this man who may have no *Gnyanam*, should thereby acquire sin. I tell you that he is as sinful as a Brahmin who ever teaches the Brahminical virtues but ever perpetrates a butcher's cruelties. This is the sin called *Vachavivekatva*.

Without being affected by the aforesaid three kinds of sins, and like copper converted into gold by the touch of the alchemist's fluid, a person well instructed by his Guru ever remains forgetful of his body and becomes Brahman. One may ask 'How can the said three sins affect any person, if mere listening to a Guru's teaching can be rewarded with the state of Brahman?' The answer is quite clear: On the aforesaid analogy, as the gold made by the rapacious alchemists turns to copper as soon as it is put into fire, so also the *Gnyanam* infused by the false Guru leaves the disciple in a worse plight than before immediately after the Guru goes away. On the other hand, like the gold made out of copper by the expert alchemist, the pupil—*Gnyanee*, favoured with the instructions of his unselfish and worthy master, really becomes a Brahman and conquers self.

Hence, for the acquisition of *Gnyanam*, a man must have purity of mind, solitude, and no motive or desire. Else he will have:—

Three evils arising from
impure mind.

1. *Samsyaya*, 2. *Asambhavana*, 3. *Viparibhavana*.

1. *Samsyaya*:—Possessing Body senses, &c., I am the agent or doer of all actions. If I had no agency, I should have no actions. *Atma* is a non-agent. It is I that do. Whatever the Sastras may say I have no experience that I am *Atma*. Hence I doubt that I am *Atma*. Thus bare reliance upon experience without an iota of

faith is detrimental to spiritual advancement. This is the nature of Samsyaya.

2. *Asambhavana* :—*Atma* is the personification of *Gnyana*—knowing. But *Chittam* knows. Therefore *Chittam* is *Atma*. Again *Atma* is the embodiment of unworldliness and bliss. There is no world in, nor a greater bliss than, sleep. Therefore sleep is *Atma*. Lastly, when Mind exists there is everything, and in its absence, nothing. Therefore Mind is *Atma*. This sort of reasoning is what is called *Asambhavana*.

3. And *Viparitabhavana* :—When there is no life there is nothing. Nor can we see anything. Even in sleep though there is nothing else, yet there is life. Therefore Life is *Atma*. Again, when we have this body we know everything ; and when it dies, we can know nothing. Therefore the body is *Atma*. Thus to know on some authority that bare body deprived of every other thing than corporeality is *Atma* who has no *Panchakosams* nor any diseases is *Viparitabhavana*.

To give up the above, 1. *Samsyaya*, 2. *Asambhavana*, and 3. *Viparitabhavana* ; with the help of *Manas* which assimilates and reconciles the Guru's teaching with Sastras and experience, to drive off doubt—*Samsyaya* ; with *Nidhi-dhyasana* to expel *Asambhavana* ; and with *Samadhi* to vanquish *Viparitabhavana* ; is the sure way to acquire *Gnyana*. However, for all these, the concentration of *Chitta* is necessary.

B. P. NARASIMMAH, F. T. S.

(To be continued.)

LORD GIFFORD'S WILL.

LORD Gifford, a keen Scotch lawyer, who was subsequently elevated to the Bench, will be remembered by posterity for the handsome endowments that he has made to found Lectureships of "Natural Theology" in the Universities of Edinburgh, St. Andrews, Glasgow, and Aberdeen. His Will made in 1885 runs as follows :—

"I give my soul to God, in Whom and with Whom it always was, to be in Him, and with Him, for ever in closer and more conscious union."

After making ample provision for his heirs, it goes on to say :—

"Being of opinion that if there be a 'residue' (from my estate) I am bound to employ it, for the good of my fellow-men, and having considered how I may best do so, I direct the residue to be disposed of as follows :—I having been for many years deeply and firmly convinced, that the true knowledge of God, that is, of the Being, Nature, and Attributes of the Infinite, of the All, of the First and the Only Cause, that is the one and only Substance and Being, and the true and felt knowledge (not mere nominal knowledge) of the relations of man and of the universe to him, and the true foundations of all ethics or morals, being, I say, convinced that this knowledge when really felt and acted on, is the means of man's

highest well-being, and the security of his upward progress, I have resolved, from the residue of my estate as aforesaid, to institute and found, in connection, if possible with the Scottish Universities Lectureships or classes for the promotion of the study of the said subjects, and for the teaching and diffusion of sound views regarding them, among the whole population of Scotland."

Eighty thousand pounds are next set apart to make provision for four different Lectureships in connection with the four Universities named above, for "promoting, advancing, teaching, and diffusing the study of Natural Theology in the widest sense of the term."

With commendable foresight it has been laid down that the "lecturers appointed shall be subjected to no test of any kind and shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatsoever or of no denomination at all (and many earnest and high-minded men prefer to belong to no ecclesiastical denomination); they may be of any religion, or they may be so-called sceptics or agnostics or free-thinkers, provided only that the 'patrons' (of the Lectureships) will use diligence to secure that they be able, reverent men, true thinkers, sincere lovers of and earnest inquirers after truth."

As regards the treatment of the subject by the Lecturers it is laid down in the fifth clause as follows:—

"I wish the Lecturers to treat their subjects as a strictly natural science, the greatest of all possible sciences, indeed in one sense the only science that of Infinite Being, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation. I wish it considered just as astronomy or chemistry is. I have intentionally indicated, in describing the subject of the Lectures, the general aspects which personally I would expect the lecturers to bear, but the Lectures shall be under no restraint whatsoever in their treatment of their theme; for example they may freely discuss (and it will be well to do so) all questions about man's conceptions of God, or the Infinite, their origin, nature and truth, whether he can have such conceptions, whether God is under any or what limitations, and so on, as I am persuaded that nothing but good can result from free discussion."

All the four universities willingly consented to take charge of the endowments and in 1888 the University of Glasgow appointed Professor Max Müller, the first Gifford Lecturer. No better selection could have been made, and the first series of lectures delivered by this learned Orientalist form a most useful and instructive instalment towards the study of Natural Religion.*

From the rather scanty information that the Professor has been able to gather regarding the life of Lord Gifford, it appears that "he was a keen, hardworking, and judicious man, engrossed by his professional work, yet with a yearning for quietness, for some hours of idleness that should allow him to meditate on the great problems of life. * * * The first thing that he used to do (on Saturdays) when he was in full practice as a lawyer

* See "Natural Religion," by Max Müller (the Gifford Lectures, 1888.) Longman and Co.

was to lock the door of his library and to devote himself to his own favourite authors, never looking at a professional book or paper till it was necessary to begin work on Monday. He had a separate set of books altogether in his bedroom, and was devoted to Plato as well as to Spinoza, and read philosophy both ancient and modern, in all directions as well as poetry and the best current literature of the day."

"During the last seven years of his life when confined to his sick room by creeping paralysis his mind always active, bright and serene, became more and more absorbed in the study of the various systems of philosophy and religion, both Christian and non-Christian, and he made no secret to his own relatives of his having been led by the studies to surrender some of the opinions which they and he himself had been brought up to consider as essential to Christianity. There can be no doubt that he deliberately rejected all miracles, whether as a Judge on account of want of evidence, or as a Christian, because they seemed to him in open conflict with the exalted spirit of Christ's own teachings."

Lord Gifford was always known to be ready to help in all useful and charitable works. The large fortune that he possessed had been accumulated by hardwork, self-denial and his great ability as a lawyer and the way in which he set apart so large a portion of his wealth for spreading correct ideas about religion amongst his countrymen and indirectly amongst the educator classes of all nations, shows that he was a true and practical Theosophist. His definition of Natural Religion which he calls "the knowledge of God, the Infinite, the All, the first and only cause, the One and the Sole Substance, the Sole Being, the Sole Reality and the Sole Existence, the knowledge of his nature and attributes, the knowledge of the relations which men and the whole universe bear to him, the knowledge of the nature and foundation of ethics and morals and of all obligations or duties thence arising" is Theosophic.

This Will is a most remarkable sign of the times and it goes to shew that in all quarters there is a tendency to inquire systematically into the true basis of religion and morality, laying aside orthodoxy and unreasonable dogmas. The four lectureships if properly carried out according to the true wishes of the Founder thereof, would prove a powerful help to Theosophy and it may be that in the years to come some learned Theosophist may be elected a Gifford Lecturer.

Eighty thousand pounds would in Indian currency amount to about 12 lacs of rupees, and it is a pity that so large a sum has been distributed within the narrow circle of the Scottish Universities only which are again the seat of Christian Orthodoxy. We do not know what the three other Universities have done in regard to these endowments. Some friends from Scotland may perhaps be able to give information on this point. The clause in the Will as regards the qualification of the lecturers seems to have been purposely inserted that the 'patrons' of the endowment may not by means of Jesuitical interpretations turn the lectureships into mere laudations of Ecclesiastical Christianity. No doubt many a

pious Christian must have called this large hearted donor an atheist, and such men will derive very little benefit from the lectures which however will work a powerful influence in removing many a misconception about religious matters.

Every Theosophist will agree with Lord Gifford when he says that the "Knowledge of God, the Infinite, the All, when *really felt and acted on*, is the means of man's highest well-being, and the security of his upward progress."

N. D. K.

SORCERY IN SCIENCE.

[It is, of course, impracticable for the *Theosophist* to open its pages to discussions of all questions which affect mankind: its less ambitious scheme is to confine itself to the few important topics embraced within the original project of its founders. Among these is occultism in all its branches, including theoretical and practical magic, black and white. Thus, while as a general question of humanitarianism or social science, Vivisection would, along with Vaccination, Socialism and scores of other cognate subjects, be left to magazines of a different character for discussion, it and all these come within our lines when they can be considered in the light of their relations with psychical science. The essay of our lamented colleague, the late Dr. Anna Kingsford, now reproduced as our indignant protest against the brutal savagery of the Hyderabad Chloroform Commission, was written by her in the year 1882, and has been recently sent us by Mrs. E. Knowles, that tender-hearted Providence of the tortured brute. The masculine and clairvoyant intellect of the essayist has scarcely ever been more conspicuously exhibited than it is in this paper; in which she tears the mask from the face of the butcher scientist, and proves the hellish parentage of modern Vivisection. The torture-bench and pincers of our vivisector are but the proof of his ignorance of the nature of human life, mind and spirit. Were he not a gross materialist, he would substitute for the apparatus of his underground laboratory the gentle, painless and divine methods of soul-sight and psychometry, for studying the problems of vitality, consciousness and soul. So far back as 1844, I saw Andrew Jackson Davis—then a lad himself—sitting in a second-story room in Pockepsie, and from a lock of a sick man's hair held in his hand, giving an accurate diagnosis of the disease, its cause and remedy. For this wonderful in-looking vision which, when fully developed, can penetrate into the innermost ganglionic centres of the human body—and see it suffused with the light of the spirit so as to appear like a palace of ruby, silver, sapphire and onyx, these Knighted and decorated torturers of Science would have us permit them to use—but why should these horrors be written out by two pens? Read.—H. S. O.]

BELIEVERS in the conclusions of the exponents of physical science are apt to bring against the students of Spiritual Science the charge of reviving the old tricks and evil doings of sorcery. Some persons who make this allegation believe that sorcery, whether ancient or modern, never had, nor can have, any other basis than mere imposture and ignorant credulity; others believe or suspect that it represents a real art of an unlawful and abominable character. I propose to shew that sorcery has indeed been revived in modern times to a considerable extent, but that its revival has taken place, not in the domain of Spiritual Science, but in that of physical science itself.

A further object of my address is to suggest to those who, like myself, hold as a fundamental doctrine of all Spiritual knowledge, the Unity of Substance, and who think it incumbent on them to

give the knowledge of that doctrine practical expression in universal sympathy with all forms of sentient being, that it is high time for them to enter the lists actively against the worst manifestation of Materialism and Atheism the world has yet seen, and to declare their recognition of the simple and obvious moral issue of faith in a good God, namely—the duty of Love for all incarnations of the Divine Substance, and horror and reprehension of cruelty as such, whatever plea may be advanced for its practice.

It would be difficult to find stronger evidence of the banefulness of the influence exerted by the materialistic spirit of the day, than that which is furnished by the apathy and uncertainty of the public generally in regard to the practice known as Vivisection. To the vitalised minority of persons, the spectacle thus afforded is as amazing as it is deplorable. That any human being, claiming to be civilised, should, through indifference or doubt, hesitate to condemn an organised system of torture, on whatever plea instituted, is in itself sufficiently surprising. But when all the aggravating circumstances are taken into the account—especially the innocence and helplessness of the victims—the prevalent attitude of the public mind becomes explicable only as the result of some moral epidemic.

From the ordinary point of view, the utilitarian and the moral, this question has already been amply discussed, and with these it is not now my purpose to deal. There is a third aspect of it, especially interesting to the student of psychological and occult science, and one which, for want of a more precise definition, may be described as the Spiritualistic. Persons to whom the chronicles of the modern vivisector's laboratory and the records of ancient and mediæval sorcery are alike familiar, must doubtless have noted the family resemblance between the two, and will need only to be reminded that the practice whose ethics are now so prominently canvassed in medical conclaves, and on popular platforms, represents no new feature in the world's history, but is in every detail a resuscitation of the old and hideous cultus of the Black Art, whose ghost was deemed to be for ever laid.

The science of medicine, placed originally under the direct patronage of the Gods, whether Egyptian, Oriental, Grecian, or Teutonic, and subsequently under that of the Christian Church, was among all nations in the days of faith associated with the priestly office. The relation between soundness of soul and soundness of body was then held to be of the closest, and the health-giving man, the therapeut, was one who cured the body by means of knowledge, Divine alike in its source and in its method. In Egypt, where the order of the Therapeutæ seems to have had its origin, healing was from the earliest times connected with religion, and there is good reason to believe that the practice of medicine was the exclusive and regularly exercised profession of the priesthood, the first hospital of which we have any record being within the consecrated precincts of the temple, and the sick being placed under the immediate care of its ministrants.

More than one deity was associated with medical and therapeutic science. According to Diodorus (lib. i.) the Egyptians held them-

selves indebted for their proficiency in these respects to Isis. Strabo speaks of the methodical treatment of disease in the Temple of Serapis, and Galen makes similar observations with regard to a temple at Memphis, called Hephæstium. As is well known, the name Pæan, the Healer, was one of the most ancient designations of Apollo, in his capacity of Sun-god. This title, and the function it implies, are ascribed to him in the Orphic hymns, in the Odes of Pindar, and in the writings of Hippocrates, Plato, and all the later poets and historians, both Greek and Latin. Ovid attributes to Apollo the declaration:—"Medicine is my invention; throughout the world I am honoured as the Healer, and the power of the herbs is subject to me."

Æsculapius, the reputed son of Apollo, gave his name to medical science; and his temples, the principal of which were at Titana in Sicily, at Epidaurus in Peloponnesus, and at Pergamus in Asia Minor, were recognised schools of medicine, to whose hierophants belonged the doubled function of priest and physician. These medical temples were always built in localities noted for healthiness, and usually in the vicinity of mineral springs, that at Epidaurus, the most celebrated of them all, being situated on an eminence near the sea, its site having been determined doubtless rather by the beauty of the scenery and the purity of the air, than by the tradition that Epidaurus was the birthplace of Æsculapius himself.

The course of treatment adopted comprised hydropathy, shampooing, dieting, magnetism, fumigations, gymnastics, and herbal remedies, internally and externally administered, these remedies being in all cases accompanied with prayers, music, and songs called *ὕμνοι*. In the hospitals of Pergamus and Epidaurus the use of wine was forbidden, and fasting was frequently enjoined. It was also held indispensable that the professors of so divine an art as that of medicine should be persons of profound piety and learning, of sound moral and spiritual integrity, and therefore of blameless lives. It was, as Ennemoser observes in his "History of Magic," deemed necessary that the aspirant after medical honours should be "a priest-physician. Through his own health, especially of the soul, he is truly capable, as soon as he himself is pure and learned, to help the sick. But first he must make whole the inner man, the soul, for without inward health no bodily cure can be radical. It is therefore absolutely necessary for a true physician to be a priest."

This was also the idea of the early Hebrew and Christian Churches, whose physicians always belonged to the sacred order. Many of the primitive Christian religious communities were schools of medicine; and the visitation of the sick, not only in the priestly, but in the medical capacity, was held to be a special function of the clergy. The custom still survives under a modified form in Catholic countries, where "religious" of both sexes are employed in hospitals as nurses and dressers, the higher duties of the calling having been wrested from them by the laity—often too justly designated the "profane."

Such, universally, was the early character of medical science, and such the position of its professors. "Priest" and "Healer" were religious titles, belonging of right only to initiates in Divinity. For the initiate only could practise the true magic, which, originally, was neither more nor less than the science of religion or the Mysteries, that Divine knowledge, won by reverent and loving study of Nature, which made the Magian free of her secrets and gave him his distinctive power.

Side by side with this true magic, sanctioned by the Gods, taught by the Church, hallowed by prayer, there grew up, like the poisonous weed in the cornfield, the unholy art of the black magician or sorcerer, whose endeavour was to rival, by the aid of sub-human or "infernal" means, the results obtained legitimately by the adept in white or celestial magic.

And, as on the one hand, in order to attain the grace and power necessary to perform Divine works or "miracles," the true Magian cultivated purity in act and thought, denying the appetites, and abounding in love and prayer; so, on the other hand, in order to achieve success in witchcraft, it was necessary to adopt all the opposite practices. The sorcerer was distinguished by obscene actions, malevolence, and renunciation of all human sentiments and hopes of Heaven. His only virtues—if virtues they can be called—were hardihood and perseverance. No deed was foul enough, no cruelty atrocious enough, to deter him. As the supremacy of the Magian was obtained at the price of self-sacrifice and unwearying love and labour for others, so the sorcerer, reversing the means to suit the opposite end, sacrificed others to himself, and cultivated a spirit of indiscriminate malignity. For the patient and reverent study by means of which the Magian sought to win the secrets of Nature, the sorcerer substituted violence, and endeavoured to wrest from her by force the treasures she gives only to love. In order to attract and bind to his service the powers he invoked, he offered in secluded places living oblations of victims the most innocent he could procure, putting them to deaths of hideous torture in the belief that the results obtained would be favourable to his wishes in proportion to the inhumanity and monstrosity of the means employed. Thus, as Ennemoser observes, "the sorcerer's inverted nature itself, abused the innocent animal world with horrible ingenuity, and trod every human feeling under foot. Endeavouring by force to obtain benefits from hell, they had recourse to the most terrible of infernal devices. For, where men know not God, or having known, have turned away from Him to wickedness, they are wont to address themselves in worship to the kingdom of hell, and to the powers of darkness."

Such, precisely, is the part enacted by the vivisector of to-day. He is, in fact, a practitioner of black magic, the characteristic cultus of which has been described by a well-known writer on occult subjects as that of vicarious death. "To sacrifice others to oneself, to kill others in order to get life,—this was the great principle of sorcery." (Eliphas Levi.) The witches of Thessaly practised horrible cruelties; some, like Canidia, of whom Horace speaks, buried infants alive, leaving their heads above ground, so that they

died of hunger ; others cut them into pieces and mixed their flesh and blood with the juice of belladonna, black poppies, and herbs, in order to compose ointments deemed to have special properties. The well-known history of Gilles de Laval, Seigneur of Retz and Marshal of Brittany in the fifteenth century, may serve as an illustration of the atrocities perpetrated in secret by professors of sorcery. This man, distinguished for the military services he rendered to Charles VII., and occupying an honoured and brilliant position in the society of the day (as also do most of our modern sorcerers), was yet, like the latter, guilty of the most infamous practices conceivable. More than 200 children of tender years died in torture at the hands of the Marshal and his accomplices, who, on the faith of the doctrines of sorcery, believed that the universal agent of life could, by certain processes conducted under approved conditions, be instantaneously fixed and coagulated in the pellicule of healthy blood. This pellicule, immediately after transfusion, was collected and subjected to the action of diverse fermentations, and mingled with salt, sulphur, mercury and other elements.* (Eliphas Levi.)

An almost exact parallel to the modern vivisector in motive, in method, and in character, is presented by the portrait thus preserved to us of the mediæval devil-conjuror. In it we recognise the delusion, whose enunciation in medical language is so unhappily familiar to us, that by means of vicarious sacrifices, divinations in living bodies, and rites consisting of torture scientifically inflicted and prolonged, the secrets of life and of power over nature are obtainable. But the spiritual malady which rages in the soul of the man who can be guilty of the deeds of the vivisector, is in itself sufficient to render him incapable of acquiring the highest and best knowledge. Like the sorcerer, he finds it easier to propagate and multiply disease than to discover the secret of health. Seeking for the germs of life he invents only new methods of death, and pays with his soul the price of these poor gains. Like the sorcerer, he misunderstands alike the terms and the method of knowledge, and voluntarily sacrifices his humanity in order to acquire the eminence of a fiend. But perhaps the most significant of all points of resemblance between the sorcerer and the vivisector, as contrasted with the Magian, is in the distinctive and exclusive solicitude for the mere body manifested by the two former. To secure advantages of a physical and material nature merely, to discover some effectual method of self-preservation in the flesh, to increase its pleasures, to assuage its self-induced diseases, to minister to its sensual comforts, no matter at what cost of vicarious pain and misery to innocent men and animals, these are the objects, *exclusively*, of the mere sorcerer,—of the mere vivisector. His aims are bounded by the earthly and the sensual ; he neither cares nor seeks for any knowledge unconnected with these. But the aspiration of the Magian, the adept

* Note.—These formulæ, prescribed by the ancient science of alchemy, have reference, of course, to truths of which the terms used are symbols only. But the sorcerer, not being an initiate, understood these terms in their ordinary sense, and acted accordingly.

in true magic, is entirely towards the region of the Divine. He seeks primarily health for the soul, knowing that health for the body will follow; therefore he works through and by means of the soul, and his art is truly sympathetic, magnetic, and radical. He holds that the soul is the true person, that her interests are paramount, and that no knowledge of value to man can be bought by the vicarious tears and pain of any creature soever. He remembers, above all things, that man is the son of God, and if for a moment the interests of Knowledge and of Love should seem to be at variance, he will say with equal courage and wisdom: "I would rather that I and my beloved should suffer and die in the body, than that to buy relief or life for it our souls should be smitten with disease and death." For the Magian is priest and king as well as physician; but the sorcerer, whose miserable craft, divorced from religion, deals only with the lower nature, that is, with the powers of darkness, clings with passionate despair to the flesh, and, by the very character of his pursuits, makes himself incapable of real science. For, to be an adept in this, it is indispensable to be pure of heart, clear of conscience, and just in action. It is not enough that the aim be noble, it is necessary that the means should be noble likewise. A Divine intention presupposes a Divine method. As it is forbidden to man to enrich himself by theft, or to free himself by murder, so also is it forbidden him to acquire knowledge by unlawful means,—to fight even the battles of humanity with the weapons of hell. It is impossible to serve humanity by the sacrifice of that which alone constitutes humanity—justice and its eternal principles. Whenever the world has followed the axioms of the vivisector, whenever it has put sword and flame and rack to work in the interests of truth or of progress, it has but reaped a harvest of lies, and started an epidemic of madness and delusion. All the triumphs of civilisation have been gained by civilised methods: it is the Divine law that so it should be, and whoever affirms the contrary is either an imbecile or a hypocrite. The vivisector's plea that he sins in the interests of humanity is, therefore, the product of a mind incapable of reason, or wilfully concealing its true object with a lie. That, in the majority of cases, the latter explanation is the correct one, is proved beyond doubt by the nature of the operations performed, and by not a few incautious admissions on the part of some of the school itself. To multiply pamphlets, "observations," and "scientific" discussions, to gain notoriety among followers of the cultus, to be distinguished as the inventor of such a "method" or the chronicler of such a series of experiments, and thereby to earn wealth and position, these constitute the ambitions of the average vivisector. And, if he go beyond these, if some vague hope of a "great discovery" delude and blind his moral nature as it did that of the miserable Seigneur de Retz, we must, in such case, relegate him to the category of madmen, who, for the poor gains of the body, are willing to assassinate the soul. Madness such as this was rife in those mediæval times which we are wont to speak of as the "dark ages," and the following examples, selected for the striking resemblance they present to the "scientific" crimes of

the nineteenth century, may, with the instances already given, suffice as specimens of the abominations which the delusions of sorcery are able to suggest.

"The Taigheirm was an infernal magical sacrifice of cats, prevalent until the close of the sixteenth century, and of which the origin lies in the remotest times. The rites of the Taigheirm were indispensable to the worship or incantation of the subterranean or diabolic gods. The midnight hour, between Friday and Saturday, was the authentic time for these horrible practices; and the sacrifice was continued four whole days and nights. After the cats had been put into magico-sympathetic (surexited) condition by a variety of tortures, one of them was put alive upon a spit, and, amid terrific howlings, roasted before a slow fire. The moment that the howls of one agonized creature ceased in death, another was put on the spit—for a minute of interval must not take place if the operators would control hell—and this sacrifice was continued for four entire days and nights. When the Taigheirm was complete, the operators demanded of the demons the reward of their offering, which reward consisted of various things, such as riches, knowledge, fame, the gift of second sight, &c."—*Horst's "Deuteroscopy" and Ennemoser's "History of Magic."**

Let the following extracts from publications circulated among the vivisectors of to-day be compared with the foregoing, and the reader will himself be enabled to judge of the exactness of the parallel between the black art of the past and of the present.

"Dr. Legg's experiments on cats at St. Bartholomew's Hospital included a great variety of tortures. Among others, their stomachs were opened, while the cats were pinned alive on a table, their livers were pricked with needles, the stomachs were then sewn up, and the cats left in that condition until death ensued from prolapse of the bowels; some of the animals surviving the torture as long as twenty-six days."—*St. Bartholomew Hospital Reports.*

"Burns were produced by sponging the chests and bellies of dogs with turpentine five or ten times in quick succession, setting fire to it each time; and scalds, by pouring over the dogs eight ounces of boiling water nine times in quick succession. All the dogs died, either in a few hours, or at the latest, after five days."—*Edinburgh Medical Journal*, 1869.

"Delaroche and Berger baked hundreds of animals to death in ovens, the heat being gradually increased until death ensued. Claude Bernard invented a furnace for roasting or baking animals to death, the details and diagram of which apparatus are given in his 'Lessons on Animal Heat.' Magendie has also shewn by numerous experiments that dogs perish at the end of about eighteen minutes in a furnace heated to 120° (centigrade), and at the end of twenty-four minutes in one heated to 90°; or in one at 80° at the end of thirty minutes."—*Béclard's "Treatise on Physiology,"* and *Gavarret's "Animal Heat."*

* Among the practices of Japanese sorcerers in the present century, the following is cited in the book "Fu-so Mimi Bukuro":—"A dog is buried alive, the head only being left above ground, and food is then put almost within his reach, thus exposing it to the cruel fate of Tantalus. When in the greatest agony and near death, its head is chopped off and put in a box."

"Professor Mantegazza has recently investigated the effects of pain on the respiratory organs. The best methods for the production of pain he finds to consist in planting nails, sharp and numerous, through the feet of an animal in such a manner as to render the creature almost motionless, because in every movement it would feel its torment more acutely. To produce still more intense pain, it was found useful to employ injuries followed by inflammation. An ingenious machine, constructed expressly for the purpose, enabled the Professor to grip any part of an animal with pincers with iron teeth, and to crush or tear or lacerate the victim so as to produce pain in every possible way. One little guinea-pig far advanced in pregnancy, endured such frightful tortures that it fell into convulsions, and no observations could be made on it. In a second series of experiments, twenty-eight animals were sacrificed, some of them taken from nursing their young, exposed to torture for an hour or two, then allowed to rest an hour, and then replaced on the machine to be crushed or torn for periods varying from two to six hours. Tables are appended by the Professor in which the cases of 'great pain' are distinguished from those of 'excessive pain,' the victims of the last being 'larded with nails in every part of the body.' All these experiments were performed with much patience and delight."—"Of the Action of Pain," &c., by Prof. Mantegazza, of Milan, 1880.

The two following experiments are cited from Baron Ernst von Weber's "Torture-chamber of Science," and also from the *Courrier de Lyon*, June 8th, 1880.

"The body of a pregnant bitch at the point of delivery was cut open to observe whether in her dying and mutilated condition she would not attempt to caress and lick her little ones."

"The forehead of a dog was pierced in two places with a large gimlet, and a red-hot iron introduced through the wounds. He was then thrown into a river, to observe whether in that state he would be able to swim."

Professor Goltz, of Strasburg, writes:

"A very lively young dog which had learnt to shake hands with both fore-paws, had the left side of the brain extracted through two holes on the 1st December, 1875. This operation caused lameness in the right paw. On being asked for the left paw, the dog immediately laid it in my hand. I now demand the right, but the creature only looks at me sorrowfully, for he cannot move it. On my continuing to press for it, the dog crosses the left paw over, and offers it to me on the right side, as if to make amends for not being able to give the right. On the 13th January, 1876, a second portion of the brain was destroyed; on February 15th, a third; and on March 6th, a fourth, this last operation causing death."

M. Brachet writes:

"I inspired a dog with a great aversion for me, tormenting him and inflicting on him some pain or other as often as I saw him. When this feeling was carried to its height, so that the animal became furious everytime he saw and heard me, I put out his eyes. I could then appear before him without his manifesting

any aversion ; but, if I spoke, his barkings and furious movements proved the indignation which animated him. I then destroyed the drums of his ears, and disorganized the internal ear as much as I could. When an intense inflammation had rendered him completely deaf, I filled up his ears with wax. He could now no longer hear or see. This series of operations was afterwards performed on another dog."

The prize for physiology was, by the French Institute, awarded to the perpetrator of the above "experiments."

In "Cyon's Methodik," a "Handbook for Vivisectors," we read the following :—

"The true vivisector should approach a difficult experiment, with joyous eagerness and delight. He, who shrinking from the dissection of a living creature, approaches experimentation as a disagreeable necessity may, indeed, repeat various vivisections, but can never become an *artist* in vivisection. The chief delight of the vivisector is that experienced when from an ugly-looking incision, filled with bloody humours and injured tissues, he draws out the delicate nerve-fibre, and by means of irritants revives its apparently extinct sensation."

Have we in this nineteenth century indeed expunged from among us the foul and hideous practice of sorcery, or rather, if comparison be fairly made between the witchcraft of the "dark ages" and the "science" of the present, does it not appear that the latter, alike for number of professors, ingenuity of cruelty, effrontery and folly, bears away the palm ? No need in this "year of grace" to seek in the depths of remote forests, or in the recesses of mountain caves and ruined castles, the midnight haunts of the sorcerer. All day he and his assistants are at their work unmolested in the underground laboratories of all the medical schools throughout the length and breadth of Europe. Underground indeed, they needs must work, for the nature of their labours is such that, were they carried on elsewhere, the peace of the surrounding neighbourhood would be endangered. For when from time to time a door swings open below the gloomy stone staircase leading down into the darkness, there may be heard a burst of shrieks and moans, such as those which arose from the subterranean vaults of the mediæval sorcerer. There still, as of old, the wizard is at his work, the votary of "Satan" is pursuing his researches at the price of the torture of the innocent, and of the loss of his own humanity.

But between the positions of sorcery in the past and in the present is one notable and all important difference. In the past it was held a damnable offence to practise the devil's craft ; and once proved guilty, the sorcerer, no matter what his worldly rank or public services, could not hope to escape from death by fire. But now the Professors of the Black Art hold their Sabbath in public, and their enunciations and the recitals of their hideous "experiments" are reported in the journals of the day. They are decorated by princes, feted by great ladies, and honoured with the special protection of State legislation. It is held superstition to believe that in former ages wizards were enabled by the

practice of secret abominations and cruelties to wrest knowledge from nature, but now the self-same crimes are openly and universally perpetrated, and men everywhere trust their "efficacy."

And in the last invention of this horrible cultus of death and suffering, the modern sorcerer shews us his "devils casting out devils," and urges us to look to the parasites of contagion—foul germs of disease—as the regenerators of the future. Thus, if the sorcerer be permitted to have his way, the malignant spirits of fever, sickness, and corruption will be let loose and multiplied upon earth, and as in Egypt of old, every living creature, from the cattle in the field to the firstborn son of the king, will be smitten with plague and death. By his evil art he will keep alive from generation to generation the multitudinous broods of foul living, of vice, and uncleanness, none of them be suffered to fail for need of culture, ingrafting them afresh day by day and year by year in the bodies of new victims; paralysing the efforts of the hygienist, and rendering vain the work of the true Magian, the Healer, and the teacher of pure life.

ANNA KINGSFORD, M. D. (Paris.)

THE SEVEN GRADES OF PROGRESS IN VEDANT.

IN order to get a clear conception of the whole, let us begin at what an ordinary man is enjoined to do. First, he must perform the ordinary duties falling to his lot as a member of society. Thus any person wishing to make mental and spiritual improvement would be quite wrong if he were to leave his wife and children to starve in order to free himself from worldly cares. He must without grumble perform his duties, but at the same time he is not to have in those duties that personal interest which ordinary worldly men attach to such actions. He must do his duties, but must not be elated with joy at success or be sorry at failure. This is true *Nishkam Karma*, preached by Krishna to Arjun in Bhagwat Gita, Chapters II and III.

Such disinterested performance of his duties will bring, in course of time, mental purity fit for religious studies. His mind will gradually turn from worldly things to things spiritual. In short, he will gradually have *Viveka* and *Vairagya*, i. e., discrimination of right from wrong and a liking for right and disgust for wrong.

This preliminary introduction being done, we come to the seven stages.

The first degree of knowledge is styled *Shubhechha*; second is *Vicharna*; third *Tanumansa*; fourth *Satvapatti*; then *Asamsakti*; sixth is *Padarthbhavini*; and seventh is known as *Turyaga*.

Let us take these one by one.

The first of these, *Shubhechha*, includes all the preliminary preparations. Besides *Viveka* and *Vairagya* partly explained above, it also includes the rest of the four accomplishments known as *Sadhanchatustaya*. These being complete mastery over the senses and an earnest desire for *Moksha*.

The next is *Vicharna*. In this the student has to search out a fit teacher from whom he is to study the religious books. Independ-

dent studies, as done in these days, may not be quite sufficient, and provided the student possesses the above qualities (*i. e.*, those that come under *Shubhechha*) it will not be difficult for him to find out one such teacher. This study is technically called *Shravana*. He must also reflect over what he studies in a calm state of mind free from other cares in order to perceive its true meaning. After some practice the student will be able to concentrate his full attention for some time for this contemplation of the facts he studies. In this state the external senses are not active, and the undisturbed currents of the brain are directed to the full appreciation of the facts. This calm reflection is technically called *Manana*. Both *Shravan* and *Manana* come under *Vicharna*, the second of these grades.

The third is *Tanumansa*. After some practice of *Manana*, as described above, the mind becomes so calm that no doubts can be entertained about the facts contemplated, and the student has simply one idea of the facts of his reflection. Of course the external senses remain all the time inactive. This sort of contemplation enables the mind to grasp facts which ordinary people can never do. This is *Tanumansa*, corresponding to the *Dhyan* of Patanjali.

These three states are simply the means for the obtainment of knowledge. In these the student continues to be in the *Jagrit* or waking state. The world seems to him as it does to the ordinary men.

After due study of the ordinary books, and after possessing the qualifications required by the three grades described above, the student is instructed in the *Mahavakyas* or the four principle conclusions of the four Vedas. These are: (1) "That thou art," *Tatwamasí*; (2) "I am Brahma the Supreme being," *Aham Bramhásmi*; (3) "This spirit is Brahm", *Ayam Atmá Bramhá*; (4)* "Understanding is Brahma," *Pragnyanám Bramhá*. All these teach that the human spirit and the Supreme Being are one and the same thing. The student realises the fact, and, in fact, begins to see everything in the Supreme Being and the Supreme Being in every thing. This is the fourth grade or *Sattwapatti*. The real and illusory character of the world is realised in this state. It seems merely to be a dream. This is also called the *Swapna* or dream state. The student—he is a *Yogi* now—in this degree is called *Brahmvit* or one having a knowledge of the Supreme Being.

The fifth, sixth, and seventh grades are mere sub-divisions of the one grade called the *Jwanmukti* state. These three do not differ in any way as far as the realisation of Brahm, the Supreme Being is concerned, but they differ from each other as regards the conduct of the *Yogi* towards the world.

From a long continued practice of *Savikalpa Samadhi*, *Nervikalpa Samadhi* is produced. This latter is the fifth grade called *Asamsakli*. The *Yogi* in this stage emerges from *Samadhi* of his own free will. He is now called *Brahmvidva*. This state is called *Sushupti*, which literally means sleep.

* I could not find a better word for *Pragnyanám* though "understanding" does not seem to be a fit word.

Further practice will confirm the Yogi in this *Nirvikalpa Samādhi*, which state is the sixth grade, i. e., *Padarthabhavini*. The Yogi does not emerge from this state of his own accord. He emerges only when his pupils or others press him to do so. This is also called *Sushupti*, or profound sleep. The Yogi is now styled *Brahmavidwariyān*.

In the seventh stage the Yogi enjoys the continual bliss from the perception of the Supreme Being. The efforts of other people to wake him no longer affect him. He no longer feels any cares for his necessities. By the force of his *Prarādhā Karma* or by the influence of *Pranvaṃ* (itself influenced by the Divine Intelligence) other people provide him with these things. He on his own part feels little for these things. He is in the seventh stage called *Turiyā*. He is called *Brahmavidvarista*. He is now in perfect joy—in the highest stage—in fact he is the Supreme Being himself. Such are the seven grades of Vedānt, for which all should strive.

P. B. N.

THE THEOSOPHIC RE-BIRTH: A DIALOGUE IN REAL LIFE.

[Place is given to the following paper, not because of its great profundity or literary value, but because it is a psychical autobiography by a living person, one of my valued personal acquaintances. The writer is an English Peer's daughter, brought up in the enervating psychical atmosphere of high society; a woman of peculiar temperament, the type of a large class that exists in the "great world" of each of the monarchical countries. There are a number like her in the Theosophical Society; many more not yet so far advanced as to take the plunge of an open adhesion to our party. No one save two or three of us has any conception of the vogues already acquired by Eastern Esoteric Philosophy among the upper circles of European society; nor of the fact that even royal personages are in secret sympathy with our ideas and work. This, of course, gives no greater weight to the teachings, but only proves that Belgravia needs them as well as Whitechapel. It shows their acceptability to all classes, and points to a future of wider influence and opportunity. The Lady A. of our present dialogue photographs for us the successive changes through which she passed, from intense Anglican orthodoxy through ritualism and atheism, to the perfect calm of Theosophy. What makes her narrative the more dramatic is the fact that she had to conquer and extirpate certain dangerous predispositions. Her victory proves the latent iron will which she had also inherited from the warrior race whose blood flows in her veins. I print the essay for one special reason among others, that her example of moral courage and bold aspiration after the truth, at all costs, must encourage others who suffer from like weaknesses to struggle against them and their sensualistic environment with joyful confidence. It is a hard thing for a rich man to enter the Kingdom of Heaven, but here is a high-born Englishwoman who seems to be gradually coming very near the portal.—O.]

LADY B.—Since we last met some years ago, I notice a great and somewhat mysterious change in your ideas and mode of life, which cannot be accounted for by the mere passing of youth into the calm of middle age. Will you explain to me, your oldest friend, the change itself, and the causes which led to it?

LADY A.—I can answer you in a few words. I am now a Fellow of the Theosophical Society, and a humble member of its Arcane or Esoteric Section.

B.—You surprise me! How came *you*, of all people, to join this queer Society, and why do you uphold it (as you evidently do) as superior to all other cults.

A.—It is a long story; for, in order to make you clearly understand my present attitude, I must begin by reminding you of my early life and the influences brought to bear upon my religious feelings and general line of thought.

B.—I well remember your tutor was of the extreme Protestant type, regarding the most innocent pleasures as deadly sins and mourning over your proclivities for amusement and your inability to believe in Christianity—at least, in the theological Christianity of those days.

A.—The truth is, I was born a reascuer—a doubter, or skeptic, or free thinker—whichever you please to call it; and from a child I sought to penetrate to the soul of things and to the spirit within my fellow creatures.

B.—If so, you have no difficulty now, in discerning between “personality” and “individuality,” between the illusions of the objective world and the realities of the subjective;—as your Theosophy has it?

A.—None whatever. I had also an almost quixotic idea of honor and truth; *e. g.*, when the time came for my confirmation I declined to take vows upon me which, as I explained, I had no intention of keeping: for I wished to buy my experience, to test the power of the ‘devil’ and the allurements of the ‘world and flesh.’ But, strong in the harsh and self-sufficient virtue that often characterises early youth, untempted and untried as yet, I little thought on what stormy seas my bark would sail and almost founder, ere I reached my present haven of peaceful content.

B.—After life parted us, I remember hearing of you as an atheist, and recklessly pursuing a frivolous and aimless existence.

A.—It was so indeed. Baulked in my efforts to search into the mysteries of nature, I ceased from search awhile, and strove to satisfy myself with ‘a weary round of painful pleasure’ in the fastest society of the ‘Modern Babylon.’ Looking back I plainly see that in my youth I was not fit to be entrusted with great truths or powers, for I would have used them selfishly, to further my own ends—to crush my enemies, to rule and trample upon human minds and hearts, and I might have ended as a Black magician.

B.—Yours was a silent ambition; no one would have guessed all this from your outward demeanour.

A.—Perhaps not; for when very young I observed that frank, impulsive, open-hearted people got worsted by the cold-hearted and the selfish: that to ‘show your hand’ was to ‘lose the trick;’ and I set myself to conceal as far as possible my thoughts and aspirations. Indeed I have always worn a mask until now; besides, I liked (as a graphologist remarked) to “influence others, and make my power felt without apparent dictation or effort.”

B.—When next I heard of you, the town was talking of your conversion to Ritualism.

A.—It was my next phase. The history of the Prodigal Son describes me at nine-and-twenty years of age. Happening then

to come under the influence of a High Church parson who persuaded me to go to confession, I, as I thought—laid down my burden of sins at the foot of Christ's Cross, and took up my own cross, determined to bear it manfully and lovingly for the sake of Him who "Loved *me* and gave Himself for *me*." What a selfish ring is in that *me*!

B.—You had a long and dangerous illness after your conversion, and this doubtless assisted in causing the Divine lessons to sink deep into your heart; whereas, had you gone back at once into society among your past associates, your good resolutions and intentions of amendment might have faded away, and borne no fruit.

A.—I quite agree with you. We all know that many persons rise even from their sick beds not one whit purified, or more awakened than before; but I had braced my will—chosen my part. I resolved to profit by my enforced retirement and almost constant bodily pain, and to meekly learn my lesson.

I had no idea of escaping punishment nor desire to do so, but I hoped to receive it in this world instead of in the next; and at the hand of a forgiving, loving Father, instead of a wrathful, unforgiving one. For, of course, I believed that Jesus had reconciled us. I surrendered my will to the Divine will ostensibly, but while so doing and depending upon an external source (a personal Jesus) for power to behave in accordance with the Divine will, I in reality—I see it now—commenced then and there the development and strengthening of my own will in the direction of goodness.

B.—I well remember you were always in one extreme or another. You seemed unable to live on a level, like the rest of us.

B.—I emulated Byron's Lara: "So much he soared above or sank beneath the men with whom he felt condemned to live," and I longed to be

"A thing of dark imaginings, that shaped
By choice the evils he by chance escaped."

B.—I used to wonder at your fondness for Byron, the *London Journal* and the *Family Herald*, and still more that they were not forbidden.

A.—They did me incalculable mental mischief, for I was a dreamy child indulging (even during lessons) in air-castles.

B.—You were always very intense and concentrated—were characterized, I should say, by singleness of mind, tenacity of purpose, and utter unconventionality. But what said your family to your conversion; were they not pleased and thankful?

A.—Alas! How true it is "A man's foes shall be they of his own household." From first to last I have met with nothing but opposition, scorn, anger or derision from those around me, and I often wonder I did not fail, through discouragement and doubt of the correctness of my own judgment and belief; for you know how sensitive I used to be to unkindness or ridicule. I shrank from backing my own opinion and was always ready to be led by others for good or evil.

However, as Balzac says:—

"My constant desire to know the truth, nothing short of eternal

majestic truth"—the desire of my childhood stifled awhile in the pleasures of sense but not wholly lost—did bring the opportunity of knowledge to me at last, and——

B.—One moment, please! What lessons, should you say, you have learnt in your eleven years of Ritualism?

A.—I was never a lover of forms and ceremonies, therefore hardly to be called a Ritualist. Their dogmas attracted me.

My nature was intuitional, I sought and found the Spirit of Christianity or that which underlies all religion. I was never a victim to ceremonial worship or worship of parsons. I simply set myself the task of uprooting (by God's grace, I believed) what was evil in my nature and fostering what was good—at least, so far as I had ability to judge which was which. I now see I made many egregious blunders.

To the extent of my knowledge and power I practised toleration, charity, self-abnegation, self-denial, broke down my class pride and prejudice, fasted to bring my body into subjection, and nearly destroyed it thereby; did good works for love of Christ till they became a pleasure to me; never wilfully neglected what I thought to be my duty; in short, I tried to model myself on the Apostle's definition of Charity.

B.—There is a saying in your Society—

“As a man thinketh, so is he.”

A.—I should have got on faster had I known then what I know now, thanks to Theosophy, *i. e.*, that though it is good and necessary, to exercise self-control, &c., that is not enough: it is but a means only, not the end. One should so thoroughly transfer one's desires and powers to a higher plane, living with one's spiritual, not bodily, senses awake, as to be *incapable* of thinking a bad thought, saying a wrong word, doing a selfish action. I imagine this is what St. Paul meant by saying, “And he cannot sin because he is born of God and that evil one toucheth him not.”

B.—Have you at all conquered your hasty, ungovernable temper? You used to throw knives across the table at your little brothers, and later in life, banged your servants about?

A.—Since I entered the Arcane Section, my temper is becoming more Theosophical; things that angered me, have ceased to do so; but I can get into a fine round rage still: only it makes me feel *ill* for days afterwards—quite a new thing.

B.—Also, at one time I feared you were taking to drink. You said you took stimulants to keep yourself going.

A.—I confess that *from childhood* I had a taste for drink, which governed me more or less for 15 years. At one time I became haunted or obsessed in a curious manner, which I will not explain further—you can consult Paracelsus: but finding my health becoming undermined, and disliking to see fiery eyes glaring at me in the darkness, I summoned my power of will, struggled with my demons, and finally routed them. I now regard wine and spirits with absolute indifference; the craving has entirely disappeared.

But now we come to a period of my history, to which I think all the events of my life had been leading up.

B.—Please go on.

A.—I was barely 40 years of age, when a sudden revolution took place in my ideas and belief.

B.—Can you in any way account for this?

A.—I cannot, unless my peculiar state of health quickened my spiritual insight,—or, as we say in the Theosophical Society, “The wind was blowing.” One day I became aware in my innermost being, that to worship Jesus as God, was committing idolatry; and the belief in His Godhead being the foundation-stone of my faith, the whole fabric tottered and fell.

B.—Did you consult any one at this epoch?

A.—I did not. I bore my burden silently—for a while patiently, not relaxing my efforts for self-improvement; but the mainspring of action was broken, and I gradually fell back into my old reckless condition of “Let us eat and drink for to-morrow we die.” I gave up prayer, church, &c., and passed my days at cards, billiards, theatres, &c., doing no special harm, but surely drifting back into the state from which I had been rescued, years before.

B.—Did you remain long stranded on the shore of Infidelity?

A.—For five or six years I sought after Truth.

B.—And then you became a Theosophist?

A.—I would rather you said an F. T. S.

B.—Why?

A.—Because, strictly speaking, a true Theosophist is one who has entirely conquered his lower nature, and I have neither the presumption nor the folly to imagine this in my case; though I hope I have taken the first step toward it.

B.—Very well. How came you to join the Society?

A.—Slight causes often produce startling effects, and great issues turn upon what men call chance, luck, or accident.

In 1884, when staying with my sister, I perused the L. P., where Miss R. B. still gives delineations of character. After some correspondence with her, I became her pupil in graphology, etc. Regarding these arts as means to the end I always kept in view, viz., knowledge of human nature.

One day, as we were discussing the gospels, she said, “Here is a book that will interest you—take it home.” It was Sinnett’s “Esoteric Buddhism.” On studying it a light broke in upon me. Long forgotten pages of “Sartor Resartus” and other works came to my mind; intuition, long crushed or neglected, resumed its sway over me, and I became an earnest, devoted student of *Theosophia*, or the Wisdom of the Gods.

Aid also came from a most unexpected quarter. A man of the world, but a fervent Catholic, remonstrated with me, saying he was sorry to see me going to the deuce. I reflected on his words, and resolved to profit by them.

ALEXANDRA TENBIGH.

(To be continued.)

WILL AND ITS RELATION TO CONSCIENCE.

(Continued from page 366.)

LIBERTARIANS, however, do not altogether deny the existence of laws for the Government of the human will; but these laws are of a very peculiar character. It is alleged that all men are endowed with a faculty which distinguishes between right and wrong, and provides a moral law to guide them in their lives. Subjection to moral law is matter of necessity, obedience to it is one of choice. Every person knows beyond the shadow of a doubt as to what the law of his life is; but obedience to that law rests entirely with himself. Conscience has power to teach, but not power to force compliance. Now it is all very fine to talk in this strain. To me, however, it appears that the law which fails to exact obedience does not deserve the name; and must at least be viewed with doubt and suspicion. I do not mean to say that the moral laws are improperly so called. They are laws in the best sense of the word, and find full play and act like any other laws, though in a certain limited sphere. It would be flying in the face of the clearest proofs to say that the moral laws hold undisputed sway over all mankind, or that they are the only laws to which human life as a whole is subject. In view of the greatest possible difference in human actions and dispositions it would be extremely rash to say so. If a cannibal makes it his life-work to kill and eat as many men as he can, and if a philanthropist does all in his power to mitigate human suffering, we should be very slow to believe that they are placed under the same laws, or that there is only one law or one class of laws for beings so essentially different in nature. But because moral laws are not all-powerful and do not cover the whole of humanity, we are not on that account to take away all binding power from them, which forms the very essence of all laws, and without which moral laws must lose their title to the name. Bishop Butler's remarkable works. 'If conscience had might as it has unquestionable right, it would govern the world,' involve an unwarrantable assumption. I have no doubt that in his case conscience had 'might' as well as 'right.' Bishop Butler could not possibly have committed deliberate murder even though he had tried to do so. But he must have been led to form such a low opinion of the controlling power of conscience on seeing how easily and frequently its authority was ignored and set aside by those around him. Now it is quite clear that conscience has very little 'might' with most men; but what ground is there for supposing it has perfect, absolute right in their eyes. Bishop Butler must have seen no difference between his own actions and those of others not so good as he was. He could not therefore think that conscience was equally powerful in all; but still he held fondly to the belief that its voice was heard as distinctly by them as by himself. Judging from personal actions, however, it appears that human nature, composed as it is of different elements, passes through a course of evolution, and that as the different parts of man's being gain or lose strength, the laws appertaining to them exercise more or less influence in determining his conduct. A man of immacu-

late virtue will find it impossible to do wrong; he is thus governed exclusively by moral laws, which have in his case not only the power to teach, but also the power to prevent evil-doing. Ordinary men, in whom conscience is not fully developed, experience a struggle between the higher and lower principles of their nature, whenever they are exposed to some great temptation. This struggle, however, shows that conscience *has* some might, and that, though not all-conquering, it opposes with all its strength the tendencies and dispositions antagonistic to itself. Even when the temptation proves too strong and conscience succumbs to the evil propensities of human nature, its restraining force appears in the form of remorse. The man-eater, as the lowest type of humanity, may have the germs of conscience latent in him; but his existence appears to be a moral blank, and what little of conscience there may be in him, is so dwarfed and overshadowed by his lower nature that the one single rule of life with him, as with the lower animals, seems to be to maintain his individual existence by trampling upon and triumphing over his fellow-creatures—even to the extent of devouring his fellow-men.

It seems, then, that the human ego in its onward career in life, proceeds on certain fixed lines; that each step in the process is characterised by necessity; and that it would be impossible for any human being to swerve a hair's breadth from the course thus laid down by nature. But here turns up what has seemed to some the greatest moral puzzle. If personal actions are necessitated by irresistible laws, why do we blame and punish men for doing wrong? If a person has committed a crime, and we know that he could not possibly help it, he is quite innocent; and any punishment inflicted on him would be cruel and unjust. Dr. Bain taking up the point says: "Another factitious difficulty originated in relation to punishment is the argument of the Owenites, 'that a man's actions are the result of his character, and he is not the author of his character: instead of punishing criminals, therefore, society should give them a better education.' The answer to which is that society should do its best to educate all citizens to do right; but what if this education consists mainly in punishment?" I do not quite see the force of the objection, nor of the half-apologetic way in which it is answered. It is quietly assumed on both sides that society in its relations with criminals is superior to all laws. If all human actions conform to fixed, unalterable principles, what justification is there for supposing that those who make and enforce penal laws can rise above the restraints and restrictions under which the rest of humanity works? How can they lay any claim to freedom of action which is denied to the rest of mankind? If some men cannot refrain from doing wrong, others in just the same way cannot avoid punishing them. We find action and re-action prevailing in this wide, wide world, and assuming a thousand and one forms. Punishment of offences is explicable on the same principle. When a man receives a physical injury, he feels a natural desire to butt back on the cause of it. Little children are sometimes seen beating chairs and other things, if they chance to run against them. This tendency in men to react on the cause

of pain is the origin of all punishment; and wherever individuals are left to themselves they seldom fail to settle their disputes in this primitive fashion. With the formation and growth of society, however, improved methods are adopted, and crimes are punished in a better and more systematic way; but the original basis of the whole procedure remains the same. While punishment of vice is a matter of necessity, I do not mean to say that it is laudable or productive of much real good to those who cause it. It is on the contrary very injurious to their highest interests, and retards their progress in the right direction. My answer, therefore, to the question as to the propriety of punishing offences is, leave all wrong-doers alone and say nothing to them if you *can*. If they smite thee on thy right cheek, turn to them the other also. Patience and long-suffering are enjoined by most religions, and they can be proved to be conducive to much real happiness; but it does not lie in the power of ordinary men to rise to this most exalted idea of moral perfection. An eye for an eye and a tooth for a tooth, seems to be best suited (with some rare exceptions) to the vast mass of humanity. This is the only principle on which they can act. It is not, however, to be supposed that the above moral precept is wholly impracticable, or that it demands too much from the good and virtuous-minded without promising them anything in return. There is no doubt but that the generality of men feel a very strong disposition to return the blow inflicted on them, and a great hardship is experienced in resisting the temptation; but there is a stage in the development of the human mind when the heart expands and broadens to hold all mankind in its loving embrace, and when the blow, if ever received is not so keenly felt. But this is not all. I should think it is our own evil nature, however suppressed and disguised, which invites the blow; and that when after a series of trials we emerge from the morass of worldliness and purify ourselves from every trace of sinfulness, we must become inaccessible to the malacious attacks and evil designs of the wicked.

I must now point out the laws which seem to govern all personal actions. Before doing so, however, I must say that all existence is one. The unity of all things is much more real than it is generally considered to be. The proofs of it confront us on every side, and are so clear and so familiar that we pay no heed to them. Let a man speak, and his thoughts pass from him to those around him. Now it is a thing of every day occurrence and we do not ask ourselves the reason of it; but it is a deep mystery inexplicable on any other ground than that all human beings though occupying different portions of space, and appearing to have separate independent existence, are much more closely united than at first sight they seem to be—that there is an invisible flow of existence which continues without break from man to man. Now when things are so related that what affects one of them may affect the others also, they may be considered as one in existence. Take a rod of iron, hold it at one end, and put the other into fire. The part in the fire gets hot, but the heat is not confined to that part alone it suffuses and spreads over the whole rod, so that you feel it at

the part in your grip. Why should it be so? Every body will say that it is because the rod of iron is *one*. If men were quite unconnected as they outwardly appear to be, it might have been possible for them to think and feel, but sharing in each other's mental states must have been impossible: their thoughts could not have gone beyond their own minds. Feelings also are transferred from one mind to another in just the same way. When somebody laughs or weeps in our presence, we cannot help doing the same, or at least being in some degree affected by such display of emotion. A little child will sometimes say to its mother, "Give me a toy, or I will cry." The fond mother cannot bear the idea, and complies with the demand. But what does that mean? The little rogue is a practical philosopher in its way. It knows, or at least acts as if it knew, that it is not very distant or different in existence from the mother; and that if it does not get what it wants, there is a way—and a very easy way too—to punish the mother, as it has only to inflict pain on itself, and the pain instead of being all its own extends to the mother who feels it much more keenly than the child. The child is thus a part, and a very sensitive part, of the mother. Considering then, how easily mental and physical states may be communicated from one part of the world to another, it may be fairly concluded that all existence is one. There are some times difficulties and restrictions connected with the inter-communication of the different parts of the universe; there are many superficial distinctions, many seeming gulfs, which appear to separate and divide things from one another, but when we look beneath the surface, and take a deeper view of life, we find no room for doubt that all things are at bottom the same. Instead of there being a break in existence, it seems that there is an uninterrupted flow of life which, however imperceptible to the senses, is nevertheless most real, and which envelopes and encircles, supports and sustains all beings.

To return to the laws of human conduct. Looking upon the whole universe as one vast mass of existence, we find that there are two opposite principles which underlie all manifested existence, human or otherwise. Every being has on the one hand an outward tendency to go out of, and to separate itself from, the common source of all things; on the other an inward tendency to go back to, and to become one with it. The waves in the sea are typical of all existence. For the short time they last they are acted upon by two conflicting forces, the one tending to raise them above, the other to merge them in, the waters beneath. These tendencies in man are the selfish and sympathetic elements of his nature. Happiness is what all men naturally desire; but each individual pursues it either apart from, or along with, those around him—thus either separating himself from, or identifying himself with, the sentient world in which he lives. The two tendencies though they must exist together, do not always possess the same degree of strength, in that in some cases the greatest disparity may exist between these two sides of human nature. Men are called selfish or benevolent in accordance with the character of the prevailing tendency in life and not because the other ele-

ment is altogether wanting. The two principles work in combination and regulate all personal actions, all vices have their origin in the self-seeking, all virtues in the self-denying part of man's nature.

There is another point which deserves to be considered here as having a direct bearing on the present subject. Personal actions in order to be thoroughly understood must also be viewed with reference to the end, of human existence. What, then, is the highest good attainable by man? What is the goal toward which humanity is moving? Before taking up the subject, we must understand that existence as such and apart from any of its specific forms, is indestructible. Men who believe in God, consider his existence to be eternal and unchangeable; those who have no such faith in a Supreme Being who rules the universe, look upon matter as immutable and everlasting. There is thus a somewhat general belief as to the existence of a reality which is not subject to change, and is free from such imperfections as we find in the world around us. But in discussing the end of human existence, we have to deal with a being which, judging from the question raised, is not eternal, and which, can have beginning and end. Now the beginning of all such existence is what may be called the assumption of form; its end is the loss of that form.

Take, for instance, a marble figure. The atoms composing it may be said to have existed from all eternity; but the existence of the statue must be dated from the time it took its present shape. The statue may retain its form for many years; but it cannot altogether escape the ravages of time. In due course the substance of the image wastes away: the statue loses its form, and with it its existence. The particles so disengaged may enter into new combinations and acquire new forms; but *the statue* has ceased to exist.

This, however, is not a good example. Indeed, it would be very difficult to get suitable illustrations of the above principle from the external world. We know very well that while material things round about us are always changing, the vast mass of matter which enters into their composition is indestructible and remains the same. We know also of things assuming forms and then losing them; but we require more than this. We must have absolute, formless existence passing into definite being, and then relapsing into its former state. Now all this cannot be a matter of direct observation, as absolute, unmodified existence, and the process by which it turns into phenomenal being, lie beyond the pale of consciousness. But whatever the difficulties peculiar to the subject, we must at least have the beginning of form, from which we may trace our way to pure unmanifested being. But of this, too, the material world can furnish no instances. Take any material thing you please and the chain of successive forms which it has assumed in the past, and which it has yet to take in the future, appears on either side to be interminable. We have thus change of form in its multitudinous aspects, but we nowhere come upon the beginning or end of form. Perhaps the nearest approach to an accurate representation of the

process under consideration, may be found in the condensation of water vapor. The whole atmosphere contains water in a gaseous state, which under certain circumstances changes into visible drops. This is something like the unseen and unseeable Absolute acquiring knowable existence. The drops retain their form for some time, and return to their former state, and get re-united with the invisible vapor which fills the air around us: this is the end of their existence. The process may go on for ever; but those particular drops exist no more.

In the mental world we find better illustrations of this universal process. The ego or self is revealed in consciousness as the substratum of all mental phenomena. This is matter of direct knowledge and cannot be proved: but then it is clear as daylight and needs no proof. The mental phenomena may occur in immediate and rapid succession, or at intervals of different length; but there is no break in the existence of self. The contrary cannot be held even for a moment. Let the mind be a perfect blank (and this may actually be the case as in a profound and dreamless sleep); but when at length consciousness revives and you become aware of yourself, you can by no means persuade yourself into the belief that during the short time of self-forgetfulness which has just passed away, yourself had gone out of existence, and that it was created anew as self-consciousness returned. It would be absurd in the extreme to think so. Supposing then (what is quite true and represents the opinion of almost all men) that self has a continued, uninterrupted existence, let us consider the relation between the permanent self and its fleeting modifications. Let us take a concrete example. Suppose a man is angry. The feeling of anger cannot be weighed or measured, but still it is a thing and exists. Now, how is this feeling related to the unmodified ego? The feeling is not quite different from self, as the latter always underlies it. So long as the feeling continues, the man can say that *he* is angry. But the emotion of anger is not yourself: it is self with a movement which conditions and modifies it. It is not I alone, but *I in a state of anger*: it is self-cast in a certain mould. This gives rise to the duality of subject and object; they go together, and are yet mentally distinguishable from each other like matter and form. But to return to the feeling of anger. Here as everywhere else we find two opposite forces at work. The mind has on the one side a tendency to continue the present activity, on the other a tendency to sink into that calm unruffled state out of which the feeling arose. Gradually the former tendency weakens, and the latter gains in strength; the present mental state vanishes and with it the distinction between the subject and object; the variable element in the feeling disappears, and the permanent self remains. This is the end of the feeling.

The end of man's existence is the same. There seems to be an all-comprehending, all-embracing substance which pervades, feeds and sustains all existence. Human beings as well as the rest of their fellow-creatures, emerge from this exhaustless source of life, perform their appointed work, and then return to, and lose themselves in, the eternal, unchangeable cause of their being. This may

be called the ultimate goal towards which mankind with the rest of creation is moving.

The reunion with the Absolute must result in the loss of consciousness in its present form; but what that state will actually turn out to be is unconceivable. To our narrow minds it seems to be a plunge into the unknown; but whatever uncertainty may attach to the subject, there are strong reasons for believing that the reunion with the Infinite must prove to be a state of consummate bliss. We know from our experience that the satisfaction of all natural desires is attended with pleasure, and may safely infer that when this strong tendency is fulfilled when the final object of life is accomplished, we must be in a state of felicity of the highest kind. The human ego, like the Prodigal of old, runs away from the Father of all creations, and wanders abroad in pursuit of false and frivolous pleasures. For a time the son rejoices in his self-imposed exile; but in the end a change comes over him, and his heart yearns towards his father. He repents of his folly, and returns to his permanent home. The father opens his arms and clasps him to his bosom. The reconciliation is effected. But what words can describe the feelings of the son who finds himself after a long, long separation, locked in the fond embrace of his father? It surpasses all imagination; it must be a moment of supreme happiness, of joy ineffable!

But I must not be misunderstood. I do not mean that death terminates human existence, or even that it necessarily brings us nearer to the end of our journey. Different causes may hasten or delay the final absorption of personality into universal being; but physical dissolution in itself justifies no inference whatever. Death stops all the avenues through which we can have access to a man, so that we do not know what happens to him when all communication is thus cut off between him and ourselves. But though death furnishes no clue to the further proceedings of the departed, we can learn from a man's conduct in life, something as to the future destiny which awaits him. In the first place, we know that death, in the sense of utter annihilation or extinction of life, is impossible. Then as to the different distances which different individuals must accomplish before regaining their lost unity with the divine essence, it may be judged by the relative strength of the selfish as sympathetic elements in their nature. A selfish man, with strong desires, has a long course of activity before him. He may die and be lost to our sight; but, from what we know of his life, we can say that he must be far removed from that blessed state which awaits the pure in heart. On the other hand, a man who has risen superior to all selfish considerations and conquered his lower nature, must be considered as drawing very near to that goal.

The nature of the moral faculty has given rise to much difference of opinion. Is conscience a cognitive power? or is it a kind of sensibility? I should think it includes both and much more besides. Its predominating character, however, is feeling; though it is to be borne in mind that does not mean absence of knowledge. Conscience, in the minds of ordinary men, is a sort of shrinking from doing injury to others, or taking a secret delight in doing good to

them. This feeling may not exist in all cases; in fact possession of conscience, even in this imperfect form, is anything but universal. But where conscience exists in any appreciable degree, it always takes the form of feeling—especially in the earlier stages of its growth. In the development of the human mind there comes a time when the individual finds that the happiness or misery which he causes to others, redounds in some mysterious way to himself. The feeling is dim and unintelligible at first; but it marks the beginning of a new life. It is accompanied by a new kind of sensibility, a new kind of knowledge, and a new kind of activity: it is the first dawn of conscience. In process of time the faculty is further developed, the feeling loses its vagueness, the knowledge grows more clear, and the activity more pronounced and uniform. Our sympathies are at first confined within the narrow circle of our friends, they gradually extend to the whole human race, and then spread over all sentient existence. But the culminating point is not yet reached. The sphere of our sympathy goes on widening until it comprehends all existence, animate as well as inanimate. Of this exquisite feeling Wordsworth gives us an instance when describing the feelings he experienced on his return from a nutting excursion:—

“ and unless I now
 Confound my present feelings with the past,
 Even then, when from lower I turned away
 Exulting, rich beyond the wealth of kings,
 I felt a sense of pain when I beheld
 The silent trees, and saw the intruding sky.
 Then, dearest maiden, move along these shades
 In gentleness of heart; with gentle hand
 Touch—for there is a spirit in the woods.”

As the feeling becomes more and more refined, and the knowledge deeper and more extensive, the human mind gradually opens to the fact of its unity with surrounding nature; and in the depths of the awakened soul is heard a voice saying: *Know that thou art one with thy fellow-creatures, and love them as thyself.*

IKBAL KISHEN SHARGHA.

THE SITUATION IN CEYLON.

IN England February is the least attractive month in the year: it is cold, damp and cheerless; its rays convey little comfort and no warmth; ‘unmeaning joy around appears and Nature smiles as if she sneers.’ About the end of this month I left England for the East, the pea-soup atmosphere of London was cold and cheerless, and its chill breath pursued me as far as the Straits of Messina. The tawdry filth of Port Said gave way to the picturesque rags of Suez, suggesting a sample of Eastern life, habits and character. It was only after landing in Colombo that speculation gave place to reality, here the sun put forth his full strength clothing this lovely Island with delicate tints and a rich vegetation never seen in the Western world. A fringe of cocoanut trees lined the shore, and no less than forty-one millions of this plant are scattered over the Island. To the dweller in Ceylon this palm tree calls up a wide range of ideas: it associates itself with nearly every want and convenience

of native life. It might tempt a Sinhalese villager to assert that were he placed upon the earth with nothing else to minister to his necessities than the cocoanut tree, he could pass his existence in happiness and contentment. The climate of the Island is peculiarly favourable to leafage; red rhododendrons, scarlet blossomed cotton trees, jungle cinnamon and a host of others form a rich floral mass of colour most refreshing after the endless waste of waters. At every step a surprise waits the visitor. The cream-coloured vegetation of the cabbage-tree is a perpetual delight, while the native huts and bazaars, interspersed with European bungalows, invest the scene with a richness and variety peculiar to the tropics. Not the least interesting feature are the reddish-brown roads, firm and free from mud, which intersect the grand foliage, a single leaf of which is big enough to clothe an entire native family. Clothing is not here one of the burning questions which wants settling, unless it be that a simple method of dispensing with flesh along with the heavier garments would be hailed as a desirable alternative by natives as well as Europeans. There may be poverty in Ceylon, but there is no squalor: the poorest of huts stands in the midst of luxuriant gardens, embowered in flowers. Here Nature yields her bounty almost unsolicited, so that hard work is not a necessity; native energy seems to expend itself in talk rather than action. I am inclined to think that the women are the hardest workers: they are rarely to be seen except at slavish work, while the men idle in groups, sitting on their heels in their bazaars or wandering at large on the roads and seldom performing anything like creditable work. There is no occasion for a riotous display of muscle, save that of the tongue in which the Sinhalese excel, to one unacquainted with the language the motive of such earnestness remains a mystery.

The presence of several English churches is not a matter of wonder, seeing that England has dominion over the Island, but who would imagine the Salvation Army in the midst of those foreign surroundings. We came suddenly upon its flaunting head-quarters, the flag flying, and the whole business in full swing just as it is in any English town. To us it seemed like the expiring rattle of the old creed galvanised into a vigorous activity; for Christianity, heaving its last breath in England, bears but small fruit here. The proportion of Christians to the whole population in Ceylon is not above 9 per cent. after centuries of Missionary enterprise.

Ceylon is the classic land of Buddhism, influencing a vast proportion of the human race in China, Japan, Burma, and Siam. Out of a population of 2,900,000 there are only 60,000 Protestants, the Buddhists alone numbering 1,760,000. A religion having a record several hundred years anterior to Christianity has a claim to a respectful hearing. While endeavouring to give our English readers a brief view of this old religion, we will dispense with the bastard phraseology of jaw-splitting terms so dear to Oriental minds and equally repellant to English tongues. A description of the religion of Gautama Buddha might be enlarged to the dimensions of the tail of a comet without conveying a scintilla of meaning to the ordinary European, yet its substance can be contained in three "sentences": purify the mind, abstain from vice, and practice virtue. Hence you have the

old religion in a nutshell. Buddha proclaimed the absolute equality of mankind, irrespective of caste, and the pre-eminence of virtue over all other worldly distinctions. He spurned the use of might, and by the mere force of precept and example worked a pacific revolution in the Indian mind, deposing finally from the ancestral throne the proud theocracy of the orthodox Brahmins. Long before the disciples of Thales commenced the pursuit of cosmological dualism, before Pythagoras taught his doctrine of metempsychosis, before the Sophists confounded the world with their metaphysical subtleties, the sage of Kapilavastu founded a philosophical school and created a religious sect that in later times embraced in its fold nearly four hundred millions of the faithful, of different races and countries. In its original form Buddhism is simply a code of morality without any philosophic system, the metaphysical and social element having grown out of it in the course of ages. Gautama advocated an ascetic life, that contact with the world creating earthly excitement and desires, should be reduced as much as possible. He also maintained that there was no positive merit in outward acts of self-denial or penance, but held that the possession of wealth or power was likely to prolong the mistaken estimate of the value of things; that yearning thirst, and clinging to life, were of the nature of evil, and consequently to forsake the world was a step towards the attainment of spiritual freedom. Had the Buddha merely taught philosophy he might have had as small a following as Comte, but his power over the people arose from his practical philanthropy, condemnation of caste, and vigorous denunciation of present abuses. The order to the present day never became a priesthood, laid no claim to superior wisdom or high spiritual powers. In a system which acknowledged no Creator the monks could never become intercessors between man and Maker; their help was not required to avert by their prayers the anger of the gods; this regarded salvation as a change in man's nature brought about by his own self-denial and earnestness and they never claimed the possession of the keys of hell or heaven.

A very simple ceremony admits the applicant to the Order, the desire for an ascetic life, freedom from disease, and consent of parents enabled him to assume the orange-coloured robes peculiar to the order. After admission he has to submit to rigid rules, no food can be taken except between sunrise and noon, total abstinence from intoxicating drinks is obligatory. The usual mode of obtaining food is for the monk is to take his begging bowl and holding it in his hands to beg straight from house to house. He is to say nothing, but simply to stand outside the doors or windows. If anything is put in his bowl, he utters a pious wish on behalf of the giver, and passes on; if nothing is given, he moves on in silence, visiting the houses of the poor rather than those of the wealthy. There is something sweet and touching in this ceremony and the profound obeisance made by the donor as the monk utters his good-will, shows that there is no loss of dignity in the transaction. As the food of all classes consists mostly of rice or curry, the mixture is not very incongruous. When enough has been given, the monk retires to his home to eat it, thinking the whole time of the impermanence of the

body which was thus nourished. Chastity, poverty and obedience are the orders of his life. There is no place in the Buddhist scheme for churches. The offering of flowers before the image of Buddha takes the place of worship. At the close of one of my lectures a boy came with a tray of white flowers, the petals tinged with yellow. Several men crowded round and with bared heads touched the tray. I was made to understand that this was a sacrifice to Lord Buddha in my honour for coming among them.

In all this Buddhist religion meditation takes the place of prayer. The first is the meditation of love, in which the monk thinks of all beings and longs for the happiness of each. First thinking how happy he himself could be if free from all sorrow, anger and evil desire, he is then to wish for the same happiness for others, and lastly to long for the welfare of his foes. Remembering the good actions only, and that in some former birth his enemy may have been his father or his friend, he must in all earnestness and truth desire for him all the good he would seek for himself. The second meditation is on pity, in which the mendicant is to think of all beings in distress, to realize as far as he can their unhappy state and thus awaken the sentiment of pity or sorrow for the sorrows of others. The meditation on serenity has a noble effect: it enjoins the monk to think of all things that worldly men held good or bad—power and oppression, love and hate, riches and want, fame and contempt, youth and beauty,—and regard them all with fixed indifference, with utter calmness and serenity of mind.

The above passages will exemplify the general spirit which animates the Buddhist religion. Obedience to those precepts lead to the heavenly land of the Arahats, the lake of Ambrosia which washes away all sin, the goal of all earthly wanderings, the acme of all bliss, the Palace of Nirvana.

After pretty general inquiry I failed to discover any case where the Buddhist monk proved untrue to his old traditions. There are six thousand monks in the Island, and cases of neglect or gross immorality are comparatively rare; as a body they compare favourably with the priests of other churches. Successive invasions of course produced their effects, from the conquest by Wijaya, B. C. 543, to the deposition of Sri Wikrama Raja Sinha, last King of Kandy, in 1815. Sinhalese annals record one hundred and sixty-sovereigns. The Portuguese visited the Island in the early portion of the 15th century, holding possession for one hundred and forty years. These were followed by the Dutch, who remained for a similar period; war, persecution and slavery were the consequence. The heart of the old religion was not touched, it remained as firm as its splendid monuments, and the beneficent rule of England restored peace and tranquillity. In the mad rush of English activity the yellow-robed priest of the old faith was regarded as effete, the grand serenity of his faith enabled him to endure though elbowed aside in the advance of civilization, but like the limpet clinging to the rock amid storm and sunshine he still remains firm and stationary, his unobtrusive appearance accentuating the growth of ages.

In the year 1880, a change came over the scene; the placid Oriental life became disturbed by a new and altogether unexpected

ed force. The visit of the Founders of the Theosophical Society caused an unusual excitement. The advent of Europeans, bent on the acquisition of material wealth, prodigal in vices and utterly scornful of the native habits of frugality and temperance, had ceased to be an object of novelty. The new comers were however of a different order, they came to revive the old religion, to proclaim its loftiness above Christianity, and to assure the natives of their love and sympathy. The reception given to Col. Olcott and Madame Blavatsky was royal in its magnificence. From Galle to Kandy and back again, nothing but joy and festivity greeted their presence. The hearts of the national religion was touched, proud of their old traditions and ancestral creed its form became doubly dear to them when recognised and approval by cultured Europeans. A powerful wave of feeling passed over the Island: no wonder the natives regarded the President of the Theosophical Society with reverent affection; his large heart won immediate acceptance, and the mesmerismic cures performed on the sick and suffering won him the admiration of a god. The heart of the Sinhalese never wandered from that allegiance. Branches of the Society were formed all over the Island, Buddhist schools established, native newspaper launched on the public mind, and various activities tending to re-establish the native religion and renew its force were put in operation. Col. Olcott came to be regarded as a priest and father, his personal influence reconciled two Branches of the national church for years at variance with each other. His efforts were untiring and superhuman, and the effect produced reads more like a fairy tale than a sober piece of history. Fancy an American gentleman writing a catechism of the Buddhist religion, receiving the imprimatur of the High Priest, being accepted as canonical, and circulated by the thousand in Ceylon, Japan and China. These are all facts which can be verified and proved; I myself am a witness. The activity has not stopped here; lately a movement has sprung up among the women of Ceylon, a desire for education has been roused by Mrs. Weerakoon. This noble woman has attracted to her side a band of 1,200 sisters eager and anxious to acquire the questionable advantages of a European education.

The people of Ceylon are kind, courteous to strangers, simple in their habits and docile, in every sense a loveable people. I shall always remember with gratitude the welcome they extended to me, a stranger, and the dignified courtesy with which I was treated by their gentry, who remind me forcibly of the old French aristocracy.

The cultured native mind is peculiarly acute and intelligent, but wholly wanting in energy and organising power. The men and women of Ceylon can do great things when shown how to organise and led, but seem to have absolutely no capacity to initiate. The education of the country is singularly backward, through want of personal effort: it is not to be expected that the English Government should initiate particular measures. My personal knowledge of the resources, or rather want of resources, of Ireland, has taught me to observe deficiencies here which might be easily remedied. A technical not a literary education would do much for

the people of Ceylon, whose taste for art and decorations is remarkably true, its fruitful soil and the abundance of wood supplies readily, all the means necessary. Just as at home, young men rush into Government offices for small pay, and the nobler arts are deserted for a literary education which presents too few outlets for talent. The Theosophical Society has done much for the Island, but there remains still a wide field for utilising and casting into a concrete form the splendid enthusiasm which it has aroused. This is the work before it.

J. BOWLES DALY, LL.D.

Reviews.

INDIA, PAST AND PRESENT.*

It is rare to find a book upon India by an European author that an Indian can read without impatience. Either it shows superficiality, prejudice or malice. Every nationality has had its infliction of this sort to bear; the globe-trotter and city-rusher have been everywhere, and written about everything, often after seeing almost nothing. The indignation of the Americans about Dickens after "Martin Chuzzlewit," so boiled over, that they would have lynched him if he had returned to the country just then; and as for Mrs. Trollope, their resentment at her plain speaking and insular prejudice was so hot that her name is still used as an opprobrious term against a servant-girl who has aroused the ire of her mistress. Under modern influences, India is being fairly treated by some of the better class of writers, and her people have largely to thank Prof. Max Müller, Sir William Hunter and a few others for this justice. Mr. Samuelson's name must now be written in this honorable list. His book under notice is, generally speaking, one of the ablest, most interesting and instructive, and fairest ever published upon this subject. It displays his tireless industry, patience in compilation, desire to be just, and intellectual capacity—all most unmistakably. The Indian reader will notice with joy his views about the Congress and the Missionary and his courageous denunciation of the snobbery, selfishness and absurd exclusiveness of the younger Anglo-Indian class. Nothing more scathing has been written against them by the *Indian Mirror*, *Amrita Bazar Patrika*, or *Mahratta*.

"The older Civil servants," says he, "are usually gentlemen in every sense, and they treat the natives with due consideration; but some of the younger officials, who, it must be remembered, come into more direct contact with the natives than their superiors do, are about the most consummate puppies whom it is possible to meet. I heard them in some instances use language and speak in a tone of voice which would be amusing if it were not dangerous."

That is manly candour, and if there were only some Head Monitor empowered by Her Majesty's Government to flog these young popinjays into good manners towards the Indian people, the halcyon days would come again. But all the fault lies with the Hindus themselves, for suffering themselves to be treated with contumely by the Whites. To hear the way they are insulted by their superiors in shops and offices, public and private, is enough to make an American's blood boil.

* *India, Past and Present: Historical, Social and Political.* By JAMES SAMUELSON, London: Trübner and Co. 1890.

Mr. Samuelson's book contains a great body of useful information, divided into two parts and twenty-three Chapters; with a valuable Bibliography prepared for this work by Sir Wm. Hunter, as an Appendix; and another Appendix showing the nature of Land Tenures in India in 1881, which is chiefly a compilation from the summary of tenures made by Sir George Campbell, K. C. S. I., M. P.

One thing must strike the well-informed reader with surprise. Not one word is said about the Theosophical Society or its effects upon modern India. The Brahmo Samaj, the Arya Samaj, the Missionaries, the Salvation Army, and even the Kashmiri Club are mentioned and discussed, but not a syllable uttered to show the existence of what has proved to be one of the mightiest of modern social forces in the Indian Empire—our Society, whose branches stud the whole country and whose magical wand has evoked the guardian genius of Aryavarta from her mountain retreat! Thus badly is history written: so warily should it be read.

That Mr. Samuelson's compendious volume can be declared faultless is not true; it has faults of commission as well as of omission: but it is an excellent handbook of information, its subjects, religious and political notably among the rest, are ably handled, and it should have a place in every library. The Publishers have done all that was possible in type, paper, binding and illustrations. ●

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS. ●

[From our London Correspondent.]

My first piece of news, this month, is the establishment of another new lodge—the opening of which took place on Friday last, 21st instant. The centre of theosophical activity just organised is, this time, in London itself, Brixton (S. E.) being the locality. Dr. Coryn, one of our most active and earnest workers, is the President; and, indeed, had it not been for his untiring efforts in the cause, the Lodge just born might never have seen the daylight of our new sun!

As I know you always like to hear our home news, especially all that takes place of interest at No. 17, Lansdowne Road (and what *can* take place there, that is *not* of interest!), I will begin my chronicling thereof by quoting the following—which appeared in the London *Star* for March 21st. The paragraph is headed "*A Centre for Theosophy*" and runs as follows:—

"A circular, bearing the signature of Mrs. Annie Besant, one of the latest of the remarkable converts to Theosophy, and the coadjutor of Madame Blavatsky in the literary and other propaganda of the Theosophical Society, is issued, in which she pleads for the establishment in London of a building which may be the head-quarters of Theosophy in Europe, and the centre from which its various actions may radiate. The sum necessary to make the institution of such a building and officers *un fait accompli* is, thanks to the spontaneous liberality of an individual Theosophist, reduced to so modest an amount that it is hoped it may be raised at once, so that Madame Blavatsky and the official staff of Theosophy may find the building already offered for the purpose, and now awaiting sundry additions and necessary alterations, ready for their reception not later than June next."

It is even so; "the building" being none other than Mrs. Besant's own house, in Regent's Park, N. W.—and the fact that it stands "in its own grounds," and that those grounds are amply sufficient for the building of a large room for meetings, lectures, etc.—off the main building,—is an

immense advantage; for the weekly gatherings of our Blavatsky Lodge are now attended in such ever increasingly large numbers, that the building of such a room has become a positive necessity. To instance, on the last Thursday I was at No. 17, *every chair in the house* was called into requisition!

I wish I could tell you that our dear H. P. Blavatsky's health was good. Physically, she is indeed much stronger than before her visit to Brighton; but she is just now so dreadfully troubled with nervous apprehensions, and weakness of *the nerves* generally—surely the *not* surprising result of her heavy work last year; and all the troubles she had to bear!

Great activity is manifested at our T. P. Co.'s Office at 7, Duke Street, Adelphi, W. C.—now entirely under the management and in *the* hands of Countess Wachtmeister—one of our most faithful and staunch workers: truly she is indefatigable; punctually at the office by 9. A. M. every day, she never leaves till 6 P. M.

I hear from the Dublin Lodge that F. G. Allan has resigned the Secretaryship thereof, owing to pressure of work, and that C. F. Wright reigns in his stead.

Turning now to matters less personal. In looking over some of the American Magazines for February last week, in search of the straws which indicate the direction taken by the wind and tide of public thought and opinion, I came across a little story in *Scribner*, which seemed to me so significant that a short account of it will, I think, prove not uninteresting. Its title, "Through the Gate of Dreams," will give you an idea of the line followed by the writer, T. R. Sullivan. History teems with mysterious hints and allusions, and leaves one in doubt as to whether these are merely incidental, and not intended; or whether they have, in reality, a deep meaning, and a lesson is meant to be conveyed thereby—but you shall judge. The traveller "Through the Gate of Dreams" is a poor student,—a student by *nature*—though bound in duty to an irascible and too-compelling uncle, described as "a worker in leather" (can it be boots and shoes!); from his house the student flees, one dark night; and, after numerous wanderings and privations, finally settles in Mayence (for the scene is laid in Germany), where he succeeds in finding more congenial employment—though but poorly paid. Passing, one day, through a square in the city, he comes upon an angry mob hustling and hooting an apparently ill-conditioned and pugnacious little dwarf. Him the student rescues; and, in gratitude, the dwarf—throwing off his evidently assumed pugnacity—offers to accompany the student, then and there, to a mysterious hill—known to tradition as the hill of the great Charlemagne. After a slight hesitation, the offer is accepted, and together the two strange companions leave the city, and wend their way to the foot of "Charlemagne's Hill." As they climb its side the sun is setting, and all is growing dark, when they find themselves before a low iron—studded door—in a ruined wall. The two, after passing through the door (which, of course, opens mysteriously to them) and groping their way through many winding passages, emerge eventually into a large hall, where—seated round a huge table—slumber a mighty band of warriors, all in armour. The chief among this mysterious company is, without doubt, intended to be Charlemagne himself, in *one* sense; and yet, what can we gather from the following, and from a dialogue which ensues, but that he is meant to seem *more* than "merely mortal?" For the monarch is thus described,—"his face had in it a power and a grandeur fearful to behold; he looked a king of *gods* rather than of men;" and it is *more* than hinted that the whole slumbering band are *waiting*—waiting for that "divine far-off event to which the whole crea-

tion moves"—as Tennyson has it—waiting, till man's hearts shall awake, and respond to the Divine voice within—arousing from the stupor of materialism in which they yet are plunged. The monarch, upon the entrance of the student and his companion, alone of all his warriors awakes from his sleep, in order to question "the messenger from without the gate." Prompted by the dwarf, the student stands forward, and replies that "the hour (for awaking) is not yet come"; but "the king bent upon his new-found messenger a keen, penetrating glance that seemed to search through Einhard's (our student's) soul" "The hour will come," he said gently, "though it be long delayed. *We, who reign for ever, can read men's hearts in faces, and in the face and heart before me there are signs of promise.*" "In mine?" said Einhard, trembling. "Yes. The age of chivalry is past, but only for a season. And on the toilers we, who wait, depend. Not he alone is great who slaughters armies. To wrestle with the world, and conquer it; to have no thought that is not half divine; to give the thought a word that shall vibrate in all hearts, stirring them to noble deeds, and make the meanest slave a hero,—this is to be greater than a king. This done, *the earth sweeps back into its golden age.*" After speaking of himself to Einhard, as "a mortal who has put on immortality," the king continues, "*only labor can bring happiness.* Be true, then, to gifts that heaven has bestowed, and use them well, however men reward them or despise them. *Work, work—and work a gain! God grant that in the after ages unending toil may be both mine and thine.*" The king then once more sinks into slumber, all seems to fade from Einhard's sight; and waking, he finds himself lying outside the little low door—on the grass, in the morning sunshine. He rubs his eyes, and hardly can he persuade himself that it was a dream." "It was no dream," he murmurs to himself as he returns to the city, "*It was a step toward the eternal goal.* What need I care, henceforth, for pain or pleasure in this narrow world? The nobler life will come hereafter; and through one poor soul, at least, the appointed hour will not be delayed. Oh Emperor! *I strive for immortality. Unending toil shall be both thine and mine—*" The italics throughout are mine, and serve to mark the true significance of the king's utterances. This mighty band who wait, who depend on the workers of the world, who look forward to "unending toil;" of whom do they remind us?

In the *Century* appears an article entitled "Emerson's Talks with a College Boy," and I cannot refrain from quoting some of the great American mystic's pertinent words (to the "College boy," who records them.) Speaking of *writing*, Emerson says to him, "Don't run after ideas. Save and nourish them; and you will have all you should entertain. They will come fast enough, and keep you busy." And of *work* (the life-work) he says, "By working, doing for others simultaneously with the doing of your own work, you make the greatest gain. That is the generous giving or losing of your life which saves it *Live in a clear and clean loyalty to your own affair. Do not let another's, no matter how attractive, tempt you away*"—(do we not hear an echo, in this, of Krishna's words to Arjuna?). Again, the italics are mine. Emerson then continues, emphasizing the clear gain of "minding your own business!" "So, true and surprising revelations come to you, and experiences resembling the manifestations of genius'..... opportunities approach only those who are there."

I fear I have left myself scant space in which to tell you of a wonderful little book (published towards the end of last year). That was sent to me the other day by a friend. I mean Edward Carpenter's latest series of essays, called "Civilization, its Cause and Cure"; the name of the first

giving the book its title. No words of mine can adequately place before you the merits of these truly *Theosophic* essays, or give you any just idea of the wide view of "men and things" taken by the gifted writer. In the last essay contained in the book ("Defence of Criminals"), I find such a wealth of occult thought, that the only difficulty is to refrain from giving you the entire essay *verbatim*! The following extracts will, however, prove sufficiently the *reality* of the spread of occult truths in the West and the fact that they take root, and multiply exceeding abundantly, in minds whose inner growth has brought them to the stage where they are prepared to receive them with profit, not only to themselves, but to the world at large.

Touching Consciousness, our author says:—

"We actually every day perform and exhibit miracles which the mental part of us is utterly powerless to grapple with. Yet the solution, the intelligent solution and understanding of them, is in us; only it involves a higher order of consciousness than we usually deal with—a consciousness possibly which includes and transcends the ego and the non-ego, and so can envisage both at the same time and equally—a fourth dimensional consciousness to whose gaze the interiors of solid bodies are exposed like mere surfaces—a consciousness to whose perception some usual antithesis like cause and effect, matter and spirit, past and future, simply do not exist, I say these higher orders of consciousness are in us waiting for their evolution; and, until they evolve, we are powerless really to understand anything of the world around us." And I will conclude by giving you a hint of the line, Carpenter takes, in the essay entitled, "Modern Science—a Criticism." "..... Similarly with other generalities of science; the 'law' of the Conservation of Energy, the 'law' of the Survival of the Fittest—the more you think about them, the less possible is it to give any really intelligible sense to them. The very word Fittest really begs the question which is under consideration, and the whole Conservation law is merely an attenuation of the already much attenuated 'law' of Gravitation. The chemical elements themselves are nothing but the projection on the external world of concepts consisting of three or four attributes each: they are not more real, but very much less real than the individual objects which they are supposed to account for; and their 'elementary' character is merely fictional..... The whole process of science and the Comtian classification of its branches—regarded thus as an attempt to explain man by mechanics—is a huge vicious circle. It professes to start with something simple, exact, and invariable, and from this point to mount step by step till it comes to man himself; but indeed it starts with man. It plants itself on sensations low down (mass, motion, etc.) and endeavours by means of them to explain sensation high up, which reminds one of nothing so much as that process vulgarly described as 'climbing up a ladder to comb your hair'..... Some day perhaps, when all this showy vesture of scientific theory (which has this peculiarity that only the learned can see it) has been quasi-completed, and humanity is expected to walk solemnly forth in its new garment for all the world to admire—as in Anderson's story of the Emperor's New Clothes—some little child standing on a door-step will cry out: 'But he has got nothing on at all,' and amid some confusion it will be seen that the child is right."

A. L. C.

SUPPLEMENT TO THE THEOSOPHIST

MAY 1890.

HEAD-QUARTERS.

The following is published for the information of the Society :—

OFFICIAL ORDERS.

I.

ADYAR, 27th April 1890.—The resignation by Brother T. Vija Raghava Charlu of the appointments of Recording Secretary and Assistant Treasurer of the Theosophical Society, addressed under date of the 6th December 1889, to the President's Commissioners and recently renewed, is hereby accepted, to take effect upon the appointment of a successor or successors. The services of our Brother will henceforward be utilised in another department of Society work.

The undersigned places upon record his grateful thanks for the long and faithful service which Mr. Vija Raghava Charlu has rendered in connection with the Head-quarter's Staff, since he joined it in the year 1883.

H. S. OLCOTT, P. T. S.

II.

The provisional appointment by the Executive Committee of the American Section, of Mr. E. D. Ewen, F. T. S., as Assistant General Secretary of the American Section for the British West Indies is hereby made permanent, and enlarged so as to give him official superintendence, under the American Section, over all West India Islands, including Hayti, Cuba, the Danish and French Possessions, etc. Groups holding charters already, and new ones wishing to organize Branches, should apply for information to Mr. E. D. Ewen, The Hermitage, Tobago, B. W. I.

ADYAR, April 23rd, 1890.

H. S. OLCOTT, P. T. S.

A. BENGAL TOUR.

Mr. Richard Harte accepts an invitation of the Berhampore Branch to lecture there on June 14th. Branches in Bengal and Behar wishing him to visit them, will at once notify Babu Dinanath Ganguly, Genl. Sec. Eastern Section T. S., Berhampore, Murshidabad, Bengal.

H. S. OLCOTT, P. T. S.

THE VACANCIES.

The President finds very great difficulty in getting a suitable person to fill the vacancies in the Recording Secretaryship and Assistant Treasurership. Besides personally appealing to a number of well-known Theosophists, he has even advertised in the Madras papers and sent copies to the Secretaries of Sections. The duties of the desk require a man of special qualifications. He should be versed in book-keeping; have a good knowledge of English, and of one or more South Indian Vernaculars, if possible; be of known good character, and an interested supporter of Theosophy. A second Damodar is what is really wanted: can anybody find such a worker? If not, let us have the next best man as quickly as possible.

It is even more troublesome to find a Pandit as successor to the lamented Pandit Bhasbyacharia.

THE MAY MEETING.

The Sections will all be represented by Delegate or Proxy in the General Council Meeting at Adyar on the 27th instant. This is—as before notified—only a business meeting of the Council, *i. e.*, of delegates of Sections and Head-quarters' Officers. The General Convention of next December is quite a different affair.

PUBLIC MEETING IN MADRAS.

The usual home-welcome Public Meeting to Col. Olcott upon his return from distant journeys was held in Pacheappa's Hall, on Monday, the 28th ultimo. Addresses were delivered by Col. Olcott, Dr. Daly, and Mr. Fawcett. Comment must be deferred till our next issue.

LECTURES AT HEAD-QUARTERS.

Advantage has been taken of the additions to the Staff to establish at Adyar a course of weekly Lectures of a high character. Mr. Fawcett will give nine fortnightly lectures upon Philosophy under the general title of "The Problem of the Universe in relation to Modern Thought;" Dr. Daly will discourse upon "Clairvoyance;" Mr. Harte upon "Modern Spiritualism;" and Col. Olcott upon "Mesmeric Healing."

THE DUKE STREET BUSINESS.

We hear that the Theosophical Publishing Society at 7, Duke Street, Adelphi, London, has for the last few months been in the hands of the Countess Constance Wachtmeister, who is now the sole Manager of the business and works it for the benefit of the E. S. of the Theosophical Society.

As the business is considerably improving it is to be hoped that at no long date it will be able to pay its own expenses; any profit accruing therefrom in the future will be spent in the furtherance of the Theosophical cause and devoted entirely to the Theosophical Society.

The Countess is having the office entirely renovated during the Easter Holidays so that it will look fresh and bright in the spring weather; a good augury we trust for the success of her labor which is so ardently hoped for.

Mr. John Watkins is the Secretary of the Office, and his untiring zeal and perseverance, working often till late hours at night, is beyond praise, and all thanks are due to this gentleman for working so ardently for the cause of Theosophy.

AMERICA.

Remittances received from the General Secretary of the American Section between the dates indicated:

May 8th, 1889, Diploma fees.....	\$ 30-50 and
"Brooklyn" Theosophical Society, Charter fee.....	\$ 5.....\$ 35-50.
June 24th, Diploma fees	\$ 17-50.
Charter fees "Bandhu," "Blavatsky," and "Excelsior" Theosophical Society—.....	\$ 15.
Donation of G. E. Wright.....	\$ 25.. \$ 57-50.
August 27th, Diploma fees.....	\$ 25-50.
Charter fee, "Gautama" Theosophical Society.....	\$ 5.. \$ 30-50.
October 22nd, Diploma fees.....	\$ 23.
Charter fees "Kansas City" Theosophical Society and "Light" Theosophical Society.	\$ 10.. \$ 33-00.
November 18th, Diploma fees.....	\$ 9-50.
Donations.....	\$ 13-37 \$ 22-87.
January 30th, 1890, Diploma fees.....	\$ 36.
Charter fees "Aurora" Theosophical Society and "Narada" Theosophical Society.....	\$ 10.. \$ 46-00.

Total \$ 225-37.

There has been a change of officers in the Pranava Theosophical Society (St. Louis, Mo) and the present incumbents are as follows: *President*, W. H. Cornell; *Secretary*, William Throckmorton. The Secretary's address is, 500 North Commercial St., St. Louis, Mo.

A greater activity prevails throughout the American Section than has been noticed since its organization. The tour of Mr. Bertram Keightley is ever lengthening and its effects are observable in constantly widening circles. New Branches have sprung up, large audiences listen to him, many questions are put and answered at the close of each lecture. The Branches along the Pacific Coast are combining to strengthen the brotherly ties of mutual intercourse and support, and "a wave of spiritual interest is sweeping over the land"—as we gather from the *Path's* correspondence.

The Aryan Theosophical Society of New York has been obliged to shift its quarters from Mott Memorial Hall, our original meeting place of 1875, where the President's Inaugural Address was delivered.

The Circulating Library at the Head-quarters of the American Section 132, Nasson Street, now contains over 300 books. On the whole the American outlook is most encouraging.

THE PACIFIC COAST.

A body styled "The Executive Committee of the Pacific Coast" has been organized at San Francisco, California. Its purpose is to assist, not to replace, branch work. It has regular officers and a Head-quarters which are the Head-quarters of the Society on the Pacific Coast. It will engage in the work of propaganda with energy. "A Register containing names of all persons interested in Theosophy will be kept, and you are requested to collect and forward to the Corresponding Secretary names and addresses of all whom you may know or learn of, stating to what *degree* they are interested, and on what lines they have been reading and studying." So says the Prospectus. What a difference there is between energy and apathy!

The Executive Committee have also organized a financial department, which bids fair to keep the work going.

Among the names on the Committee are many well known in Theosophical circles: Dr. Jerome A. Anderson, Allen Griffiths, E. B. Rambo, Henry Bowman, Theo. G. Ed. Wolleb, Mrs. Sarah A. Harris, Miss M. A. Walsh, &c.

JAPAN.

Mr. Oka writes again (18th March) with enthusiasm about the growth of the Buddhist Ladies' Association—one of the alleged outgrowths of Col. Olcott's tour. The membership has increased 1,000 in a single month, and the Princess Bunshū, aunt of H. M. the Emperor, has accepted the Presidency. Among the male members are a great many scholars, who will contribute to the Journal of the Society, just established.

A correspondent in Japan desiring to subscribe for the *Theosophist*, and finding that he could not procure a Postal Money Order, remitted the money to our agent at New York. To obviate any further difficulty of the kind we have arranged with the New Oriental Bank Corporation, Limited, to receive for us and remit through its Branches at Kobe and Yokohama, any sums, large or small, that friends in Japan may have occasion to send us. Japanese editors will greatly oblige by making this fact known.

Mr. Matsuyama, F. T. S., of Kioto, is interviewing the foremost officials of Japan in the interest of the Buddhist Propagation Society, and finds them as friendly as could be wished. The Rev. Messrs. Akamatsu, Saito, and other leading priests of the Eastern Hongwanji are taking great interest in the formation of Buddhist Societies.

CEYLON.

Copies of numbers 1 and 2 of the *Theosophical Tract Series*, published by the Bombay Section of the Theosophical Society, so kindly sent to us by Dr. Daji, General Secretary of the Section, for distribution among the Branches in Ceylon, have been received with thanks.

A meeting of the Panadure Branch was held on the 9th instant, at 4 P. M., and officers for the current year were elected. The Acting General Secretary was present. The following gentlemen were elected as office bearers:—

President, D. C. Abayasekara Muhandiram.

Vice-President, Solomon de Fonseka.

Secretary, K. S. Perera.

Treasurer, G. Cooray.

The Galle Branch has at last secured a permanent place for its Headquarters in the business part of the town.

The Acting General Secretary, Mr. Dhammapala, visited three schools in Panadure, which are under the management of the Ceylon Section of the Theosophical Society. The mixed school at Wekada is progressing. The average daily attendance is over 200 pupils.

The Pattiya schools ought certainly to make more progress. The Local Committee, appointed by the General Secretary of the Theosophical Society, is responsible for their good management.

A commodious Hall is being built for an Anglo-Vernacular School, in Weligama, by the local Branch of the Theosophical Society. The school will be opened on the next Full-moon day of Wesak.

Applications for grants-in-aid for the schools at Balapitiya, Ambalangoda, Kehelwatta, Madapata, have been forwarded to the Director of Public Instruction.

The Library opened by the Sat-Chit-A nanda Theosophical Society, Trincomalee, in January last, is being well patronised by the Hindu community.

The Batticaloa Pragna Marga Theosophical Society, it seems, is doing no work. The Secretary requires a waking up.

The Buddhists of Dibedda, a village near Panadure, send their children to the schools opened by the Wesleyan Mission and maintained by the fees obtained from these children. There are over a hundred pupils in the Boys' school, and with the exception of half a dozen boys all are the sons of Buddhist parents. The poor boys, utterly ignorant of Buddhism, are daily instructed in Biblical doctrines so antagonistic to Buddhism. Karma, Re-incarnation, and Nirvana, the basic doctrines of Buddhism, these boys are taught not to believe. There are plenty of well-to-do Buddhists in the village. May we not expect that they will open a school for their boys.

Mr. W. Scott-Elliott, a prominent member of the London Lodge of the Theosophical Society, and an earnest Theosophist, arrived in Colombo on the 17th ultimo by the P. & O. S. S. *Britannia*. He is on a tour for the benefit of his health and spent a fortnight in Ceylon before proceeding to Japan.

Brother H. Dhammapala, our most indefatigable young colleague, writes that the work in that Island has become far too heavy for the existing staff, and that an indolent disinclination to work prevails there among the brothers. There is a great deal of school work to be done and no one to help.

Mr. Sawai, of Temperance fame in Japan, passed through Ceylon lately on his way to Europe, and visited the sectional Headquarters. He goes to England for study, and will take up his abode in one of the English Universities. He expects to be about six years in Europe. He is cordially recommended to our British colleagues.

SANATAN DHARMA THEOSOPHICAL SOCIETY.

The anniversary of the Surat Branch was celebrated on the 21st April at 6-30 p. m. in the premises of its President (Br. N. O. Trivedi) where a mandass was erected for the purpose.

The public were invited and about 200 persons were present.

At the request of the Chairman (Br. Daji) Br. Trivedi first addressed the meeting. He explained the meaning of Sanatan Dharma or Wisdom-Religion, observing that certain fundamental conceptions common to all religions demanded the most careful attention of all men. He pointed out that brotherhood, right thought, right speech, and right action were enjoined in all religions; that it was the religious duty of all men to observe them in right earnest; and that such earnest right effort would be conducive to human welfare in various ways.

The Secretary then read the report of the Branch, explaining how the Branch was organised by the strenuous exertion of Br. Trivedi. Members met daily to offer their devotion to wisdom-religion, not by reading and speaking alone, but by earnest work in the interest of humanity. A number of Theosophical works were edited in Gujarati by members and published by the Branch. A free school was opened for poor boys.

The schoolmaster of the Subodh Institution then read his report, stating that the number of pupils rose to one hundred within the short period of three months. Particular attention was paid to moral instruction. The Chairman in summing up the proceedings observed that he would leave the facts pertaining to the unselfish zeal and devotion of members of the Sabha to speak for themselves; that their educational work in the interest of poor boys deserved the most cordial sympathy of their co-citizens, particularly because they made due provision to impart moral education systematically, in an appropriate form; that he considered it a serious mistake to trust to intellectual education alone to improve the moral tone of the individual. He then remarked that the prejudice of some people who adore brahmagnyan as against Theosophy was an absurdity, since by Theosophy was meant brahmagnyan; that if they loved brahmagnyan they had only to understand the meaning of Theosophy to love it. Lastly he referred to the researches of Prof. Max Müller regarding the common descent of all modern civilised races of mankind and to the close kinship of their religions, amounting to identity in substance, not noticed by superficial observers owing to a little difference in colouring; and closed the address with an exposition of the three objects of the Theosophical Society, laying particular stress upon brotherhood, which he explained as the main factor of man's psychic development, the master-key to higher knowledge, the most efficient moral motive power, and at the same time the best means of securing happiness here as well as hereafter. The proceedings were carried on in Gujarati and lasted for more than two hours.

J. K. DAIJ.

SCOTLAND.

At a General Meeting of the Scottish Lodge of the Theosophical Society after its reorganization lately, the learned President delivered a thoughtful address. Of Theosophy, he said among other things:—

"It is religion—the abstract conception—that which binds not only all men but all beings, all things in the universe, into one grand whole—the universal law in fact; and thus it is not only the abstract religion, but the abstract science, whereof every individual religion and every individual science are just concrete examples."

This renovated Scottish Lodge is somewhat esoteric in its methods,—requiring two pledges from its members, suggested by the peculiar nature of Scottish religious prejudice: (1) "Entire secrecy as to the name of any person attending any meeting, the reader of any paper, or the office bearers of the Lodge." (2) "Not to attack or criticise in any hostile spirit the exoteric creed or religion of any member or associate."

We wish the Scottish Lodge a glorious success, which the ability of its present managers goes far to insure.

DR. DALY.

Dr. J. Bowles Daly, LL.D., arrived at the Head-quarters, Adyar, on the 13th April, after a short tour in Ceylon. Dr. Daly came out on the German Lloyd's steamship *Kaiser Wilhelm* and expresses himself greatly charmed with Ceylon, its people, and the promise of the future. Between himself and the Sinhalese it seems to have been a case of "love at first sight."

BUDDHISM IN VIENNA.

The University authorities of Vienna have made a discovery as unexpected as extraordinary; nothing less, in fact, than the proof of a Buddhist movement among the young men of the schools. Not less extraordinary than the fact itself is the reason which has decided a number of young men to rally round

the standard of Buddha. The motive, it appears, is both profound and serious, and furnishes a new and curious chapter of anti-Semitic history in Austria. It is anti-Semitism to which the movement is to be traced. Here are the declarations made by these neophytes of the cherished religion of China, Japan and the Indies. They argue that 'Christianity is of an origin too Semitic, and had its birth in a Jewish tribe. Buddhism, on the contrary, was born in the Indies, among tribes essentially Aryan. Buddhism is then the pure religion of the Aryans. If then we aspire to true Aryanism, we must become adepts in Buddhism.'—*Petit Journal*. •

THE "PATH."

Mr. Judge's interesting and valuable magazine, the *Path*, closed its fourth volume with the March number, with an increased subscription-list and greater signs of coming prosperity than at the close of the previous volume. To signalize the beginning of its fifth year, Mr. Judge presents to every subscriber a picture of the Adyar Head-quarters, copied from Mr. Nicholas' well-known photograph by the Monochrome process. An excellent idea.

THE TRACT-MAILING SCHEME.

A Hindu Brother writes:—

"The 'Tract Mailing Scheme' of my American brothers appears to me to be a very good one and may be introduced into India with great advantage. I think it would be better to print and publish translations of these tracts into the Bengali, the Hindi, the Telugu, the Tamil, etc. In this way every active Indian fellow will be able to do something for the cause and a large amount of misconceptions which the outside public have formed about our Society may be easily removed in this way. I am of opinion that this, if successfully carried out by at least a dozen of our Indian brothers, may prove more beneficial than even the tours of our President Founder, from which we have always received so much benefit and from which we expect more in future.

I would request our brother Tukaram Tatya of Bombay to have some of the tracts printed and the facts notified to all the Indian Branches."

A STRANGE LINE.

Brother K. P. Mukerjee of Bengal writes:—

"There is a peculiarity in the palm of my right hand seldom seen in others: a line runs right across it dividing it into nearly two equal parts, the upper and the lower. I would like some Palmist to explain this fully." Let him consult Mrs. Louise Cotton's excellent "Palmistry and Its Practical Uses."

OVERFLOW.

A number of valuable articles and book-reviews stand over this month on account of the unusual press of matter. Among them, an important philosophical critique by Mr. Fawcett of "Looking Backward" and the scheme of its author.

BRANCHES OF THE THEOSOPHICAL SOCIETY, CEYLON SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
ANURADHAPURA...	Maha Mahendra T. S.	1889	Relapanawa Ratamahatmayar	A. Uluwita	Kachcheri, Anuradhapura
BADULLA	Uva	1887	D. C. Kotlawela	W. D. M. Appuhami	Badulla
BATTICALOA	Sugatapala	1889	G. V. Bastian Silva	J. Fernando	Batticaloa
Do.	Paragnana-marga	1889	Satha Sivan Pillai	R. N. Arol-ambalam	Kachcheri, Batticaloa
BENTOTA	Pentota	1880	Andrew Silva Tillegaratna	P. E. Wikramasinghe	Bentota
COLOMBO	Colombo	1880	Batuwantudawe Pandit	W. F. Wijayasekera	61 Maliban Street
Do.	Lanka	1880	Edward F. Perera	H. J. Charles Perera	Colombo
DIKWELLA	Moggaliputta	1889	D. A. Kumaratunga	A. L. Deonis Silva	Dikwella
GALLE	Galle	1880	D. O. D. S. Goonesekera	O. Alexander Jayasekera	Fort, Galle
KANDY	Kandy	1880	A. D. J. Goonewardana	D. S. S. Wikramaratna	Theosophical Hall, Kandy
KATULUWA	Sariputra	1889	Don Abaran de Silva	Don Teberis Silva	Ahangama, Kataluwa
KURUNEGALA	Maliyadeva	1889	S. N. W. Hulugalle, R. M.	U. Daniel	Kurunegala
MATALE	Ubhaya-lokhartha-sadhaka	1889	Dorekumbura Disawa	W. Stephen Silva	Matale
MATARA	Matara	1880	C. D. S. Weerasuriya	J. W. R. Jayawardana	District Court, Matara
MAWANELLA	Ananda	1889	Wattegama, R. M.	L. B. Kobbekaduwe, R.M.	Mawanella
PANADURA	Panadura	1880	D. C. Abeyasekara Muh'm.	K. S. Perera	Panadura
RATNAPURA	Sabaragamuwa	1887	W. Ellawala, R. M.	J. de Alwis	Ratnapura
TRINCOMALEE	Mahadeva	1889	A. D. Warnasooriya	N. B. Daniel Silva	Trincomalee
Do.	Sat-chit-Ananda	1889	C. Chelliah	T. Sivaratna	Kachcheri, Trincomalee
WELIGAMA	Siddhartha	1889	D. M. Samaraweera	D. M. Jayasuriya	Weligama
WELITARA	Welitara	1880	B. M. Weerasinha	S. de S. Wijayawardana.	Welitara, Kosgodra

Address the General Secretary, Ceylon Section T. S., 61 Maliban St. Pettah, Colombo.

BRANCHES IN THE AMERICAN SECTION THEOSOPHICAL SOCIETY. General Secretary, W. Q. Judge. P. O. Box 2659, New York.

Place.	Name.	Date of Charter.	President.	Secretary.	Address.
St. Louis.....	Arjuna Theosop ¹ Soc'y	1882	Albert J. Stiles.....	Elliott B. Page.	P. O. Box 659.
New York.....	Aryan T. S.....	1883	William Q. Judge.....	Dr. Horace A. Loomis.....	P. O. Box 2659.
Chicago.....	Chicago T. S.....	1884	Stanley B. Sexton.....	Miss Gertrude A. Piper.....	34 Walton Place.
SAN FRANCISCO.....	Golden Gate Lodge.....	1885	Dr. Jerome A. Anderson.....	Dr. Allen Griffiths.....	Room 5, 13 Mason St.
LOS ANGELES.....	Los Angeles T. S.....	1885	Dr. C. W. Bush.....	Miss Louise A. Off.....	Collado St. Station F.
MALDEN.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter St.
BOSTON.....	Boston T. S.....	1886	Arthur B. Briggs.....	Robert Crosbie.....	55 South St.
CINCINNATI.....	Cincinnati T. S.....	1886	Robert Hosea.....	Miss Annie Laws.....	100 Dayton St.
CHICAGO.....	Ramayara T. S.....	1887	Dr. W. P. Phelon.....	Edwin J. Blood.....	463 8. Leavitt St.
MINNEAPOLIS.....	Ishwara T. S.....	1887	Dr. J. W. B. La Pierre.....	James Taylor.....	75 S. 9th St.
PHILADELPHIA.....	Krishna T. S.....	1887	Edward H. Sanborn.....	John J. L. Houston.....	902 Walnut St.
ST. LOUIS.....	Pranava T. S.....	1887	Wm. H. Cornell.....	Wm. Throckmorton.....	500 N. Commercial St.
GRAND ISLAND, NEB.....	Nirvana T. S.....	1888	Dr. J. M. Borglum.....	T. Richard Prater.....	205 Sheeley Block.
SAN DIEGO, CAL.....	Point Loma Lodge.....	1888	L. D. Proper.....	Nathan Platt.....	Grand Island.
BRIDGEPORT, CONN.....	Varuna T. S.....	1888	Dr. John F. S. Gray.....	Mrs. Anne J. Patterson.....	643 6th St.
CLEVELAND.....	Dharma T. S.....	1888	Dr. E. Kirchengessner.....	Miss Emma L. Shannon.....	59 William St.
DECOBAH, IOWA.....	Isis Lodge.....	1888	Wm. E. Gates.....	Miss Clara Reum.....	Room 3, 76 Euclid Ave.
MILWAUKEE.....	Brahmana T. S.....	1888	Miss Therese Asseln.....	Mrs. Alice M. Wyman.....	Box 901.
LOS ANGELES.....	Satwa Lodge.....	1889	Mrs. Julia Ford.....	Mrs. Angie F. Shaw.....	Box 132.
BROOKLYN.....	Brooklyn T. S.....	1889	Samuel Calhoun.....	John C. Tredway.....	72 Lafayette Ave.
SANTA CRUZ, CALIF.....	Bandhu T. S.....	1889	Col. H. N. Hooper.....	Mrs. Mary H. Bowman.....	Santa Cruz.
WASHINGTON, D. C.....	Blavatsky T. S.....	1889	Chas. O. Pierson.....	Geo. H. Baldwin.....	923 F. St., N. W.
SAN JOSE, CAL.....	Excelsior T. S.....	1889	Mrs. P. D. Hale.....	Mrs. P. M. Gassett.....	351 N. 3d St.
SAN DIEGO, CAL.....	Gautama T. S.....	1889	Geo. H. Stebbins.....	Mrs. V. M. Beane.....	Box 1238.
KANSAS CITY.....	Kansas City T. S.....	1889	Hon. Henry N. Ess.....	Chancy P. Fairman.....	1323 Grand Ave.
PORT WAYNE.....	Light T. S.....	1889	(Private).....	Henry Bowman.....	630 9th St.
OAKLAND, CAL.....	Aurora Lodge.....	1889	Miss Marie A. Walsh.....	John H. Scotford.....	741 St. Helen's Ave.
TACOMA, W. T.....	Narada T. S.....	1890	Rev. W. E. Copeland.....		
STOCKTON, CAL.....	Stockton T. S.....	1890			
GILROY, CAL.....	Oriental Club.....	1890			
MUSKEGON, MICH.....	Muskegon T. S.....	1890			
LOS ANGELES.....	Sakti T. S.....	1890			
SAN DIEGO, CAL.....	Upasana T. S.....	1890	Sidney Thomas.....	Abbott R. Clark.....	P. O. Box 1270.

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ओं THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"LOOKING BACKWARD," AND THE SOCIALIST MOVEMENT.

SOcialism! With what varied and conflicting associations is this much-abused term fraught. To the votary of fashion, to an ill-read and complacent bourgeoisie, to the sleekly optimistic capitalist and others of that ilk, it suggests nothing short of a general social collapse. It is redolent of the pétroleuse, prophetic of 'red ruin and the breaking up of laws.' In the eyes of the orthodox political economist it represents simply a blundering attempt to solve the great industrial problem, a laudable but faulty project of reconciling the long contending parties marshalled under the banners of Labour and Capital. To the individualist again—and in this category must be comprised representatives of such diverse political schools as Mr. Auberon Herbert and Mr. Benjamin Tucker, the anarchist—it appears to sanction an unwarrantable interference with the liberty of the individual. Other objectors apart, a large majority of men of science, together with the élite of modern philosophers headed by Mr. Herbert Spencer, regard it as subversive of the basic condition of Evolution—the natural selection of the fittest in the struggle for existence. Despite, however, all opposition, penal laws directed against its advocates, the passive selfishness of the aristocratic and middle classes, the bias of interested critics, and the honest scorn of the 'best economic thought,' the Socialist ideal is in all quarters winning the hearts of the European masses. And not alone the masses. In almost every community, thinkers of unquestioned depth and candour join with the workers in picturing the Utopia that is to result from the coming reconstruction of society. Thus it has come to pass that we find one out of every five German electors a socialist, while the stream of popular opinion in Italy, France, England, and the United States is rapidly veering in this direction. Truly a surprising change has within recent years 'come o'er the spirit' of the dream of Western politics.

It may not unreasonably be thought that some excuse ought to be forthcoming for introducing so moot a social question into these avowedly neutral pages. That excuse, if called for, is, I venture to think, not far to seek. It is, indeed, based on the fact that the furtherance of "Universal Brotherhood" and of the general spirituality (so-called) of the world, is one of the aims of the Society of which we are members. Now in this connection I need but allude to the now dominant and, to my mind, impregnable doctrine that the elevation of the moral tone of a nation involves the prior bettering of the various economic conditions under which it exists. Obviously, therefore, if the hope of spiritualising the masses can be shown mainly to depend on the possibility of reconstructing the social organism itself, it would be mere hypocrisy on our part to evade that and other collateral problems. "Universal Brotherhood," in fact (unless it is to remain an empty phrase), must take a very definite form when great social issues come up for discussion; its profession is inconsistent with adherence to a vast number of existing customs and institutions obtaining in India, Europe and elsewhere. However, in making an excursion into the hazy cloudland of theory, it is perhaps superfluous to urge these points. After all, the universal interest now excited by the topic under discussion constitutes the most reputable of its various credentials.

I propose, therefore, in the course of this short essay to give a brief account of the rise and propaganda of Socialism, preparatory to examining the claims of that most interesting and successful book of Mr. Edward Bellamy, the title of which forms the introduction to this paper. The success of this popular version of the Socialistic Utopia has been remarkable, some 300,000 copies of the work having been sold. Despite, therefore, of the great differences obtaining between the political and industrial conditions of Europe and India, it is only reasonable to assume that a bird's eye view of its contents will prove of no scant interest to our readers.

To begin with Socialism proper, the economic creed which Mr. Bellamy has merely sought to provide with a practical working machinery. Modern Socialism may be defined as a movement having for its aim the *nationalisation of Land and Capital*,* the investiture of the State with the sole ownership of the means of production. It is argued, and rightly, that the mode of the distribution of wealth is solely a matter of human convenience, and that it is consequently imperative on us to reorganise society on the only basis which will ensure the most just and equitable division of the produce of human labour among the workers. The study of Evolution has, it is urged, familiarised us with the fact that human society has manifested a sure though chequered advance ever since the time when the 'primeval men of the stone age' gathered together in their caves, goodness knows how many thousands of years ago. European peoples, the most recent anthropological triumph of Nature's 'prentice' hand, have, it is alleged, only emerged from the gloom of feudalism to cope with the scarcely

* Under Socialism I am here including Communism, which differs from it only in advocating an equal distribution of produce to every member of the community.

less detestable rule of the capitalist. Surely then analogy suggests a step forward and the passage into a new phase of social evolution. Who is to draw the line where industrial reform is to stop or to cry 'Thus far and no further' to the militant sons of Progress? Very indignant are writers of this advanced economic school with what they regard as the "pseudo-evolutionism" of Mr. Herbert Spencer on this special head. For Mr. Spencer and those who think with him not only consider their opponents as popularising a vicious economic fallacy, but as initiating a "coming slavery" from which every independent citizen ought to shrink.* But I am anticipating.

Like the social organism which they now seek to remodel, the needs rejoicing in the generic name of Socialism have themselves undergone a long process of development. Framers of ideal states have, in truth, been always forthcoming in plenty, from the time when Plato penned his ingenious "Republic," to that of Karl Marx, Bebel and Belfort Bax. But it is a fact worth noting that the first known applications of socialism were carried out, not by men of the study, but by practical enthusiasts who subordinated controversy to action and allowed their actual deeds to stand as sole witnesses to their convictions. It would seem that the earliest of these attempts may be deciphered in the history of the celebrated Essene community, which is believed by many to have numbered Jesus among its members. According to the accounts received from Josephus, Philo and Pliny, they appear to have been a body of men who sought freedom from the fancied pollution of "life in the world" by banding themselves together in an ascetic socialistic community. Peaceable, pure-minded and contemptuous of wealth, they were content to forego all the produce of industry except the scant portion necessary to satisfy the pressing wants of life. Marriage they discouraged. Houses and lands were alike the property of the association which was regarded, so far as possible, in the light of one family. Education was carefully attended to, old age deeply respected, while the support of the sick and infirm was welcomed as a dutiful labour of love. Later times have witnessed many similar instances of isolated socialistic enterprise, *e. g.*, the Herrnhuters or Moravians of 1722, founded by Count Zinzendorf in Germany, the followers of Rapp, and the American Shakers who, like the Essenes abjuring matrimony, recruit their numbers wholly from without.

Interesting, however, as these departures undoubtedly are, they are mere eddies in the stream of general progress, and produce little or no reaction on the life of the nations among which they take their rise. Propaganda of a highly methodical and systematic character are necessary to effect the latter result. It is not by societies of mere enthusiasts or ascetics that the thought of the ages is moulded. Neither is it by imaginative stories of the type of Campanella's "City of the Sun," Sir T. More's "Utopia," Harrington's "Oceana" or the Baconian "New Atlantis," that the common sense King Mob, who to-day wields the suffrage in all advanced countries, is to be impressed. Graceful literary ventures may indeed go far to popularise a dry political thesis,

* Cf. Spencer "The Man and the State."

but they must at the same time rest on the bedrock of economic science if they are to survive the hawk-eyed glance of Criticism. The first requirement of an assault on modern industrialism, is to be sought in a scientific handling of data as opposed to the mere clap-trap of sentiment or the unreasoned initiative of the sectary. Realising this fact, St. Simon of France—the first really scientific socialist, was driven to draw up a scheme applicable not only to isolated groups of men, but to the social organism at large. His experiences certainly fitted him to obtain a curious insight into the vicissitudes of human life. Erstwhile a soldier who fought under the flag of Count Rochambeau in the war of American Independence, he subsequently returned to France, amassed a large fortune by dexterous commercial speculations, and then commenced to taste whatever varied relish life could afford. By a strange combination of efforts, interviewing philosophers and scientists, fêting the fashionable world, courting the allurements of debauchery, studiously traversing, in fact, the whole available range of "Earth's poor joys," he achieved two notable results—he parted company with his gold and initiated himself fully into the varied experiences of humanity. The result of his ensuing meditations was the formulation of a plan of international regeneration, comprising religion, politics, industry, and social relations generally. He died, however, before he could pose as an active propagandist, leaving the dissemination of his view to his disciples Enfantin, Bazard, Rodriguez and other well known innovators. Despite the failure of his schemes when tested in practice, St. Simon had a profound influence on the French mind, and, according to Mill, (*Political Economy*, Bk. II, Chap. 1) "sowed the seeds of nearly all the socialist tendencies which have since spread so widely in France." His system, however, falls very far short of the modern communist ideal. In the first place it does not advocate an equal division of the produce of labour among the workers, but varies the rate of remuneration according to the vocation and ability of the individual. Each member of the proposed industrial army was to be told off to his post by a Directing Council, the election constitution of which might be determined in diverse modes, by universal suffrage for instance. Obviously the working of such a régime would imply a cast-iron official machinery, besides investing the heads of the community with a power offering unique scope for patronage, lack of judgment and mismanagement. No independent persons would indeed tamely submit to any such arbitrary interference with their liberty of choice, and the malcontent element thus generated would speedily destroy the arrangement. Most self-reliant men would, I think, justly prefer to topple this despotic bureaucracy into a sea of revolutionary blood rather than yield to its humiliating mandates. As Mill,—a warm sympathiser with the fairer side of the socialist brief—remarks "that a handful of human beings should weigh everybody in the balance, and give more to one and less to another at their sole pleasure and judgment, would not be borne, unless from persons believed to be more than men, and backed by supernatural terrors." It is, however, one drawback of Socialism that all proposed schemes

seem to involve a more or less vicious interference with individual self-respect and autonomy.

The scheme of Fourier, the second great herald of the true scientific socialist, does not involve the abolition of individual property, or even of inheritance, but admits moreover to a certain extent the "claims" of Capital. It suggests that associations of about 2,000 persons under the sway of elected heads should organise centres of labour on districts of about a square league in extent. The shortcomings of this plan are so patent as to suggest themselves to every intelligent critic. Nevertheless, it enjoyed for some time a very considerable amount of favour. A minimum of subsistence is ensured to each member of any such association—Capital, Labour and Talent sharing the surplus produce in previously determined proportions. Grades and, consequently, rates of remuneration, are assigned by the choice of a man's fellows. All the members were, for economy's sake, to reside in the same pile of buildings. Lastly, the capital of the association might be owned in unequal shares, bringing in, of course, unequal dividends.

Labour, and this was one very important feature of the system, was to be rendered pleasurable by the execution of all work by "social groups," to any number of which the individual might belong at will; his grade springing from his sources as appreciated by his mates. A free field was thus afforded to the natural capacities of the individual, and in this respect at least Fourierism is incomparably superior to the dream of St. Simon.

The modern day Socialist, the follower of Marx, Bebel, and a hundred other notables, in contradistinction to his predecessors, confines himself, as far as possible, to a criticism of the defects, the miseries, waste, inequalities, favouritism, &c., bound up with the present industrial régime, without troubling himself unnecessarily about those administrative and executive problems which may not unreasonably be deferred for future treatment. Stereotyped schemes of social reform never work—they ignore the profound truth that constitutions proper "are not made but grow." Hence the socialist agitator is often considered to be much better employed in attending to the furtherance of his immediate aims—the awakening of the masses and the organisation of their forces—than in formulating paper schemes of legislation which cannot have more than a provisional value relative to immediate economic data.

Patent as are the evils incidental to the reign of Capital common to European countries and the United States, they will bear very favorable comparison with the oppressive social anomalies obtaining elsewhere. This, however, is not a material point in the eyes of the progressive Western socialist. He knows not only this obvious fact to be true, but is convinced that the condition of the masses in his own particular country is, in a material sense, in the augmented ability of labour to procure comforts, greatly preferable to what it was say thirty or forty years ago, incomparably so when a still wider retrospect of national history is taken. Any such relish of improvement is however to the democracy only what the luscious anchovy is to the professional diner-out—a detail which renders him eminently capable of tackling the array of Epicurean dainties which a good cook is preparing to shortly dish up.

It is both true that a progressive increase of comfort has resulted to the working classes as a whole from the great march of politics, enterprise and discovery characteristic of the last two centuries in Europe. It is equally true that much remains to be done before a healthy social organism can be expected to put in an appearance. Eminently rational this, is it not?

Among modern socialists, however, representatives of the constitution-building school have not entirely died out. Of these Mr. Edward Bellamy is a notable example.* His book—"Looking Backward"—the close of the XIXth Century as retrospectively viewed by a professor of history in Shawmut College, Boston, 2000 A.D.—embodies a very graceful attempt to formulate a sound working scheme for the administration of the future plan for a Socialist state. In some respects this scheme resembles Fourierism, notably in its treatment of the distribution of tasks and professions: in many important particulars it does not. St. Simonism is, of course, necessarily represented in the picture of the much-talked of industrial army, but the analogies are otherwise slight. Correspondences with the notions of previous writers might also be given, but it will be best for us to proceed forthwith to a survey of "Looking Backward" itself.

Let me first, however, recall to the reader what are the main defects of the modern social fabric which appeal so strongly to the sympathies of these reformers. Needless to say the social fabric is what is known as Western civilization, the only sphere indeed in which the dream of socialism admits of any practical realisation. Socialism, if its investiture of the state with enormously extended functions is to succeed, pre-supposes an educated and all-influential democracy, a general spirit of official integrity, an already highly organized state of the national industries, and the possession of very large resources in the background. Obviously, therefore, such a momentous step as the nationalisation of Land and Capital is not within the bare horizon of practical politics outside Europe and America. So far, so good. Premising my analysis with this reservation, I may sum up the main points of the socialist indictment against the rule of Capital as follows:—

(1) The "humiliating dependence" of the worker on a superior—often a most galling and ignoble yoke, (2) The enormous waste of wealth caused by the faulty competitive methods for the distribution of produce, (3) The "horde of idlers"—landlords, capitalists and otherwise—who at present prey like parasites on the common stock; men, the large majority of whom neither toil nor spin but cleverly "exploit" the worker, (4) The terrible drudgery incidental to the carrying on of the existing civilisation—a drudgery the brunt of which is borne by a despised and brutalised proletariat, (5) The stigma attaching to honest manual and domestic labour, the compensation for which is miserably inadequate to the outlay in the shape of effort, (6) The relegation of the dreariest, most repulsive and worst

* Mr. Bellamy's disciples prefer, it appears, to term themselves Nationalists, thus adding a new connotation to that already ambiguous term. But in strict economic parlance they are not only Socialists, but Socialists of the advanced communistic school, as we shall see later on.

paid classes of tasks to one particular stratum of humanity; a practice highly illustrative of the manner in which the best dishes in the feast of life are reserved for the favoured few.

These six heads appear to me to constitute useful enough signposts for directing attention to the various points in the fascinating romance of Bellamy.

The hero of this work, Mr. Julian West, writing from his snug-gery in the Historical Section of a Boston College in 2000 A. D., proposes to favour the world with a survey of his experiences in the closing years of the XIXth century. How he managed to do so we shall see later on. Meanwhile, apropos of the strange economic conditions of that benighted age, he alludes as follows, to the 'independent fortune' he then enjoyed:—

"How could I live without service to the world you ask. Why should the world have supported in utter idleness one who was able to render service? The answer is that my grandfather had accumulated a sum of money on which his descendants had ever since lived. The sum, you will naturally infer, must have been very large, not to have been exhausted in supporting three generations in idleness. This, however, was not the fact.....It was, in fact, much larger now than three generations had been supported upon it in idleness than it was at first. This mystery of use without consumption, of warmth without combustion, seems like magic, but was merely an ingenious application of the art now happily lost but carried to great perfection by your ancestors, of shifting the burden of one's support on to the shoulders of others.....*interest on investments was a species of tax in perpetuity upon the products of those engaged in industry, which a person possessing or inheriting money was able to levy.*"

This clever passage, unexceptionable from the stand-point of economics, may recall to some minds that admirable sketch of the "exploitation" of the worker by capital which M. Zola has given to the world in his "Germinal." Far away down in the dangerous mines, the brutalized workman, demoralised by a filthy home and a starveling wage, slaves for the "distant Divinity"—the unseen groups of capitalists and shareholders who seize the spoils of his hopeless struggle for existence.

"To them further afield meant a distant country, awe-inspiring, inaccessible, hedged round by an almost religious grandeur where sat throned the unknown divinity in a crouching, threatening attitude on his altar. They would never see it, they merely felt its power crushing from afar the ten thousand pitmen of Mont-sou." And what care to the company if the breed of their wage slaves was "drifting slowly back to the animal condition whence it had sprung." The shareholders duly got their dividends, and after them their children and children's children—all battenng like parasites on the labour of their unseen supporters! Such are the not unfrequent corollaries which practice deduces from the "rights of property."

In connection with the foregoing, I cannot forbear quoting Bellamy's hero again—his illustration is so singularly felicitous:—

"...I cannot do better than compare society as it was then to a prodigious coach which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. The seats on top were very breezy and comfortable. Well up out of the dust their occupants could enjoy the scenery at their leisure, or critically discuss

the merits of the straining team. Naturally such places were in great demand and the competition for them was keen, everyone seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished, but on the other hand there were many accidents by which it might at any time be wholly lost."

And the passengers, did they think compassionately of their team?

"Oh yes; commiseration [inexpensive luxury—E. D. F.] was frequently expressed by those who rode for those who had to pull the coach, especially when the vehicle came to a bad place in the road.....At such times the desperate straining of the team, their agonised leaping, and plunging under the pitiless lashing of hunger, the many who fainted at the rope and were trampled in the mire, made a very distressing spectacle *which often called forth highly creditable displays of feeling from the top of the coach.* At such times the passengers would call down encouragingly to the toilers of the rope, exhorting them to patience, and holding out hopes of possible compensation in another world for the hardness of their lot, while others contributed to buy salves and liniment for the crippled and injured."

Now, as fate would have it, the hero takes it into his head to brave the perils of marriage in company with a certain Edith Bartlet. Unfortunately, however, for the realisation of this bold determination, the completion of the house destined for their menage is delayed, owing to "strikes" of workmen—then yearly increasing in frequency. Apart from this, an untoward incident was shortly to rob the fair Edith of her accepted mate. On the eventful night of the thirteenth of May, 1887, he retires to rest in his subterranean sleeping chamber, a nook favoured on account of its freedom from noise. Having been duly mesmerised by his doctor, he dozes off,—and awakes in the year 2000! By his side stands Dr. Leete, a physician of that hypercivilized epoch, and from him he learns the antecedents of his remarkably sound sleep. His old house has perished by fire, leaving him immured in the subterranean chamber. *In due course the adventure ends happily enough in his marriage with Dr. Leete's daughter and appointment to a historical professorship—an honour which, the usual representative of the 'jeunesse dorée' of today would perhaps very tardily appreciate.* Our resuscitated XIXth Century *beau* has, however, at least the endowment of a memory of his own age which seems to have atoned for other possible deficiencies.

And now to some glimpses of a new economic system. As may be supposed, Dr. Leete is a fair historian and waxes eloquent on the evils of the abuses of the past industrial epoch in which his guest lived. Touching on the growth of the great American corporations and trusts—the 'transition phase' between the individualist and socialist state—he remarks, and there is real force in his language:—

"Early in the last century the evolution [of individualist production into socialism] was completed by the final consolidation of the entire capital of the nation. The industry and commerce of the country, ceasing to be conducted by a set of irresponsible corporations and syndicates of private persons at their caprice and for their profit, were entrusted to a single syndicate representing the people, to be conducted in the common interest for the common profit. The nation, that is to say, organized as the one great business corporation in which all other corporations were absorbed; it became the

one capitalist in the place of all other capitalists, the sole employer, the final monopoly in which all previous and lesser monopolies were swallowed up, a monopoly in the profits and economies of which all citizens shared. In a word, the people of the United States concluded to assume the conduct of their own business, just as one hundred years before they had assumed the conduct of their own government, *organising now for industrial purposes on precisely the same grounds on which they had then organised for political ends.* At last, strangely late in the world's history, the obvious fact was perceived that no business is so essentially the public business as the industry and commerce on which the people's livelihood depends, and that to entrust it to private persons to be managed for private profit, is a folly similar in kind, though vastly greater in magnitude, to that of surrendering the functions of public government to kings and nobles to be conducted for their personal glorification."

¶ In the course of this ideal history the great industrial change is supposed to have been bloodlessly effected. In actual realisation it is barely possible to conceive of any such kid-gloved constitutional termination to the long standing feud between employer and employed. Legislative enactments, or the special decrees of National Conventions, would in any case leave a very large, desperate and determined minority to be dealt with. That these millions of men, rich in every resource, knit together by the firmest ties of self-interest, and long prepared for all attempts at what they would naturally consider their "spoliation," would tamely submit to socialism, is a more chimera of the optimist. Of a surety, if the socialist régime is ever inaugurated, its baptism will be in the blood of frenzied parties.

The service in the industrial army pictured by Dr. Leete is regulated as follows:—The term of labour is 24 years, beginning at the close of education at twenty-one and terminating at forty-five, after which age only special calls to work at a crisis are admitted. There is a regular "Muster Day," on the fifteenth day of October of every year, when the new recruits to the army are marshalled in the ranks and the veterans are honourably disbanded. Each man is at liberty to select his own profession, subject however to necessary regulation. "Usually long before he is mustered into service, a young man, if he has a taste for any special pursuit, has found it out and probably acquired a great deal of information about it. If, however, he has no special taste, and makes no election when opportunity is offered, he is assigned to any avocation among those of an unskilled character which may be in need of men." The rate of volunteering for each trade is regulated by equalising the attractions of the labour groups along the line of a greater or less amount of work *per diem*. "If any particular occupation is in itself so arduous or so oppressive that, in order to induce volunteers, the day's work had to be reduced to ten minutes, it would be done. If even then, no man was willing to do it, it would remain undone." Very dangerous tasks, be it noted, are speedily executed if the administration labels them as "extra-hazardous" owing to the greed of the young men for honour. Evidently the socialist state must not ignore the weak side of human nature.

Wages? All remuneration is equal in amount, from that of the great functionary to that of the unskilled labourer. Every citizen has a credit on the public books corresponding to his share in the national produce; his funds taking the form of a "credit card" with

which he procures the articles he requires at the storehouses. The value of purchases is simply pricked off—bankers, cash, &c., being thus quite superfluous. Saving and stint are not encouraged, for there is no longer any call for them, owing to the enormous increase of production and economy in the distribution of commodities in the great stores. With regard to the equality of wages above noted, it is urged that the amount or value of the produce is no standard of the rate of remuneration to be assigned. "Desert is a moral question." "The amount of the effort is alone pertinent to the question of desert." "A man's endowments, however godlike, merely fix the measure of his duty." Now all this is, abstractly speaking, plausible enough reasoning. But can it be for a moment supposed that the average energetic and enterprising man will rest content with this ideal sort of return on his labour. Human nature manifests not only a rational but an emotional element—"justice" being a very fluctuating ideal fashioned by the latter and susceptible of a gradual but relatively slow evolution. And if it is supposed that the temperament of the physical man, stamped as it is with the impress of æons of individualist striving, can be moulded into so pure a moral tone by the year 2000 A. D., a very grave error is committed. It is scarcely necessary to add that this part of Mr. Bellamy's scheme is but an incorporation of the familiar *communistic* doctrine of Louis Blanc, Owen, and other extremists.

The national spirit essential to the success of any such practice would have to be very considerable. In this connection it is worth noting that "history bears witness to the success with which large bodies of human beings may be trained to feel the public interest their own. And no soil could be more favourable to the growth of such a feeling than a Communist association, since all the ambition, and the bodily and mental activity which are now exerted in the pursuit of separate and self-regarding interests, would require another sphere of employment and would naturally find it in the pursuit of the natural benefit of the community." (Mill). Difficulties, it is obvious, might arise at any time owing to the presence of a large malcontent element led by ambitious men and fostered by secret associations, and might render the working of the social machinery very laboured. All would then depend on the mental and moral endowments of the official classes in general.

Those who are anxious to accompany our Julian West shopping, or to follow him into the various resorts of socialistically metamorphosed Boston, must be referred to Mr. Bellamy's book itself. Similarly inquirers after the minute administrative details which crowd the pages of "Looking Backward" will do well to consult the original. But I cannot refrain from citing Dr. Leete's sketch of the mode of officering the great industrial army:—

"...the line of promotion for the meritorious lies through three grades to the officer's grade, and thence up through the lieutenantcies to the captaincy, or foremanship, and superintendency, or colonel's rank. Next, with an intervening grade in some of the larger trades, comes the general of the guild, under whose immediate control all the operations of the trade are conducted. This officer is at the head of the national bureau representing his trade, and is responsible for its work to the administration. The general of his guild holds a splendid position, and one which amply satisfies the ambition of most

men, but above his rank, which may be compared, to follow the military analogies familiar to you, to that of a general of division or major-general, is that of the chiefs of the ten great departments or groups of allied trades. The chief of these ten grand divisions of the industrial army may be compared to your commanders of army corps, or lieutenant generals, each having from a dozen to a score of generals of separate guilds reporting to him. Above these ten great officers who form his council, is the general-in-chief, who is the President of the United States."

If the socialistic agitation is to eventuate in anything of this sort, the coming race may, perhaps, have a kindlier word to say for the discipline and organization of modern European militarism than most of its present critics.

The merits of "Looking Backward" are so patent as to require little or no indication. It cannot be said to have burst like a novel stroke of genius on the world, seeing that its ideas of an organized industrial army and of a thorough-going communistic Socialism, were already familiar enough. But its really admirable grasp of detail, and forcible presentation of an Economic issue in a lucid and popular garb, stamp it as a work of signal ability and usefulness. Defects in its exposition there certainly are. The question of Population—that burning topic of socialist and economic discussions generally—is ignored in a manner which detracts in no small measure from the comprehensiveness of the administrative scheme. Utopian, moreover, to a degree is the moral atmosphere of the so miraculously re-organised United States; no provision having been made for the necessary vicious and selfish elements, that Ahriman of individual 'vileness,' which runs *pari passu* with the Ormuzd of individual 'virtue' in any progressive civilisation. And—the really vicious element apart—it is not stated how far the communistic form of politics can itself rest permanent. Many students of sociology hold and hope that the "coming slavery" of communism will at best herald the realisation of the Anarchist programme, and it is certainly difficult to see at what point in this vista of Utopian reforms Innovation is to give up the ghost. The omnipotent democratic state is susceptible of many highly deplorable developments, some of which are almost sure sooner or later to supervene. In concluding this paper, let me impress on the attention of my more conservative readers the three 'broad and simple' rules laid down by John Ruskin in his "Stones of Venice." Were they observed, they would go far to lift the workman from his present monotonous level:—

1. Never encourage the manufacture of any article not absolutely necessary, in the production of which *Invention* has no share.
2. Never demand an exact finish for its own sake, but only for some practical or noble end.
3. Never encourage imitation or copying of any kind, except for the sake of preserving a record of great works.

E. DOUGLAS FAWCETT.

THE ORIENTAL LIBRARY AT ADYAR.

ADYAR House, with its æsthetic frontage, perched on the bank of a river, surrounded by a fine wood consisting of stately palms, and graceful casuarina trees, is very unlike the sectional views of the same house seen on the walls of No. 17, Lansdowne Road. Photography fails to do justice to its stately hall, hung round with the 207 shields emblazoned with the names of the various branches of the Society; neither can it give any idea of its many verandahs, and numerous rooms rejoicing in a multiplicity of doors and windows, hospitably thrown open to Theosophical inquirers, not excluding nondescript vitality—from scorpions to serpents.

The heat for the last few weeks has been so intense that nothing but Western prejudice prevents us from returning to the primitive 'fig-leaf' costume of our ancestors. A pitiless sun glares down unceasingly, scorching the very stones and converting the water of this river, even at moonlight, to the temperature of a cup of tea; while, during the middle of the day, eggs might be cooked in the bed of the river.

I have been asked by the President to catalogue a set of fresh books for the Library, and this agreeable task has enabled me to offer a few observations on the valuable collection which he has brought together for the benefit of students. Let me first give some idea of the Library as it appears to me. Upon entering the west door of the Convention Hall, the visitor sees at the other extremity a roofed belvidere connecting the Hall with the Library. An outer pair of brass-framed wire-gauze doors prevent the ingress of the active little striped-back squirrels which swarm here, and do considerable damage to books and papers. Inside these are two leaves of a massive main door of teakwood, each divided into six panels, surrounded by a border of carved lotus flowers. Ten of the panels contain certain carven pictures of the several avatars of Vishnu, or incarnations of God upon earth, as described in the Hindu mythology. The door was a present from Prince Harisinghi of Kathiawar, one of the feudatory Indian native states. The door-handles of bronze were specially designed by Col. Olcott, and the massive brass hinges carved by hand in a purely native style of art, the design an assortment of parrots and foliage, by a skilled Mohammedan artist of Madras.

The first impression on entering the Library is that of harmony and repose, a place for reading and reflection, where all the influences are good. The walls are in a stucco of soft creamy terracotta colour; the ceiling is over twenty feet high, supported by teak rafters resting on two great iron beams; the floor is in black and white marble tiles, with a wide border of smooth black slabs of stone; the shelves are in waxed teak, seven ranges high, divided off into sections by ball-tipped turned posts; each section designated by a Roman numeral in black upon a polished brass plate. In the centre of the room hangs a quaint, highly artistic Japanese lantern in brass, quadrangular, each side four feet long. This was a present from Col. Olcott's Japanese Committee of last year, and is a replica of the lanterns in the grandest temple at Kioto.

Opposite the entrance door is an arch, with a flight of three marble steps ascending to a picture recess, in which are certain splendid oil portraits of sacred personages which, with very rare exceptions, only members of the Society are allowed to see. Blocking the arch is a screen in teak and rosewood, carved with that rare skill and artistic taste for which the wood-carvers of Madras have been famous for centuries. In carving I have seldom seen anything so beautiful.

The idea of founding this Library originated with Col. Olcott : he has both planned and directed the building, and it has been mainly through his exertions that the shelves have been filled. By infusing his own enthusiasm into others, he collected in one year the money to put up the building, and won over the learned Pandit Bashyacharya to be the first Director. It was no doubt the influence of the President, which induced that eminent scholar to present to the Library his rare collection of old Sanskrit and other MSS.

The second object of the Theosophical Society is "to promote the study of Aryan and other Eastern literatures, religions and sciences," and this is never absent from Col. Olcott's mind. Here is an extract from his address on the occasion of the opening ceremony :—

"Our Society is an agency of peace and enlightenment, and in founding this Library it is but carrying out its policy of universal good-will. Our last thought is to make it a food-bin for the nourishment of white ants, or a forcing-bed for the spores of mildew and mould. We want not so much a number of books as books of a useful sort for our purposes. We wish to make it a monument of ancestral learning, but of that kind that is of most practical use in the world. We do not desire to crowd our shelves with tons of profitless casuistical speculations of the ancient sages. We aim to collect, also, whatever can be found in the literature of yore upon the laws of nature, the principles of science, the rules and processes of useful arts. With the combined labour of Eastern and Western scholars, we hope to bring to light and publish much valuable knowledge now stored away in the ancient languages or, if rendered in the Asiatic vernaculars, still beyond the reach of the thousands of earnest students who are only familiar with the Greek and Latin classics and their European derivative tongues. There is a widespread conviction that many excellent secrets of knowledge in every department, known to former generations, have been forgotten, but may be recovered from their literary remains. Some go so far as to affirm that the old sages had a comprehensive knowledge of the law of human development based upon experimental research."

The President uttered those words in 1886. Since then certain discoveries in science and resultant hypotheses—for example, in chemistry and practical physiology,—have almost reflected back upon them a prophetic character.

On inspecting the Library I found a collection of very valuable Oriental works : in the department of Buddhistic Literature alone it is richer than any Library in India. The late lamented Mrs. Dias-Ilangakoon, F. T. S. of Matara, Ceylon, presented a complete set of the Pali version of the Tripitakas, engraved on palm leaves, comprising sixty volumes with nearly 5,000 pages. Twelve stylus-writers were employed during two years in copying the volumes from the unique collection at Merissa. The wooden covers are painted in the Kandyan style of decoration, and to each top cover are two large bosses in silver repoussé. This valuable collection cost the

donor Rs. 3,500. The same lady testified her approval of Col. Olcott's unselfish exertions on behalf of Buddhism by paying for printing and publishing the original editions of the "Buddhist Catechism."

The Jodo Sect of the Japanese Buddhists presented Col. Olcott with a complete set of the Chinese version of the Tripitikas in 418 volumes, on silk paper. This contribution is of great value in affording the means for an exact comparison of the canons of the Southern and Northern Churches, among whom strong divergences of opinion prevail. The President was fortunate enough to bring about a reconciliation between these two sections during his dramatic visit to Japan, and in acknowledgment of his efforts he was presented with a fine collection of Chinese and Japanese religious works explanatory of the tenets of all the Japanese sects, a goodly number of over 1,000 volumes. These are supplemented with a choice assortment of scroll paintings on silk and paper illustrative of the same subjects. While going on board the steamer at Shanghai, a distinguished Chinese priest waited on the President, and, as a parting gift, presented him with a splendid illustrated edition in four folio volumes of the Lalita Vistara or the Chinese Biography of Lord Buddha. There is also an ancient Biography of the adept-founder of the Yamabusi or fraternity of phenomena-workers, and a scroll portrait of himself—attended by some fire elements, whom he seems to have subjugated to his trained will. Among the scroll pictures are two on silk that are supposed to be over 800 years old; another is written in fine gold ink upon a kind of smooth black paper, 33 feet in length, and mounted on a roller tipped with gold and crystal. There is also a large picture, painted in vivid colours and drawn in the most careful detail, representing 137 scenes in the life of the Founder of the Jodo sect. In the Japanese collection there are small carved images of Sakya Muni and Amitabha, a roll of gold brocade used for robes of ceremony, insignia of dignity, views of temples, poojah bells, incense burners, and many other objects of interest.

The department of Sanskrit Literature and Ancient Philosophy in the Adyar Library is also very rich. I was greatly impressed with the splendid specimens of Vedic works, especially the number and variety of the palm leaf MSS. Here I found the Padaratna by Ravanacharya with a commentary. The author of this is not to be confounded with the Ravana of Lanka. This Ravanacharya wrote a commentary on the Rig Veda and he lived some time about the 1st century after Christ and long before Bhartrihari. This MS. is a treatise on Siksha of the Black Yajur Veda, very rare even now in India. The MS. is old and one deeply prized by Oriental scholars. There are several other MSS. dealing with all the Indian schools of Philosophy, besides Grammars, Tantras and Manuals. Only a small strip has yet been explored of the vast continent of Sanskrit literature and much remains still *terra incognita*.

It is a subject of great value, full of human interest, and pregnant with lessons on spirituality which, in the present day of unsettled faith and earnest inquiry, have become needful. The lessons derivable from Sanskrit sources are more important just now than

the classic literature of Greece or Rome; for it is not from Jews, Greeks or Romans that we can draw a corrective to make our inner life more perfect, comprehensive and human. For this we must look to the religion of the East, and there is no sky under which the human mind has more developed its choicest gifts, pondered over the deepest problems and found a readier solution, deserving the attention of even the disciples of Plato and Kant, than in this vast continent of India.

The India of 3,000 years ago presents us with problems the solution of which concerns the most advanced of the 19th century. From the Himālayas to Ceylon is a vast territory, rich with material for botanist, zoölogist, ethnologist and archæologist. Even the study of fables owes its new life to India, from which they sprang. Buddhism is acknowledged to be one of the principal sources of our legends and parables. The fable of the donkey in the lion's skin, which occurs in Plato's *Cratylus*, is borrowed from the East: that of the weasel changed by Aphrodite into a woman, who, when she saw a mouse, could not refrain from jumping at it, is a Sanskrit fable brought to Greece in some mysterious way about 500 years B. C. The further we dive into antiquity, the more coincidences we find between the legends of India and those of the West. Sanskrit words occur in the Christian Bible referring to articles of export from Ophir, viz., ivory, apes, peacocks, sandalwood, which, if taken together, could not have been exported from any other country but India or Ceylon.

Jews and modern Christians put forward the judgment of Solomon as a sample of the highest legal wisdom, especially in the dispute of the two mothers with respect to the custody of a child, in which case the parentage was disputed. "Divide the living child in two, and give half to the one and half to the other." Now listen to the Buddhist version of the same story, taken from the *Tripitaka*, several hundred years anterior to the Jewish history. In this record we find the same story of two women, each of whom claimed to be the mother of the same child. The king, after listening to the dispute of those loquacious females, frankly declared it was impossible to settle who was the real mother, whereupon Visākha, his minister, declared that there was no use in cross-examining such vixens. "Take the boy and settle it among yourselves," he exclaimed, giving utterance to his royal master's judgment. After this the fight began between the women, a scramble for possession of the disputed baby, when I presume both had recourse to their nails. The child got both frightened and hurt, and consequently began to cry. Then one of the women withdrew, unable to bear the spectacle of the child's suffering. That settled the question. The king gave the child to the true mother and had the other beaten with a rod. Now, I ask which is the best version of the story, the Jewish or the Indian? Which shows the deeper knowledge of human nature, and a wisdom greater than even the wisdom of Solomon? Want of space prevents my giving several examples of a similar character.

There are many topics of interest in the world which engage the attention of men, but few will deny that the question whence

we came and whither are we bound is the most important and absorbing. It has an interest for the thoughtful of every class, and once at least it must occupy the attention of both the monarch and the mendicant. India is the home of Brahmanism, the birth-place of Buddhism, and the refuge of Zoroastrianism; there is no reason why, in the future, it may not again become the cradle of the purest faith, if only the old religions are purified of the dust of centuries. Looking at the Sanskrit palm-leaves scattered round me in this little library, I can't help thinking that they contain layers of knowledge unexplored, thoughts deeper than have yet been discovered, and appeals to the heart of man worthy of our best consideration.

The ancient inhabitants of India are not our intellectual ancestors in the same direct way as Jews, Greeks, Romans, Celts and Saxons, but they represent a collateral branch of the family to which we belong, by language and historical records extending beyond all other documents, and supplying missing links in our intellectual ancestry far more important than the missing link between the ape and the man. *Sanskrita* means perfectly constructed speech; it existed at least 10,000 years before the literation of Greece, and is the only key to a vast and apparently confused religious system, the oldest to be found in the world. It is high time that the people of England should know something of the great systems of religion opposed to Christianity—I mean Brahmanism, Buddhism and Islam. The knowledge is now accessible to all, owing to the monumental works of Jones, Colebrooke, Wilson and Max Müller, but this knowledge has not filtered down to the masses, where it is most wanting. Christians can no longer neglect the duty of surveying this vast block of literature so close to their hands.

It was to help on this object which induced Col. Olcott to found this Library. The motive of the Founder is entirely practical: first to issue cheap hand-books for the use of native artizans and ryots, the old Aryan rules and processes, for dyeing, weaving, metal working, mining, wood and stone carving, medicine and other useful arts, industries and trade secrets. In short, to discover and disseminate the treasures of useful Aryan knowledge of all sorts. The Theosophical Society has already prepared and published several books on the Vedant, the Gita, Yoga, Dwaita Philosophy, Vishistadvaita, Buddhism and Aryan Moral Texts, others upon Adwaita, Islam and Zoroastrianism are preparing. It is also publishing through the enlightened Mr. Tookaram Tatya, at Bombay, in a cheap but excellent edition, the Text (Devanagari character) of the Four Vedas: the Rig Veda has been issued and the Yajur Veda is in the press. Now it is evident that to support this object funds are required. The money in hand is employed in supporting Pandits for copying, making translations, preparing manuscripts for the printer, purchase of books, and the general up-keep of the Library. The cash just now in the fund does not exceed the ridiculously small sum of £ 20! What other Library can show so great results for so beggarly a pittance? The eagerness with which the works published have been sought for justifies increased diligence. When

it is known that certain Brahmans, influenced, no doubt, by indifference and Western civilisation, have flung cartloads of MSS. into the river as useless lumber, and that the families of some Pandits have sold MSS. *by the pound*, it will be seen that some efforts should be made to save precious records which may be of incalculable value from wholesale destruction.

The writer of this paper is a lover of history, but lays no claim to any profound knowledge of Eastern literature, as no doubt this imperfect sketch will reveal; he, however, confidently appeals to his countrymen and women, knowing their love of religion and truth, and their generosity whenever a good case is set before them, to help and support so worthy an institution as the one now under notice. Those who accede to my request may rest assured that their generosity will be helpful to struggling youth in the thorny path of life, while at the same time they will be adding their own names to the roll of undying fame—the unselfish benefactors of Humanity—a register on which many an English name is inscribed.

J. BOWLES DALY, LL.D.

THE ENTHUSIASM OF NEOPHYTES.

THE oft-quoted line “Men* rush in where angels fear to tread,” is brought very forcibly before us when we are learning with difficulty one of the first needful lessons in our study of occultism. In our newly awakened consciousness of spiritual life we feel the zeal and enthusiasm which comes with fresh powers—the first breath of that Divine belief which will grow to the whirlwind of faith that removes mountains. We are helped and strengthened and long to assist everyone with whom we come in contact in the same way in which we seem to have been helped. We are eager, impatient to bring our fellow-travellers into smoother paths, feeling sure we can do it, that words and thoughts, if only poured into their groping minds, will bring the light they need; we are angry when we are told that our efforts are as fruitless and impossible as bringing to perfection in one short moment the latent powers and beauty in a seed; so we go on like children, digging up our gardens to hasten our seedlings into the sunshine—until like children we too learn that nature will not be hurried; and with the enlarged knowledge comes patience and endurance. It is most difficult to realize all the slow steps of individual progress. We cannot even analyze our own development—nor watch our own growth—how little then can we judge of another, and what mischief may we not do by trying to hasten the process—what tender green leaves may not be killed by blighting frost or drying wind if brought too soon out of the friendly nursing warmth of the earth. It seems darkness to us, but how necessary to growth! The plant is not ready for full sunshine, nor for open rain, nor drenching dew. No efforts of ours can force the natural development without serious risk. A bud forced open does not make a full-blown rose. How then can half-grown budding souls be forced and pushed? We may tend, shelter, and help within certain limits, but every one

* Our gentle contributor misquotes this word. Pope used a much stronger one.—*Ed.*

of us has to grow *alone*. We have, to use another simile, to walk every step of the way; we cannot be carried. In this lies the secret of true development and progress. It will naturally be asked: Is all zeal wrong, all fervour and enthusiasm to be crushed—are we to sit down resignedly and give up that greatest of all pleasures, helping others? Are we only to be perpetually striving over self-culture, tending everlastingly our own plot of ground, as if we ourselves were alone in the vast universe and cut off from all contact with others? For it seems to us that this is carrying to its utmost limits the worst faults of asceticism; it would nullify all the teachings of Theosophy and be the exact opposite of our aims and aspirations.

But let us patiently accept at the beginning of our occult studies the need for self-cultivation and self-development; meanwhile resolutely resisting all temptation to teach or help others till we ourselves shall at all events have weeded out some of the useless growths in our own minds; till we have made room for spiritual light and air, and have begun to recognize and distinguish between what is good and fruitful, and what the reverse.

A mind devoting its energies to learning cannot, at the same time, be anxious and striving to teach. We do help our own knowledge at times by trying to teach, but we cannot be at once in a receptive and in an effluent state. We must first make thoroughly our own any truth we want another to recognize; otherwise our half-digested truth hinders and not helps that other's power of assimilation.

Imperfect knowledge, unconscious of its partial ignorance, is always accompanied by a certain dogmatic attitude, and a pride in the new truth, as one of its own finding; but when the knowledge grows clearer, dogmatism is impossible, for the ideal truth recedes ever further from our grasp, its growing clearness showing ever its infinity as compared to our finite minds.

First, then, we have to learn and to keep silent, and when we have checked and schooled our enthusiastic impulse to shout our newly-found truths from every housetop,—then, and then only, are those of our fellowmen put in our way whom we can really help. When we are fit to teach any one out of our small store, he who will best benefit by the little we can do will be there ready to receive it.

As we have received, so will others receive from us. It is but a little that can be done *outside* each individual mind; but so surely as that mind needs and seeks, so surely will it find. We are but the conduit-pipes, the instruments, for conveying spiritual help to others: indeed our power of helping is in exact inverse ratio to our self-consciousness and pride—the more we think we are effecting the less we really do; but provided our aim be pure, and the key-note of our life be set in perfect accord with the Divine harmony, then the more we allow ourselves to be passive instruments, the more we shall be used as channels through which spiritual life may flow.

The seeker after truth who plunges into the sea of modern Theosophical literature may well be buffeted by contrary winds

and torn by conflicting currents if he allows himself to drift passively therein. For the pure water of truth is diluted with error, covered with the froth and foam of fanatical "faddists," and full of the driftwood of old prejudices, beliefs and opinions. He must be a strong swimmer who would breast it all, and he needs a faithful soul and a single eye if he would keep from drowning.

It may be a good thing that a seeker should have so much difficulty, so many faults will-o'-the-wisped to bewilder him, for a jewel that is hard to find is always more valued; but for the weak ones and those easily led into tortuous paths, there is great danger in letting young untried minds attempt the role of leader; that their zeal is great and their courage high, only increase the risk. The more serious side to it is one that these enthusiastic beginners scarcely if ever see till too late; for it cannot be too often insisted on that the first step into occult studies, whilst bringing fresh light also has its corresponding depth of darkness.

Temptations hitherto unknown arise to retard progress,—new trials are brought before the aspirant as tests, and the dangers that had so often been pointed to in fiction, such as elementals and demons and the dreaded "Dweller on the Threshold," are very real and very terrible.

The study of occultism should never be heedlessly undertaken by any one. It is not and can never be a worderland that may merely be peeped into by childish curiosity, hungry for marvels; he who once ventures within the portals cannot go back; here there can be no after-closing of the eyes. But there are two ways in which to go forward—the straight undeviating progress upwards and onwards, the earnest effort to regenerate the whole life; or the other path, the reverse side of the picture, which is only too easily trodden by wavering souls. And as the one reaches spiritual heights undreamed of in our most fervid imaginings, so does the other descend into depths we cannot fathom. And the Karma of this must come upon the leader of the untried soul—upon the teacher it falls, and he has to bear the burden of consequence if he teaches falsely, or in any way rashly opens the door into knowledge that may not be given to all.

Christian Theosophists have most plainly before them the example of their own great Master, who taught in parables lest those who were not ready for the truth should come to harm. Even to His own chosen few He said, "I have many things to say to you, but ye cannot bear them now"—recognizing clearly the gradual growth and development, both of the race and of the individual. Many a mind has been quite unhinged, many a spiritual eye blinded by a too sudden pouring in of light—this veil of matter is not woven around us without purpose—we cannot with impunity draw it away, though it may be now thin, and the spiritual powers may grow gradually stronger and stronger till the time comes for its removal.

Let not the Neophyte therefore be disheartened; his zeal and fervour are Divine gifts to be cultivated and cherished, but expended in a right direction, not recklessly as forces used with heedless youthful impulse, but in a steady, calm, ever-strength-

Brahma, which is all-pervading, and which is beyond all caste and orders of life, when will he obtain moksha? I alone am happiness. There is nothing else (which is so). If there is said to be another, then it is not happiness. There is no such thing as love except on my account. The love that is on account of me is not natural to me. As I am the seat of excessive love, there is not (such a thing as) "I am not." He who is sought after by all, saying "I should become such," is myself the all-pervading. How can non-light affect Atma the self-shining which is no other than the light whence originates the idea "I am not light." What I mean is—Whoever knows for certain that (Atma) which is self-shining and has itself no basis (to rest upon), will obtain supreme wisdom.

The Universe, Jiva, Eswara, Maya and others do not really exist except myself the all-full Atma. I have not their characteristics. Karma, which has virtue and other attributes and is of the form of darkness and (Agyana) nescience, is not fit to touch (or affect) me, who is Atma the self-resplendent. That man who sees (his) Atma, which is all witness and is beyond all caste and orders of life as of the nature of Brahm, becomes himself Brahm. Whoever sees through the evidence of Vedanta this visible universe as the supreme seat, which is of the form of light, attains moksha. When that knowledge which dispels the idea that this body (alone) is Atma, is as firmly rooted in one's mind as was before the knowledge that this body (alone) is Atma, then that person, even though he does not desire moksha, is emancipated. Therefore how will a person be found by Karma, who always enjoys the bliss of Brahm, which has the characteristics of Be-ness, wisdom and bliss, and which is not Agyan (nescience)? It is only persons with spiritual eyes that see Brahm, which is the witness of the three states, which has the characteristics of Be-ness, wisdom and bliss, which is the esoteric meaning of the words "You" (Thwam) and "I" (Ahm), and which is free from all stains. As a blind man does not see the sun that is shining, so an ignorant person does not see (Brahm). Brahm is Absolute wisdom. It has Truth and Wisdom as its characteristics. By thus cognizing Brahm a person becomes immortal. One who knows as of his own Atma that Brahm, which is bliss, and without duality and gunas (qualities), and which is Truth and Absolute Consciousness, is not afraid of anything. That which is Absolute Consciousness, which is all-pervading, which is eternal, which is all-full, which is bliss and which is indestructible, is the only true Brahm. It is the firm conviction of Brahma-gyanis (Theosophists) that there is nought else but that. As the world appears dark to the blind and bright to those having good eyes, so this world which produces manifold miseries to the ignorant is full of happiness to the wise. In me of the form of Boar, that is infinite and that is the bliss of Absolute Consciousness, if there is the conception of non-dualism where then is bondage? Who is the emancipated? The real nature of all embodied objects is Absolute Consciousness (itself). Like the pot seen by the eyes the body and its aggregates are not, *viz.*, do not really exist. Knowing all the locomotive and fixed worlds that appear as distinct from Atma, contemplate upon them as "I am It." Such a person is then

absorbed in the bliss of his real nature. There is no other object to be enjoyed than oneself. If there is anything that is (to be enjoyed), then Brahm is that which has the property of being so. One who is rich in Brahmagyana (Theosophy or Brahmic wisdom), though he sees this tangible universe, does not see it as other than his Atma. By cognizing clearly my form one is not trammelled by Karma. He is an undaunted person who by his own experience cognizes as his own real nature Brahm—that is without the body and the organs of sense—that is the all-witness—that is the Supreme object—that is one and of the nature of wisdom—that is the blissful Atma (as contrasted with Jivatma or lower self,—that is the self-resplendent—that (also cognizes) others. He is one that should be cognized as “I” (myself). Oh Ribhu! May you become he. After this there will be no more of experience of this world. Thereafter there is only the experience of the wisdom of one’s own true nature. One who has thus known fully Atma, has neither emancipation nor bondage. Whoever contemplates even for one muharta (48 minutes) through the meditation of one’s own real form Him who is dancing as the All-witness, is released from all bondage. Prostrations—Prostrations to Me who am in all the elements, who am the Chidatma *viz.*, the Atma of nature of wisdom, who am eternal and free and who am the Pratygatma (or Jivatma). Oh Devata! You are I. I am You. Prostrations to yourself and myself who are infinite and who are the Chidatma, myself being the Supreme Esa (Lord) and yourself being of a beneficent nature. What should I do? Where should I go? What should I take in? What should I reject? (Nothing, because)—the universe is filled by me as with the waters during the Mahapralaya (the Universal deluge). Whoever gives up (fond) love of the external, love of the internal and love of the body, and thus gives up all associations, is merged in me. There is no doubt about it. That Paramahansa (ascetic) who, though living in the world, keeps aloof from humanity as from serpents, who regards a beautiful woman as a (living) corpse and the endless sensual objects as poison, and who has abandoned all passion and is indifferent towards all objects, is no other than Vasudeva’ (*viz.*), myself. This is Satya (Truth). This is (nothing but) Truth. This Truth alone is now said. Brahm is Truth. There is nought else but me.

(The word) “Upavasa” (lit., dwelling near) signifies the dwelling together (or union) of Jivatma (lower self) and Paramatma (higher self), and not the religious observance (as accepted by the worldly) of emaciating the body through fasts. To the ignorant what is the use of rendering the body lean? By beating about the hole of a snake, can we be said to have killed the big snake within. A man is said to attain *Paraksha* (indirect) wisdom when he knows (theoretically) that there is Brahm; but he is said to attain *Sakshathakara* (direct cognition) wisdom when he realises that he is himself Brahm. When a Yogi knows his Atma to be all-filling, then he becomes a *Jivanmukhta* (*viz.*, a person emancipated while living). To Mahatmas to be always in the knowledge that they are Brahm conduces to their salvation. There are two expressions to indicate

(1). *Viz.*, Vishnu or Lord of all persons.

bondage and Moksha. They are "mine" and "not mine." Man is bound by the conception of "mine," and but he is released by the conception of "not mine." He should abandon all thoughts relating to external and internal objects (for then the conceptions of mine and not mine do not arise). Oh Ribhu! having given up all thoughts, you should, with perfect ease of mind, rest contented in the form of your Atma.

The whole of the universe is evolved through Sankalpa (thought) alone. It is only through Sankalpa that the universe retains its appearance. Having abandoned the universe, which is of the form of Sankalpa, and having fixed your mind upon Nirvikalpa (that which is changeless) meditate upon my abode in your mind. Oh, most intelligent being! Pass your days in contemplating upon me, glorifying me in songs, speaking about me with one another and thus devoting yourself entirely to me. Whatever is Chith (here used as the consciousness of Jiva and the higher self) in the universe is only Brahm. This universe is of the nature of Brahm. You are Chith. I am Chith and contemplate upon the worlds as Chith. Make the desires nil. Always be without the (chain of) affection. How then can the bright lamp of Atmic wisdom arising through the Srutis (Vedas) be obscured by Kârma arising from the ignorance of the actor and the agent? Having given up the conception of the body being Atma, and not being affected by the objects of the world, delight only in the wisdom within, through a state of constant Samadhi (absorption). As in the all-pervading Akas, the Akas of the pot and that of the house (which arise by virtue of the environments of the Akas) are simply conventional, so the Jivas and Eswara are only fancifully evolved from Me the Chidakas (the one Akas of universal consciousness). So that which did not exist before the evolution of Atmas (Jivas and Eswara) and that which is rejected at the end (*viz.*, universal deluge), is called Maya by Brahmagyanis (Theosophists) through their wisdom. Should Maya and its effects (universe) be annihilated, there is no state of Eswara—there is no state of Jiva. Therefore like the Upadhi-less Akas I am the immaculate and the Chith.

The creation, sentient as well as non-sentient, from *Erkshanam* (thinking) to *Pravesa* (entry) (as stated in Chandogya Upanishad, Prapataka 6, khandas 2 and 3) of those having the forms of Jivas and Eswara is due to the illusion of Eswara. So are all the Karmas ordained in the sacrifice called *Thirunachaka* (so called after Nachiketas of Kato-Upanishad; while the philosophical systems from Lokayata (a theistical system) to the Sankhyas, as also the wordly existence from waking state to emancipation, rest on the illusion of Jiva. Therefore aspirants after salvation should never trouble their heads to enter into the field of controversy as regards Jiva and Eswara. But with an universal mind he should investigate into the truths of Brahm. Those who cannot cognize the truths of the secondless Brahm as they are, come under the category of deluded persons. Whence then is salvation to them? Whence then is happiness to them in this universe? There is no use to them so long as they have the conception of superiority and inferiority (of Jiva and Eswara and so on). Will the act of ruling

a kingdom and begging as a mendicant about the streets experienced in the dreaming state affect a person in his waking state? When Buddhi is absorbed in Agnyana (nescience) then it is that the wise term it as sleep. Whence then is sleep to me who has not Agnyana and its effects? When Buddhi is in full bloom, then it is said to be in Jagrat (waking) state. As I have no changes, &c., there is no waking state to me. When Buddhi moves about in the subtle nadis (nerves) there arises the dreaming state. In me who has not the act of moving about there is no dreaming. He is the All-wise person, who being invisible at the time of (the great) Sushupti (in the Universal Deluge) enjoys the highest bliss of his own nature and sees everything as one Universal Consciousness without any difference, while all are absorbed in Mulaprakriti and are enveloped by Tamas. He alone is Siva. He alone is Hari. He alone is Brahma. In this universe the mundane existence, which is an ocean of sorrow, is nothing but a long dream, the longest illusion of the mind, and the longest lived reign of fancy. From rising from sleep till going to bed, the one Brahm alone should be contemplated upon. By causing to be absorbed this universe, which is but a figment of the brain, the mind partakes of my nature. Having annihilated all the six powerful enemies, he becomes through their destruction the all-powerful elephant. Whether the body perishes now or lasts the age of moon and stars, what matters it to me who through it has Chith alone as a body. What matters it to the Akas in the pot whether it (pot) is destroyed now or exists for a long time (even). While the cast off skin of a serpent lies lifeless in its hole, it (the serpent) does not evince any affection towards it. Likewise the wise do not care for their gross or subtle bodies. If the delusive knowledge (that the universe is real) with its root causes should be destroyed by the fire of Atmagnyana (Atmic knowledge), the wise man becomes bodiless by his giving up all things (saying) it (Brahm) is not this—it is not that, and so on. Through the study of the Shastras the knowledge of the reality of universe perishes. Through direct perception of Truth his fitness for action (in this universe) ceases. With the cessation of Prarabdha (the portion of past Karma which is being enjoyed in this life) the false appearance of the universe vanishes. Maya is thus destroyed in threefold ways. If within himself no identification of Brahm with Jiva takes place, the state of the separateness of Jiva does not go away. If the non-dual Truth is discerned, then all affinities for objects cease. With the cessation of Prarabdha (arising from the cessation of affinities) there is that of the body. Therefore it is certain that Maya perishes thus entirely.

If it is said that the universe is, then Brahm only is which is of the nature of Sat (Be-ness). If it is said that the universe shines, then it is only Brahm that is so. The mirage (as if) of water in an oasis is really no other than the sand itself in it. Through the enquiry of one's self, the three worlds (above, below and middle) will be found to be of the nature of Chith. In Brahm, which is one and alone, the essence of whose nature is Absolute Consciousness and which has not the difference of Jiva, Eswara and Guru, there is no Agnyana (nescience). Such being the case, where then is

the talk (or attribution to it) of the universe? I am that Brahm which is all full. While the moon of wisdom that is all full is robbed of its lustre by Rahu (one of the two modes) of delusion, all actions,¹ such as the rites of bathing, alms-giving and sacrifice performed during the time of (lunar) eclipse are all fruitless. (But) as salt when dissolved in water becomes one with the essence of water if Atma and mind (Manas) become identified, then it is termed Samadhi. Without the grace of a good (perfect) Guru the abandonment of sensual objects is very difficult of attainment; so also are the perception of (divine) Truth and the attainment of one's true state. Then that state (*viz.*, of being in one's own self), shines of its own accord in a Yogi in whom Gnana-Sakti² has dawned and who has abandoned all Karmas. The property of fluctuation is common to mercury and mind. If either mercury is bound or (consolidated) or mind is bound (controlled), what then on this earth is beyond one's accomplishment? He who obtains *murchi*³ cures all diseases. He is able to bring to life a person who is (about) to die. He who has bound (his mind or mercury) is able to move in the air. Therefore mercury and mind are (such as lead to the state) of Brāhm. The master of Indryas (the ten organs) is Manas (mind). The master of Manas is Prana (vital air). The master of Prana is Laya-yoga (absorption-yoga—or yoga in which the senses, &c., are absorbed in spiritual things). Therefore Laya-yoga is such as should be practised. To the yogi³ this yoga is said to be without actions and change. This absorption of mind, which cannot be described by any power of speech and in which one has to abandon all Sankalpa (thoughts of mind) and all actions, should be known through one's own experience. As an actress, though dancing in harmony to music, cymbals and other musical instruments of time, is yet careful not to let fall the pot of water on her head; so a yogi, though he sees all the myriads of sensual objects and is subject to them, never leaves off contemplating on Brahm. The person who desires all the wealth of yoga should, after having given up all thoughts, practise with a subdued mind concentration of Nada (spiritual sound).

(To be continued.)

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- (1). During Solar and Lunar eclipses these rites are done by the Hindus.
 - (2). Of the six Saktis, as stated in the "12 signs of the Zodiac" in "Five Years of Theosophy," she is one that gives wisdom.
 - (3). Either controlling of breath as applied to mind or the consolidation of mercury, when mercury through its combination with some herb or drugs, loses its fluctuation and impurity and becomes fit to be taken as a medicine, which, when taken by men, lead to many psychic developments. The first (*viz.* breath) refers to the achievements performed by yogis through Prana Yama, while the second (*viz.*, the consolidation of mercury) enables the yogis to attain the same through the taking in of the consolidated mercury.
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STRIKING HOME.

CHAPTER II. DR. HENRY.

(Continued from page 430.)

HOW I passed the weeks following this staggering blow I hardly know. I was so completely stunned and so wrapped up in the intensity of my grief that a mist hangs over that time, like a frightful dream, which one cannot either forget or distinctly remember.

The only thing that stands out in relief from the dismal blank, because it required a great effort and thereby caused an access of anguish, was the letter I had to write to my aunt Bessie, my father's only sister, as well as my only remaining relative. I know she clung with the most affectionate tenderness to her brother, whose death and my destitute position would cause her the deepest sorrow.

Very soon, however, the hard touch of necessity, that keen and perpetual lever, which moves the mechanism of daily life, unmistakably reminded me that I too had to gather together whatever remained in me of energy and strength to face the world single-handed, but as best I could. The various expenses connected with my father's death had completely exhausted my funds. I had to live on credit, and kind Mrs. Watkins would not hear of my leaving just then. She was ever helpful, trying her utmost to make things smooth and comfortable for me. I had, of course, to give up the rooms we had occupied, but by giving me an easy chair and a good sized table, she turned my room into a parlour, which gave me all the advantages I required, and a warm welcome was always extended to me in her cozy kitchen, whenever I found time for a chat.

My fellow-lodger, Mr. Lewin, had sent me messages of sympathy and offers of assistance, but our acquaintance, if it could be called so, had been so very slight, that I felt disinclined to avail myself of his kindness, especially as I was afraid it would assume the form of charity.

Equally Dr. Henry had proffered his services, which, in this case, I had more decided reasons for refusing. Ever since our first meeting, I had felt a singular dislike to him, and invariably a sensation of discomfort, for which I tried in vain to account, distressed me in his presence. Not only was he good looking and gentlemanly in manner, but he took evident pains to say and do things which ought to have called forth feelings of pleasure, or gratitude in me. What confirmed my antipathy to him, in the first instance, was the constant discord betrayed between his words and the expression of his eyes; they were pitched, so to speak, in two different keys, and hence all his efforts succeeded only in creating in me a growing distrust. In spite of his attempts to soften their expression, his grey eyes seemed to penetrate like steel, and never lost a singular fixity, which was at times not only very painful for me to bear, but always conveyed to my mind the conviction that some hidden and ulterior purpose was occupying his thoughts.

I found it necessary, therefore, to act independently, or at all events to try how far my own endeavours might lead to satisfactory result. In this I was unexpectedly successful.

My father's patent agent came forward most kindly when I called on him to explain my situation, and to ask for his assistance, in procuring me some employment as copyist, for which as a practical type-writer I was fully qualified. At that time, nearly twelve years ago, professional type-writing was hardly known in London, and the difficulty did not consist so much in finding work, as in overcoming a prejudice against the novel style of doing it. However, without much delay his exertions were crowned with success, and a respectable firm of solicitors not only provided me with work, but made it fairly remunerative, as soon as they became satisfied that my copies were turned out carefully as well as expeditiously.

The great difficulty of earning a livelihood thus fairly overcome, my daily existence assumed a regularity whose main features were plodding dullness during the day and great depression in the evening, when my appointed task was laid aside. I felt however very thankful to be able to stem successfully the heavy tide of misery and gloom that I had to encounter, when I was little prepared to face so hard and lonely a struggle.

I had become deeply absorbed in my work, before Mrs. Watkins in her kind and motherly way thought it her duty to interfere and to insist on occasional relaxation and rest. She said I was growing too pale, and wearing myself out by incessant writing, when once a day at least I ought to be running about in the sunshine. How cheering to my benumbed heart was the dear old soul's affectionate kindness and how gladly I tried to respond to her suggestion!

I explored the neighbourhood anew, and more especially the two commons that were within my reach; those welcome oases in the midst of a vast sea of brick and mortar, which, like a perpetual centrifugal wave, laps up every bit of open space, on an ever increasing radius, and staggers the mind when reflecting on the ultimate result. By way of contrast alone, these commons would be charming, had they not, in addition, beauties of their own to offer, in the fine trees they contain, and in the refreshing peeps of tempting distant hills visible from these points of vantage.

However, my pleasures in these rambles soon underwent considerable curtailment, and vanished altogether for a while.

It was a singular thing that whenever I left my house, I was almost certain to meet Dr. Henry. Whether I changed my hours, or varied the direction of my walks, by a strange coincidence (or was it more?) he either overtook me, or confronted me, suddenly, at the turning of a road. Neither stratagem nor hasty retreat on my part was of any avail. I grew greatly annoyed at his persistence, for in my eyes it amounted to nothing short of persecution. My feelings of antipathy to him, however, were stimulated into a positive and very keen aversion by the strangely unpleasant effects his mere presence produced on me, both in body and mind. At his approach, I felt a cold shiver steal over my skin, as if the pores were suddenly closing up, and this sensation of outer cold seemed gradually to penetrate inwardly, until the very marrow of my bones was struck, whilst a throbbing of the temples led to giddiness quickly invading my brain.

A general numbness, muscular as well as mental, crept over me, and it always required a very strenuous effort on my part to resist the threatening effect this subtle influence exercised on my freedom of action, nay, on my very will.

It was only when reaching the shelter of my home, that a feeling of security came to my assistance, in overcoming this kind of spell, which I no longer dreaded as soon as I grasped the knocker of my door.

So distressing were these meetings to me, that I invariably treated Dr. Henry with the most marked coldness, and I often question myself whether I had not overstepped the line bordering on rudeness. In utter despair of causing him to desist from tormenting me, I should have given up my walks altogether, had I not been afraid of seeming ingratitude, in return for Mrs. Watkins' kind solicitude for my welfare, when an explanation to her was out of the question.

One day, Dr. Henry overtook me on my way home, and insisted on walking with me. As there was no escape, I was reduced to showing him by the most chilling reserve, that I did not desire his company, and he certainly had all the talk to himself. My mind, moreover, was deeply occupied in trying to fight off those distressing sensations, now always called forth by his presence.

On reaching my front door, I already gave a sigh of relief, when attempting to seize my hand he said: "Ella, I wish to speak to you." I felt as if stung by a venomous reptile. My long suppressed indignation at his persistent molestation, seemed to give a sudden rebound to all my innate energies, and with very determined emphasis I exclaimed: "Not another word, Dr. Henry, I cannot and I will not hear you."

I saw a flash of anger pass over his countenance, lighting up his eyes with a lurid gleam, but checking himself instantly, he spoke deliberately, as if weighing every word: "I obey now, Miss Standish, but you will yet have to listen to what I have to say!" Was it a threat?

At the moment I felt an intense relief, for the past weeks had exercised a most depressing effect upon me, by an increasing feeling of my helplessness and desolation. Henceforth, however, the weight I had been unable to shake off, seemed lifted from me, my walks remaining undisturbed, again ran in pleasant lines, and a soothing repose grew up in me, with the conviction that I had finally, though somewhat rudely, disposed of Dr. Henry's unwished-for attentions.

This reaction from trouble of all kind was unexpectedly and vigorously assisted by a letter from dear Aunt Bessie. Her grief in the loss of her brother was evidently very great, while it found expression in the warmest sympathy for my own sorrow, and my forlorn, destitute condition. She finished by saying: "Unfortunately, ready money is an almost unknown article in a Western farmer's pocket, and to my deep regret, I am unable to send you any assistance in this most desirable shape. Although the farm furnishes us with nearly all the necessities of daily life, there are numerous requirements for a large

family, such as ours, to be provided for somehow, for the means of which we have to rely on the credit allowed to us by the trades-people of the market-town. To call it by an honest though unpleasant name, from early spring to late autumn, we have to run into debt, and only in case the crops should turn out satisfactory, can we hope to wipe off the amounts to our debit. With your natural gifts and general cleverness, I trust, however, you will succeed in earning a livelihood, and to accumulate some savings, for then, your uncle says, you must come to us and make this house your home, so long as you like, or until some promising plan for your future can be devised. I know we can make you thoroughly comfortable, and your cousins talk already of your arrival as a settled thing. They are ready to give you a most affectionate reception, but by none will you be welcomed with truer joy and warmth, than by your loving aunt—Bessie.”

The happiness this letter caused me was indescribable. It was just as though a current of fresh life had been infused into my veins.

The depressing dulness and drudgery of my daily tasks, weighted as it was by the feeling of desolate loneliness and hopelessness, at once gave way to the joyous visions of a happy home.

Life offered again an object to struggle for with cheerful perseverance. The revulsion from oppressive discouragement coloured everything around me with a delightfully bright tint, and my very work gained an attractive interest, never suspected before, as being the handy ladder by which the tempting eminence could be reached. In the midst of all this joy, plans of a practical nature would crowd in upon me, although I tried in vain to force them back until my hopes would assume a more tangible shape.

Still, my occasional visits in town furnished me with the opportunity of making enquiries at various steam-boat agencies, and ascertaining, by degrees, to a fraction, the sum required for my journey to Minnesota. At first I stood aghast at the amount requisite, but my buoyancy and energy were too vigorously started to be easily routed, and I applied myself to my work, with increased ardour and steadiness.

How often I laughed at my miserly ways, in denying myself this, or the other, trifle, but I felt completely filled and guided by the one bright object in view, to which every other motive had to give way.

An hour once a week was set aside for the pleasant though intricate occupation of elaborate calculations. Income and expenditure had to be compared, and by rule of three, the time had to be worked out when, my present earnings continuing the same, the appalling figure, the aim of all my exertions, might be reached. Contingencies of various kinds favourable or impeding had to be considered, and the problem was never so completely divested of complicating side issues, that a final solution could be obtained.

On a fine September evening, I was again working out these very puzzling and yet interesting questions, when, in spite of the

warm atmosphere, a chilly feeling came over me, and made me close the window before I resumed my task.

But the peculiar and inexplicable shiveriness returning in a greater degree, I rose again to get a shawl, when, to my horror, I saw Dr. Henry stand between me and the door which I had not heard move.

For a moment, terrified and speechless, I stood facing him, being especially struck by his strange attitude.

However, my keen indignation at his cowardly intrusion, coming to the assistance of my determined efforts to regain my self-command, I almost shouted to him:

“How dare you come here?”

Hardly had the words passed my lips when, to my unspeakable consternation, I saw the figure dissolve into thin air.

“NADIE.”

(*To be continued.*)

ELOHISTIC TEACHINGS.

VII.

THE IDEAL LIFE.

(*Concluded from page 387.*)

MAN eagerly desires to know the meaning of life—the meaning of his own life. Has been beset by this eager desire in all ages, as far back as history and tradition reach. Has made the discovery of that meaning the subject of anxious inquiry, of keen investigation, of diligent research, convinced that the knowledge of the Why of his own existence would show him the How that existence should be passed.

In these researches he has been from time to time led on by beings apparently in close affinity with himself, who, as spirits of his ancestors or survivals of his predecessors, have held converse with him in the guise of teachers. These assert that they have entered into a higher phase of existence, in which, endowed with superhuman senses and faculties—the average of the present race being taken as the standard—they have gained a full knowledge of the constitution of manifested Being, and of its relations to unmanifested existence; claim to have acquired an absolute control over the forces of nature; profess an earnest desire to impart to him so much of their knowledge as he is capable of receiving, and try to induce him to tread the path they followed as men, so as to be enabled ultimately to reach their own exalted state.

But no disembodied survival from the human, no spirit that has passed from the natural to the spiritual, from the incarnational to the decarnalized condition, in a word no mere spirit, can have any knowledge of the true intent of the life of man. To it this is a foregone conclusion, for all spirits that have completed their involutional and evolutionary career have attained to a condition in which they realize that the ultimate issue of their individualized existence is return to reabsorption by and reunion with the source of all life, from which, in the first instance, their own separate life

took its departure; and, as nothing more desirable seems possible to them, conclude that no higher condition is attainable by man.

Hence such spirits, while looking forward to this return, take every opportunity of suggesting to man—to whom higher possibilities are still open—that he should not only aspire after this return, as the true end of his being, but do his best to promote it by detaching himself from all the attractions and ties of natural life, that, freed from all desire, he may escape reincarnation and so at length gain that final disembodiment which precedes the reflux to the original source of separate existence.

Such a teaching, let its imparters be what they may and call themselves what they will, implies that spirit and matter—the two proceeding from one, that can only act together in the physical and physiological processes of nature—though still necessarily acting together, act in antagonism in man: this because the evolved one, as its volitional instigator, fancies itself superior to the developed other (the spirit to the body), which it regards as a prison house and instrument of degradation; and therefore concludes that only so can it free itself from the bondage of this prison house and return to its own source, leaving the other behind, as though the source of the one were not the source of the other; and as though imperfection could proceed from infinite perfection.

The mistake fallen into here,—a mistake now so generally accepted that it has become a foregone conclusion, against which it is all but quixotic to contend,—has been that of taking it for granted that matter is subordinate to spirit in the order of evolution; that the natural is lower than the spiritual in its outcome; and that the indulging of natural appetite is more degrading than the yielding to spiritual appetency.

In the ordinary life of civilization—that life of compromise in which neither the animal nor the spiritual have manifested the ascendancy, in which conventional restraint has taken the place of natural control, and each gives way to the impulse of the moment (ostensibly within the accepted limits, but only too often not avoiding, though carefully veiling forbidden indulgence, that the delicate sensibilities of an hypocritical social organization may be preserved from unnecessary shock)—the weariness and exhaustion of body and mind which invariably follow every excess in the sensuous or the sensual, with the feeling of disgust almost amounting to loathing which comes to the non-habitual partaker in such excess, gave to this mistake the force of a truism.

To spirit—long withheld from the spiritual state by the misuse or abuse of its carnal associations, from that state which had at length become the foretaste of its final condition—such a mistake was of course inevitable. To it the animal organization of man—regarded from its then point of view as the withholding cause, whereas the misuse and abuse of that organization were alone to blame—was a degraded condition. Into this condition spirit had been plunged through its descent into matter. Into this condition the heavenly man had been betrayed by his materializing spirit.

The Jehovist, under what he was persuaded to accept as super-human guidance, adopted this view. To him (all unconsciously be

it understood, for he strenuously maintained the contrary) the heavenly man was an imperfect being: for a perfect being could not have fallen into an imperfect state, whereas under his circumstantial treatment of the kosmogony the heavenly man was not merely a being liable to betrayal and capable of falling. He was a being who was betrayed without being deceived, and who actually fell in a deliberate and most disgraceful manner into a degraded state. And it was to this fall of the heavenly man that the lamentable condition of the earthly man is due.

That this is the true reading of the clumsily veiled teaching of the Jehovist is incontrovertible, for, according to him, the animal organization of the earthly was preceded by and due to the fall of the heavenly man, who thereupon was clothed in coats of skin, the animally organized human body, and driven forth from the paradise adapted to his heavenly nature to an order of things for which his punitive animalization had fitted him. For it is not asserted that the transformed heavenly man animalized himself, though he may have prepared himself for animalization; for Jehovah Elohim made the coats of skin, his animal organization, and clothed him therewith—just as, at some antecedent period, the same Jehovah Elohim had fashioned the heavenly woman out of the substance of the heavenly man and presented her to him as a companion and helpmate: and she did not become his temptress and betrayer until she had been tempted and betrayed by spirit. The woman having fallen under the power of the spirit subjected the man to her own seducer.

To the Elohist the inconsistency, not to say absurdity, of this view was palpable. According to his teaching spirit and matter had proceeded from, as they had been co-ordinate constituents of the one divine substance which was their actual source. Co-equal in origin, interdependent in production, co-operating in action, he did not see how there could be any question of higher or lower between them. Both had produced the organization of the body by physical and physiological interaction. Both had contributed to the evolution of the spirit by their conjoint participation in its uses of life. Hence both were responsible for the faults of either.

The difference between them, as the outcome of evolution, was that the body furnished the organization which the spirit used. But the developed body and evolved spirit were equally the joint productions of spirit and of matter, and equal sharers in the uses of life, the will of the one causing the action of the other and so producing the satisfaction of both. Thus the Elohist viewed them as co-equal agents in a progressing work, in carrying on which each had its definite function, in which neither could act without the other, and in which neither could be higher than the other, though the volitional character of the developed spirit gave it a seeming superiority. Yet the Elohist was not surprised to find that decarnalized, denaturalized spirit—spirit which had completed its incarnational, its involitional and evolutionary career, and had finally entered the disembodied state as spirit—should have come to the conclusion that animal function was evil in itself, was hurtful to all, since it had reached a position in which it fully realized that what it had conceived to be the use, but was actually

the misuse and abuse of animal function, had retarded its attainment of full spirituality, which was now to it the sum of all good. But as the Elohist had very clear and definite views on the subject, although he conceded that spirit could not, from its position, do other than claim that the spiritual was the highest state, he found it difficult to understand why man, from the human point of view, should think the spiritual could be higher than the natural.

The temptation to do so arose from or was confirmed by the confusion of thought which led to the supposition that the intellect, the imagination and the reason, the power of appreciating the good, the beautiful and the true, the faculty of distinguishing right from wrong, in a word the knowledge of good and evil, came through the spirit and were a remnant of the endowments of the heavenly man, which were being gradually and progressively recalled to use by his earthly counterpart.

But these are in reality attributes of the nature of man; attributes derived through the life uses of the evolutionary course to which he owes his human existence; attributes by the exercise and development of which in his uses of life he will so draw upon the possibilities and capabilities of that nature as to call faculties into play of the genesis and growth of which he is hardly aware, and thus, rousing nascent energies into activity, fit himself for the higher life, for the enjoyment of which he is preparing. They are proper neither to the spiritual nor to the animal activities of man, but are derived through and developed by the duly controlled interaction of both, a due balance between the spirit and the flesh in the guiding influence of the uses of life being necessary to the development of the human and the creation of the perfect man.

That in man the natural was determined by, constituted of and consisted in, a due balance between the animalizing and the spiritualizing influences actuating the human, was insisted upon by the Elohist as the fundamental principle of his teaching. He held that the preponderance of the one invariably led to the deterioration of the other and the detriment of both, at the cost of the individual.

The Jehovist was well aware of these oscillating relations, and as to him the natural was but a battle field in which the spiritual contended with the animal, the spirit with the flesh, for the ascendancy in man, he pointed triumphantly to the fact that the animal, in the individual, invariably lost the ground gained by the spiritual, in the struggle, and dwelt upon this as a proof of the accuracy of his hypothesis; and, with a view to promote the success of the spiritualizing over the animalizing principle in this contest in the natural, enforced a severe asceticism on his followers, insisting on a strict discipline under which appetite was to be overcome, desire killed, and every human use of life dispensed with as far as possible, that the superhuman use might gain and maintain an undisputed sway, under the control of an unyielding will.

This hypothesis was based on the view that the animal was the natural, and that animal use in man led to the animalization of the human; and the Jehovist pointing to the animalizing and

animalized man, contrasted him with the spiritualizing and spiritualized man in proof, of the accuracy of his assumption. But then the Jehovahist never learnt to distinguish between use and abuse; and failed to discern that in nature, where all progress depended upon use, disuse was as much an abuse as was misuse. Seeing the evil effects of misuse, the use itself came to him to be a misuse. Hence his doctrine of disuse.

He knew nothing of the twofold contest going on in the rightly guided, the right-minded man. Did not perceive that he had to contend, single-handed so to say, with animal appetite, on the one hand, and spiritual appetency on the other. He was not aware that mankind, viewed as a whole, was divisible into three distinct classes—the users, the misusers and the disusers of life—which were respectively the maturers of the three types of evolved spirit, and the self-destined partakers of the three issues of manifested life of the Elohistic teachings. To him every user was a misuser. And as the misusers greatly preponderated over the users, the latter were classed as and lost sight of in the animalizing group. And this was why the animal uses of life were Jehovahistically condemned.

This was a specious and plausible way of supporting the hypothesis, but it did not controvert the fact that under it the meaning of life was entirely lost sight of. Rather it emphasized the position that a picture of life was given by it in which, owing to every detail being out of drawing, the whole was rendered meaningless.

How could it be otherwise under the data set forth?

Why did the heavenly man transform himself into his earthly counterpart merely to withdraw from that counterpart, on recognizing in it a lower, and thus constituting it a counterfeit self?

Why did spirit descend into matter, the spiritual clothe itself with the animal man, and so initiate an internecine war between itself and its animal vesture, if the ultimate outcome of that struggle was to be simply the release of the earthly man from the bondage of that self-chosen vesture, in order to return to and obtain reunion with its higher self (the heavenly man), with which, by a transforming descent into matter, it had acquired personality, and from which, as a counterfeit presentment, it had originally been separated?

Surely not to gain experience! For what could the real gather from the illusory, the true from the false? Could the real become more real by contrast with the unreal, the true be made more true by being brought into contact with the untrue?

Surely not to acquire knowledge, or increase in perfection! Could that which proceeds from absolute knowledge and absolute perfection do other than diminish its capacity for either by departure from its source?

The Jehovahist would not suffer himself to see that his theory led his teaching into an *impasse* from which his successors have failed to extricate it; and that under it the origin of man remained unaccounted for, the meaning of life unexplained.

The Elohist trod on firmer ground. To him embodiment was a matrix, embodied life a use, evolution the process by which the outcome of the use of this matrix was gained.

The final matrix of this outcome was reached in man. For the peculiarity of the matrix was that it progressively advanced that it might aid in advancing, that it evolved that it might evolve.

But in man a change in the use of the matrix was predicated.

Hitherto the advancing self had been an impersonal, an animal self. In man it had at length acquired personality, and with personality the power of distinguishing between good and evil. That is to say, the personalized self learnt by experience (and thus perceived it was the intention of nature it should so learn this great truth) that animal instincts were essentially self-seeking in character; that the mere animal was indifferent to the sufferings of others, so as self had all it desired for the gratification of appetite; and that consequently self-seeking was the cause of suffering to others, of evil to all. In this way the hitherto animal self now personalized in man received the teaching that its duty in life was to humanize the self-personalized in itself, and gradually realized that this was to be, could only be done by preferring others to self; by overlooking self for the good of others; by forgetting self.

In his attempts to do this man soon found that affection was a great help—that love was the great helper, opening the heart as it did, first to one, and then through that one to all. And now it burst upon him with the force of a revelation that the aim of life in himself was the development of the affections, that through these the self-seeking appetites of the animal might be changed into the self-forgetful love of the human.

Accepting the principle that the cultivation of the affections was the aim of the life of man—that in him by the uses of life appetite was to be transformed into affection, that it might pass through desire into love—the Elohist realized that the future of man depended absolutely on the use he made of his passing life.

He saw the animalizing man in a phrenzy of self-indulgence, sacrificing natural affection to animal appetite. Making marriage subservient to self-seeking considerations; faithless to its ties; and only valuing that which contributes to momentary gratification.

He saw the spiritualizing man in an ecstasy of self-absorption seeking reunion with the higher self. Leading a severely ascetic life—a life as far as possible of disuse of organic being—that desire may be destroyed. Avoiding marriage as an impediment in his path, or abandoning wife and children as obstacles to his progress in self-seeking expectancy: thus sacrificing natural affection to spiritual aptency.

He saw the natural man in the quiet enjoyment of his natural surroundings. Seeking in marriage union with one in perfect harmony with himself, to be to him something more than a mere companion and helpmate—to constitute with him (all unconscious of the fact) the one being in two persons of which the divine human is to consist. He saw that the love of one another made each of these two persistently forgetful of self for the good of the other. He saw both of these two encouraged by their mutual love persistently forgetful of themselves in their desire to promote the welfare of those with whom they were brought into relations.

Contrasting these three modes of life the Elohist perceived that it was impossible to doubt which was the higher. Hardly possible

to close the eyes to the fact that while the one promoted, the others prevented the attainment of the aim of human existence. To him it was clear that in the hereafter the divine human would be constituted in each instance of one being in two persons, and that the union of two in one commenced in the human to find its completeness in the Divine. In his judgment this was the only logical conclusion to be drawn from the premises submitted to him by nature. Hence his teaching that love should be the basis of life; that the ideal, the natural life of man was passed in loving harmony with his surroundings; and that the ideal, the natural religion of humanity, "religion pure and undefiled," was to comfort the sick, the sorrowful and the suffering, and to keep oneself secluded from the world.

HENRY PRATT, M. D.

THE THEOSOPHIC RE-BIRTH: A DIALOGUE IN REAL LIFE.

(Concluded from page 457.)

NOW behold me an associate of the London Lodge of the Theosophical Society—this as my first step. But my bad health prevented me from attending its instructions, given at Mr. S.'s house and elsewhere.

Thus I was rather isolated and left to my own guidance, and to what crumbs of knowledge I could assimilate from books.

In 1887 Mr. S. kindly dropped in sometimes and gave me *viva voce* instruction; finding myself by this time thoroughly in accord with the objects of the Society and fully disposed to accept their views, I became an F. T. S. early in 1888, and went steadily on: my mind enlarging and intuition growing clearer day by day.

Still I was painfully conscious of my many shortcomings and crass ignorance in spiritual matters: also I knew nothing of the scientific or occult side of the subject.

I plodded on, keeping my mental eyes fixed on the goal, whereby many obstacles were unconsciously surmounted, being brushed aside and no attention paid to them.

B.—But this came naturally to you?

A.—Yes; I was and am always concentrated on the matter in hand or the one object: all else does not exist for me for the time being; I neither see nor hear objectively. Very soon there came a time when I felt a change of environment was essential to my progress, yet duty seemed likely to retain me where I was.

Suddenly, unexpectedly, I was freed.

Without any neglect of duty I could leave my home and go whither I would.

Listening ever for an inward guiding voice, and knowing that my silent appeals for it had never rested unheard, I arranged to spend the winter at H.

B.—And we met as you passed through London.

A.—When I told you that, before I left home, the Esoteric Section was in process of formation, and I longed to join it, but thought I was not advanced enough to do so.

My mother's favorite sayings have moulded my character somewhat. You will remember them : " *Chi va piano va sano ; chi va sano va lontano ;*" and " Look before you leap."

That October I became a total abstainer.

B.—Why ?

A.—I hardly know ; but I found even a little wine had a tendency to shake my self-control, and to increase my hastiness of temper and sharpness of tongue.

Suddenly, I resolved to apply at once for admission into the Esoteric Section, and did so. Then there began an internal struggle between my desire or aspiration, and my diffidence or sense of general unworthiness. Wishing Madame Blavatsky to decide for me, I sought an interview, but on the day appointed, the cold and deluge of rain rendered it positively dangerous for me, an invalid, to leave my house. However, I risked it, and without ill effects. Candidly speaking, I knew that I was risking my life from pneumonia, but it is not the first time I have risked it in pursuit of my object.

B.—I wonder if you realized what a serious step you were taking in pledging yourself : had you fully counted the cost ?

A.—As far as the outer world was concerned, Yes. Its terrorism could not move me. Its sneers had long fallen on deaf ears. Its joys had no attraction for me, and its sorrows were mine no longer.

The last tie had been severed that bound me to the living, and the love of my life had passed into the Silence !

Outwardly fettered still to a certain degree, I was mentally, morally, and spiritually free. I echoed Fleta's cry : " For all that lives I live."

My life-long tendency to melancholia and suicide has entirely left me.

I welcome trials and temptations (decreed by Karma), knowing they result in strengthening my weak points, and I face all boldly, whereas I used to shirk some ; believing I was acting rightly in so doing. Of course, my lower nature evinces annoyance at its loss of supremacy, but I can smilingly and philosophically watch its dying throes. In fine, " I have set my face as a flint."

B.—This sounds very grand, but people will call you pig-headed, wrapped in self-conceit and self-approbation, wrong-headed, a fool, a knave ; in short, your good is sure to be evil spoken of. They'll say you have more money than wits ; that you would be a pleasant companion but for this fad ; or that you are a freethinker. How shocking !

A.—Remember the story of the old man and his donkey ; and how, finding he could not please everybody, he concluded to please himself. You can make the application.

Now, please understand that I do not reject whatever is ' lovely and of good report ' in Christianity, but I do reject the vicarious atonement as cruel and unjust. Also that I cannot accept an anthropomorphic god, only a few degrees higher than his creatures and having their finite qualities of anger, jealousy, revenge, &c.

As to the doctrine of everlasting punishment, it seems to me simply *devilish*.

Opinions differ regarding Jesus—whether he ever lived, or whether he was an Initiate, &c.,—so on that question I keep an open mind ; but I no longer identify him with the god-man of the gospels.

They appear to have been a description of Humanity striving to return to Divinity ; Christos, or man of sorrows and sufferings, working his way to a final triumph and transformation into Christos, man perfected and divinely powerful,—a god.

I believe we are fallen humanity, but *only* in the sense of having sunk more and more into matter, to the almost extinction of the Divine spark within us ; but I also gather that the tide has turned for us, and that, slowly and painfully but surely, we shall regain our lost heritage—through evolution. Some men are pioneers, others lag on in the rear, while a few stragglers may fall out altogether till the next Manwantara.

B.—Some think a fresh soul is created for each fresh body ; do you ?

A.—I never thought that ; but I believed we were the souls of the wicked who perished in Noah's deluge, and though that notion seems laughable now, it rendered it more easy for me to grasp the idea of re-incarnation and the survival of the Ego when presented to me.

B.—But what do you expect to be the outcome of all your study and self-discipline ?

A.—My aim is to be of greatest help in purifying and raising my fellow humans, till the whole creation which groans and is in tribulation shall rejoice and sing.

B.—A high aim, truly : are you not too aspiring, considering your present frailty and ignorance ?

A.—Rome was not built in a day. I can go on be-coming, transmuting my base metals into pure gold of the altar.

B.—And when you die, what then ; heaven or purgatory ?

A.—There appear to be differing conditions according to the advancement of the incarnating Ego. I cannot tell what will befall myself, whether dreaming bliss or sleep dreamless—Devachan ; and in sober truth, I do not care. I rest in perfect trust and confidence that whatever is best for me—will be.

B.—By the working of some law, or what ?

A.—I argue thus. In this incarnation I have been hurried through many experiences. Cups overflowing with joy and bitterness have been presented to my lips and I have drained them to the dregs. It is said you can go through all experiences in your mind. I have passed through life sometimes in a heaven, sometimes in a hell, of my own creating, and now I feel I have awakened to a consciousness of my higher self, to sleep, I trust, never more.

Now, believing as I do, that nature desires to make humanity divine, I can fearlessly cast myself upon her fostering care. Cannot you ?

B.—Hem ! I don't know so much about that ! Nature is an unkind step-mother to some.

A.—Not in reality, but many of her children are bad, and unnatural, and chastening is good for them.

Look at the diseases engendered by wrong feeding, for example—to take the lowest plane.

B.—Oh! are you bitten by the Vegetarianism fad? Don't you know God gave mankind dominion over birds, beasts and fishes, and said they were to be our food?

A.—The same Father 'without whom a sparrow did not fall to the ground?' Well, for my part, I think it a grave indictment against Christianity that clergy as well as laity who teach God's love for His creation, the next minute piously praying "Bless these thy creatures to our use," sit down to feast on bodies of their God's murdered, tortured creatures. It may be right enough in exceptional cases—where a valuable life can be prolonged—for the lesser must serve the greater, but not—to my mind, at least—as a general rule.

Doubtless, as in India, the *soldiers* might be fed on meat to make them blood-thirsty and hot-blooded, war being their trade.

B.—Then are you turned vegetarian?

A.—For nearly a year I have partaken only of animal products—milk, butter, cheese, etc.,—and of vegetables and fruit, whereby my health has greatly profited, both bodily and mental. But my ideal food is fruit only, and that uncooked. I must tell you, however, that secretly I have a higher ideal yet. I believe one could live quite comfortably on sun and air if we accustomed ourselves to it. The Indian yogis have actually done it. Ozone and such like.

B.—What nonsense you are talking! Now tell me your views on suicide: 'it comes in quite *apropos*.'

A.—Read theosophical books and you will know why it is most prejudicial to the well-being of the Ego. Partly because—only half dead—lingering in earth's sphere—they may get into the current of a medium and continue earth-life thus; demoralizing, most probably, the medium and themselves.

B.—You used to uphold vivisection (performed by lawfully appointed persons).

A.—I thought as I was told—*i. e.*, that good could result to humanity thereby, the seat of their diseases be discovered and removed. But Theosophy has taught me the unsoundness of this theory.

B.—Another question. Do you approve of capital punishment?

A.—I used to do so, on these grounds. I thought it the greatest deterrent from crime (though corporeal punishment runs it close). "Skin for skin, all that a man hath will he give for his life." The people know that 'penal servitude for life' merely means a 'ticket of leave' after a term of years; hope is left to them; but to be deprived of life against your will—powerless for resistance—in the full strength of manhood, is unpleasant to those who do not realize life beyond the grave, or do believe in hell torments for everlasting. Also, we get rid of them by this manner. But now Theosophy tells me we do no such thing. That an individual hurtled out of life while cursing and hating his judges, is a power for evil (till he fades away). This would account for epidemics of crime, and for people, harmless hitherto, suddenly developing homicidal tendencies.

But, to resume my history. At H. I took up—tackled—the “Secret Doctrine,” as my *duty* at first—as a *pleasure* later on. I was twice greatly helped by two advanced Theosophists who kindly came there to instruct me; but the theosophical habit of only answering questions, not *offering* information, and my inability to *express* my thoughts, caused me to profit less than I ought to have done. I cannot ask “intelligent questions.”

And now my training began in earnest. Painfully shy and retiring, I was yet desired to make acquaintances, and impart to those who knew less of Theosophy than I did, such information as I could; and now I see the wisdom of those commands.

B.—But now, really, have you given up prayer? In “The Light of Asia” we read—

“Pray not—the darkness will not brighten,—ask nought of the silence for it cannot speak.”

What say you to that?

A.—If by prayer you mean lip prayer, or requests to a personal god for personal favors, or to try and bias him to my side, like when two armies on the eve of combat, each earnestly implores the “God of battles,” for victory to their arms—I do not pray. But if by prayer you mean aspiration—therein I live. And guided by the Divine Spark or Christ principle or Higher Self, the self of to-day progresses into the self of to-morrow, gathering here, throwing away there; analysing, rectifying, adjusting and, like the poet’s fountain—

“Ceaseless aspiring,
Ceaseless content.”

My horizon daily enlarges; my opportunities for usefulness increase. I use one mental prayer that may help beginners like myself who don’t like quite to give up prayer—it is addressed to our Higher Self, the Jewel in the Lotus:

“Teach me, Oh Higher Self!
In all things thee to see,
And what I do in anything,
To do it as to thee.”

“To scorn the senses’ sway,
While still to thee I tend;
Father, be thou the way,
Nirvana be the end!”

ALEXANDRA TENBIGH.

HOW TO STUDY HINDUISM.*

MY Hindu countrymen! It is first necessary that every one should be well acquainted with the religion he professes. Mere profession of a religion gives no advantage in the absence of a knowledge of it. But ordinarily every man who has some knowledge of the principles of his religion, wishes to know more of it. In the case of religionists other than Hindus, there are proper teachers to impart religious instruction to their satisfaction. As it is not so in the case of the followers of Hinduism; as the religious works and their branches are many; as the works are in Sanscrit, of which those desirous of studying them are generally ignorant, as their vernaculars are numerous and different; as it has not been possible in all cases to get many authoritative works; as even when they are got they are found to be full of errors; as when some of them are got, there is no leisure and means for one to study them sitting at ease in one place; and owing to many other inconveniences, the study of Hinduism has become inaccessible and impracticable, and many though fond of their religion, cannot do anything towards its study, owing to the vastness of the undertaking. As it is said that though a man be as expeditious as Garuthmantha, he cannot advance a single step without his moving, and that even an ant can cross an ocean if it begins to go, this Raja Yogi advises that it is conducive to one's own happiness for one to study his religion constantly with courage and steadiness even though little by little. It is specially for the benefit of such persons that this journal has been started. The works necessary for the study of our religion will first be mentioned in this issue. We will afterwards publish, as far as possible, the index of each of the principal works and an abstract of the same in Telugu, where it is possible. This being an adventurous undertaking, it is hoped that any defect that may be noticed would be leniently dealt with.

For Hinduism (1) Veda is the first subject of study. It is also called Sruti; (2) The second is the essence of the Veda called Smruti, being the result of the meditation of the Rishis; this is the Dharma Sastra; (3) Puranas show in a narrative style the application of Sruti and Smruti in the conduct of life; (4) Itihasas are the outlines of the elaborate matter contained in Sruti, Smruti and Puranas.

Hinduism cannot be understood without a few of each of the said classes of works being studied. It may, therefore, be concluded that the four grand classes of works are worthy of study. Let us now consider the branches of each of the said four classes of works.

I. Veda.—As the Vedas are innumerable, we cannot specify their number. Many of them are lost. The remaining are divided into four different parts.

- Of these (1) Rukku is said to be Rig Veda; ;
- (2) Yajus is said to be Yajur Veda; ;
- (3) Samam is said to be Sama Veda; ;
- (4) Adharvanam is said to be Adharvana Veda.

* Translated from the original Telugu of the Author, Mr. G. Sriramanurthy, F. T. S.

Thus does Veda prescribe both the Karma (ritual) and Brahma (spiritual) codes. That part which establishes the ritual is called the Veda, and that which treats of the spiritual, the Upanishad or Vedantam.

Formerly there were more than a thousand Upanishads. They were lost. There are at present one hundred and eight Upanishads remaining, which have been printed.

II. Dharma Shastras are Smruties. There are eighteen of them. They are classified as Satwika (spiritual), Rajasa (human), and Thamasa (mixed) Smruties.

(1) The Satwika Shastras lead to Moksha or Nirvana. They are:—

(1) Vasishtam, (2) Haritham, (3) Vyasam, (4) Parasaram, (printed), (5) Bharadwajam and (6) Kasiapam.

(2) Rajasa Smruties lead to Swarga or Devachan. They are:—

(1) Manu Smruti, (2) Yajjiavaliyam, (3) Atrayam, (4) Daksha-smruti, (5) Kathiayanam, and (6) Vishnusmruti.

(3) Thamasa Smruties:—

(1) Goutama Smruti, (2) Barhaspathiam, (3) Samvarthanam, (4) Yamasmruti, (5) Sankham, and (6) Ousanam.

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IV. Itihasas—Ramayanam and Bhavâtham. The former inculcates morals and the latter religion.

Among the above classes, the works coming under the 3rd and 4th will be described as far as possible.

We could have an idea of the inaccessibility of the Puranas and Itihasas, if we consider the number of the works and the Slokas (stanzas) in the former and the number of Slokas in Bharatam. As many of them have been printed, they may be got for money. I hope that all those who profess Hinduism would purchase them and enjoy the great benefit derivable thereby :

Name of Puranam.	Number of Grandhas.	Printed or not.	Whether rendered into Telugu.
1. Machyam	14,000	Yes.	Not.
2. Markandayam	9,000	Do.	Yes.
3. Bhavishyotharam	14,500	Not.	Not.
4. Bhagavatham	18,000	Yes.	Yes.
5. Brahman	10,000	Not.	Not.
6. Brahmandam	21,100	Do.	Do.
7. Brahmakyvartam	18,000	Do.	Do.
8. Vamanam	10,000	Do.	Do.
9. Vayaviam	6,000	Do.	Do.
10. Vyshnavam	23,000	Yes.	Yes.
11. Varaham	20,000	Not.	Do.
12. Agnayam	16,000	Yes.	Not.
13. Padmam	55,000	Do.	Do.
14. Naradiam	25,000	Not.	Yes.
15. Lyangyam	11,000	Yes.	Not.

(To be continued.)

SIMON MAGUS.

THE Magus of Samaria was the first Teacher of the Gnosis. His teaching contains in germ all that magnificent doctrine which the end of this century hails, after an eclipse of many centuries, as the most luminous expression of the absolute.

I say "an eclipse," and still the Gnosis has never been without disciples and apostles. But disciples and apostles, sometimes persecuted, sometimes ridiculed, and, what is still worse, who had to seek the invisible shelter of silence and symbolic night.

A paramount interest attracts us to the Sage of Samaria. He did not create the Gnosis. It was taught under another form in the temples of Egypt, in India and Chaldea. The Gnosis is as ancient as Truth, of which it is the mystical robe; but Simon is the first who has sketched the doctrines in their esoteric form. He is the ancestor, the Magus, as his name indicates, the first Father of the Gnosis posterior to Jesus Christ.

This illustrious man was born at Gitthoi of Samaria, which he filled with his fame and which surnamed him "The Great Virtue of God." After living at Tyre where he met his beautiful and mysterious companion, Helene, he went to Rome, and there for some time he held in check the renown of the Apostle Peter.

Simon had attained to a remarkable degree of Oriental and Hellenic culture. Empedocles and Stesichorus were familiar to him. He had mastered the idealistic philosophy of Plato. A contemporary of Philip Judæus, he had frequented the school of Theosophy at Alexandria. He was no stranger to Anatomy. He described in a striking manner the circulation of the blood, and the interior system of woman. He was equally versed in the practices of Theurgy.

Magus, writer, physiologist, mathematician and orator, this great personality found itself prepared for a quite exceptional mission.

Already illustrious when the first Christian propagandists appeared, Simon devoted to the service of the Gnosis a really single and upright mind, and an incontestably honest heart.

Many of his enemies acknowledge these qualities in him; a fact recorded by M. Amelineau in his fine work on "Egyptian Gnosticism."

Simon, being witness of wonders worked by the deacon Philip, demanded baptism. Like all Initiates he saw in this ceremony only a rite of Initiation. He had no idea of abandoning the Gnosis.

He saw no desertion of his principles in the demand he made of Peter to confer on him the Holy Spirit by the laying on of hands. He did not offer money to buy the Holy Spirit, as the ignorant and malicious have dared to affirm: he merely offered the legal and customary price of initiating societies for a new Initiation, of the symbolic grade which he wished to acquire. Spirit! he himself possessed it in an eminent degree. It is thus that a European adept, for instance, would act in order to gain admittance to the mysteries of an initiation which was new to him. In the dissension which arose between the Apostles and the Magus, the Apostles were altogether in the wrong. In parting from the sombre and narrow Caiphas, Simon addressed him in the following touching

words, which show the goodness and humility of his heart : "Pray for me, that none of those things which you predict will happen to me."

Tradition says that Simon of Gitthoï met Helen in a house of ill-fame. In that case, he rescued her from vice; he raised her to the rank of an Initiate. Far more: she was for him the painful symbol, the living image of the fall of Thought into Matter. He loved that woman nobly, as such a man could love. Let us add that Helen was worthy of Simon, by her faith, by her devotion, by her marvellous intelligence, and her profound love for that great man.

Nothing is known in regard to the death of the Magus of Samaria. The fables that have been spread about a pretended attempt to fly through the air are of entirely apocryphal origin,—due, no doubt, to the hatred of the bigoted Christians and perhaps to the belief in the theurgic gift of levitation that the adepts in Theosophy have often possessed.

Simon composed certain "Anthiretica" and "The Great Apophasis," of which the author of the "Philosophumena" has preserved for us certain fragments.

With the help of these vestiges we can form an idea of the doctrine of the Samaritan Teacher.

The Gnosis professes to explain everything. All that interests uneasy human thought, all the science of the Above, all that of the Below, are embraced in it. The Gnosis—as its name indicates—is knowledge. God! Man! The World! These are the trilogy of its splendid synthesis.

Simon Magus makes Fire the foundation of all. And Fire was the first cause of the Kosmos. God said to the Initiate Moses: "God is a consuming fire." This Fire, totally different from the elementary fire, which is only its symbol, has a visible nature and a mysterious nature. This occult, secret nature, hides itself under a visible appearance, under a material manifestation. The visible appearance in its turn hides itself under occult nature. In other words the Invisible is visible to Seers. The Visible is invisible to the profane. That is to say, the profane do not know how to distinguish Spirit under form. The Vedas had taught this root idea, in speaking of Agni, the supreme Fire. This Fire of Simon, is the Fire of Empedocles; it is that of ancient Iran. It is the burning bush of Genesis. It is also the Intelligible and the Sensible of the divine Plato, the Power and the Act of the profound Aristotle. Finally, it is the blazing star of the Masonic Lodges.

In the external manifestation of the primordial Fire are included all the germs of Matter. In its interior manifestation evolves the world of Spirit. Then this Fire contains the Absolute and the Relative, Matter and Spirit, and is at once the One and the Multiple God and that which emanates from God. This fire, the Eternal Cause, develops itself by emanation. It eternally becomes. But developing itself, it remains, is stable, is permanent. It is that which IS, which HAS BEEN, and which WILL BE: the Immutable, the Infinite, the Substance.

But to be immutable is not to be inert. The Infinite can act, since it is intelligence and reason, And it must act, it does act.

From potency it passes into action. Thought has a means of expression : speech. So, intelligence names itself, and in naming itself it acts, it evolves, it emanates, it becomes. In speaking its thought, intelligence unites the moments of this sort ; It joins its thoughts together by the bond of reason. And as from the One come the Two, since the One in emanating, becomes Two, the Fire in emanating emanates by Two, by couple, by *Syzygy*, to use the language of the Gnosis, and of these two, one is active, the other passive, one male, the other female, one He, the other She. These emanations by pairs the Gnosis calls the Eons.

It is thus that the sphere of the Absolute, the higher plane, is peopled by six Eons, six primary emanations of God : Simon calls them *Nous* and *Ennoia* (Spirit and Thought), *Phônê* and *Onoma* (Voice and Name), *Logismos* and *Enthumêsis* (Reason and Reflection), and in each of these six Eons, God is found entire, but only in potency.

"In each of these roots," said the Teacher, "the infinite Power finds itself entire; but it finds itself in potency, not in act. It was necessary to express it by an image in order that it should appear in all its essence, virtue, grandeur and effects, and then the emanation became like unto the infinite and eternal Power : if, on the contrary, it was not expressed in an image, the potency did not pass into action and lost itself, for lack of employment, as happens to a man who has an aptitude for grammar and geometry ; if he does not put this aptitude to use, it is useless to him, it is lost, if absolutely as if he had never had it."

Simon intended by that to say that the Eons, to resemble God, must, like him, emanate new beings. Thus as God had passed from the potentiality to the act, so the six Eons must pass likewise. The divine law of analogy demanded it. Thus the first six emanations became in their turn the cause of new emanations.

The Syzygies continued thus to be emanated, male-female, active-passive, like the first six. "It is written," said Simon, "that there are two kinds of Eons, which have no beginning or end, springing from a single root, the silence (the great Sigeus) which is the invisible and incomprehensible Power.

One of them seems to us to be above the others ; it is the great Power, the Intelligence of all things, it rules everything and it is male. The other is very inferior, it is the great Thought, a female Eon. These two kinds of Eon, mutually interacting, form and manifest the intervening medium, the incomprehensible air which has not had any beginning and will not have an end."

What a splendid picture ! Behold, the ladder which Jacob saw in a dream while he slept, his head reclining on the sacred stone of Bethel, under the constellated firmament of the desert. The Eons ascend and descend its mysterious rungs in couples. They form the endless chain which unrolls its links in the anabasis and the catabasis, from God to the world and from the world to God. And they are two, male and female, a divine couple, angel-women, associated forms, united thoughts. They compose the texture of Spirit and the texture of Matter, realizing God in all things and bringing back all things to God. And the law which raises and lowers them, which unites and directs them, is the sacred Fire, the primordial Fire, is God, is the

Infinite, the Absolute; in one grand and immense word, which expresses something grand and immense, it is Love!

Simon next opens up to us the second world. It is inhabited by six Eons which are the reflexion of the first six, and have the same names.

The incomprehensible ether, or second world, is the abode of the Father, He who is, who has been, and who will be. Without beginning, without end, male and female, he lives in the unity. He develops as the fire in the first world has developed. He manifests himself by his thought. They correspond with each other. The Father who is Power and Thought, his thoughts are but one. But that one is also the male enclosing the female, it is Spirit in thought. *Nous* in *Epinoia*! For be it understood that the spirit has a thought, and that by the Voice this thought calls it Father and manifests it. This father is also *Sige*, the Silence.

Epinoia, the female Eon, impelled by a great love, leaves the Father, and emanates the Angels and the Powers from which proceed this world which we inhabit. These Angels, ignoring the existence of the Father, wished to retain Epinoia, Thought. Hence their fall, necessitating a redemption.

Man was produced by one of these Angels, the Demiurgos, whom the Bible calls "God." He makes man double, according to the image and the likeness. The image is the Spirit which broods upon the face of the waters, of which Genesis speaks. *Spiritus Dei ferebatur super aqua*. Man is an Eon, because he has in him the likeness of the Father. And like the Father he will produce other beings. *He will represent himself*.

Thus we have arrived at the anthropological doctrine of the Samaritan Magus. Fire is the principle of the generative act, for to desire to unite with a woman is called *being on fire*. This fire is one, but twofold in its effects. Man transmits the hot red blood in the semen. Woman is the laboratory in which the blood becomes milk. Blood, the principle of generation in the case of the man, becomes aliment with the woman. Such was the fiery sword which guarded the gates of the Garden of Eden, in the hands of the Archangel, representing the circulation of the living flame, the transformation of blood into semen and into milk. Without that circulation of blood, the tree of life would be destroyed. Icy death would conquer the world.

Pushing further his subtle and profound analysis, Simon explained the development of the fœtus after conception.

Interpreting the words addressed to Jeremiah: "I formed thee in the womb of thy mother," he said that man in Eden, is the fœtus in the womb. He saw, in the four rivers that water the terrestrial Paradise, the vessels that are attached to the fœtus and carry nourishment to it.

Strange and original conception of a superior mind! A glance of genius cast on physiology by a great man in a primitive age! Powerful flight of a sage into the regions of scientific synthesis!

We must now return to Thought, to Epinoia, which the angelic emanation of Man has held captive. Thought, pulled back by its celestial instinct, sighed constantly for *Sige*, wished to go back

to the Father. The angels held it fast, made it suffer, in order to keep it with them. They succeeded in imprisoning it in a human body. Then the divine exile began its painful exodus of trans-migrations throughout the centuries. That fall of Thought into Matter is the origin of evil. It is a fall. After every fall a redemption is necessary; Ennoia transmigrates, throughout the ages, from woman to woman, like a perfume passing from one vase to another. The day when Simon penetrated into the Syrian brothel, he met Thought in the form of Helen, of that prostitute whom he loved, and transfigured by his love. He loved her and applied to her the sublime parable of the lost sheep that is found again.

You see the symbol. As Simon saved Helen from infinite degradation by drawing her out of the mud, the Saviour sent by the Father descended into the world and delivered thought from the tyranny of the prevaricating Angels. To accomplish this infinite work of love, Soter, the Saviour, the Son, left the One, the Silence, the Fire, went through the first and second worlds in turn, and incarnated in the world of Bodies, or rather, he then reclothed the astral body, the Perisprit. In Judæa the Jews called him the Son. In Samaria, the Samaritans named him the Father. Among the Gentiles he appeared as the Holy Spirit. He was the great virtue of God, and Simon Magus recognized himself in Him.

As Simon went to search for Helen, the Saviour went in search of the human Soul. He found it in a place of debauchery, that is to say, in evil. And as Simon married Helen, the Saviour married the Soul.

Says the learned Amelineau, This myth of Epinoia truly seems to us very beautiful. Divine thought, detained by the inferior creatures, which owe their existence to it and wish to be its equal, degraded by these angels, and brought down to the lowest state, does not thus represent in the sublimest manner the vain efforts of the human mind to arrive at the power of God whose likeness it is, and falling always from abyss to abyss, from wickedness to wickedness, held under the domination of jealous spirits that envy it, and wish to prevent it from raising itself and ascending towards him of whom it is the resemblance?"

Each one of us, of either sex,—for we are Eons—may be the Simon of a Helen and, changing parts, the Helen to a Simon. To accomplish our mission of Saviour, we, the Initiates of the Gnosis, belong to the profane, as being like them in form, though far superior through the Spirit. Simon Magus and Helen have taught us the liberating Gnosis, the illuminating Science, the Law, the lost word of the Rosy Cross, and we must teach them in our turn. We must deliver our brothers and our sisters from the yoke of ignorance and of superstition, from gross materialism and exaggerated Scepticism. We must clothe them again with the white robe of the Initiate. Little matters it where the seed falls, so long as it is sown. Saved by the Gnosis we are saviours in our turn. Happy if we possess, I will not say the genius of Simon Magus, but his great heart and gentle kindness.

JULES DIONEL.

(Translated from "*La Revue Theosophique*.")

"VANITY OF VANITIES, ALL IS VANITY."

THE above is the Proverb of the Preacher in the Bible; it is also the essence of the teaching of the Lord Buddha. Pessimist though the creed may be in one sense, yet the opposite paradox is true that pessimism pushed to its extreme is genuine Optimism. It is necessary fully to understand this proposition, which we may call the foundation-stone of Buddhism—before we can realize the noble doctrines set forth by the "Light of Asia." Let the wisest philosopher cast his thoughts round the daily life and events of men throughout the world. What does he see everywhere? Meanness of the blackest dye, shallowness, unreality, phantoms, shams and delusions. Is there one man living on this day, who is able to assure himself or others that there is any one thing or person or idea which is not false? Question the noblest aspirations of Man; what are they but mockeries of Happiness? Sometimes the mania of running after an idea seizes upon whole nations, and after the fatigue of reaching the goal, they find they have landed themselves in the Mirage of Delusion. The best and noblest of the sons of Europe devoted their money, their strength, their lives, for the idea of recovering Jerusalem from the Mohame-dans. And this they did headed by the most zealous Christian spirits for more than three hundred years. The sentence passed by the records of History on the men as engaged in this scheme is unequivocal—Fools!

A Great Empire like the Roman extended its dominion and its rule throughout the then known world, and every Roman prided himself daily on the magnitude of the countries under his sway. That was the age of Cæsar, of the Scipios, of Cicero. Where is now the Roman Empire? Where now the territories for which so many armies were raised, so many hardships endured? The higher intellects of the Middle Ages ran after the discovery of the Elixir of Life and of the Philosopher's stone. *Cui bono?* A great man lived less than a century ago. He was the terror of Europe during his life-time. He was the darling of his people. He very nearly succeeded in attaining in half a generation what the Romans had taken centuries to do. What has been the fate of the plans of that giant intellect of the Emperor Napoleon?

What need to multiply instances? Everywhere, in all time, failure of human aims. And why is this pessimistic doctrine of the Lord Buddha true? Is it that will-power was wanting? The determination of the conqueror of Europe was as strong as iron. Why have their hopes led to the Maya of Illusion? Wherein are we to discover the cause of the eminent ill-success of zealous missionary effort? As far as money force is required, it is admitted that large funds are not wanting to push on the propaganda. As regards intellectual force it is claimed that M. A. bishops and B. A. clergy are superior mental giants to the ignorant (!) pansala Theros, and the non-graduated monks of Buddha. Have the Christian clergy discovered at length that their methods of preaching the gospel to all nations is also a vanity of vanities? Is it the discovery of this pessimistic doctrine that has induced them to veer round from the straight-forward path of preaching "God's

word" into the sickly narrow channel of attacking and abusing Buddhism?

Is Buddhism then pessimistic? This is the charge brought by Christianity against the truths of Sakyamuni; and some people seem to be much exercised* whether to admit or refute the plaint. Pessimism means taking the worst view of physical life; and if Buddhism is pessimistic, in no smaller degree is true Christianity also pessimistic. Buddhism is a pessimistic creed in so far as regards the personality of man's life; for this reason is that philosophy doubly Optimist[†], because unless we look down upon, and destroy our personalities and our attachments to the world and the flesh, our Tanha and our Karma; unless we realize that all that relates to the Lower Quaternary is phantom and delusion, we can by no means fully get at the beautiful Optimism of Buddhism.

Buddhism is Pessimism if you like, but it is also *therefore* the highest Optimism.

Had the Crusaders, the Romans, or Napoleon recognized that mortal ambition ends in numbing pain; that even 'the clock beats out the little lives of men;' if the missionaries once discover that their whole duty does not consist in futile attempt at making Asiatics change the outward phrase "Buddhist" into "Christian;" then all their energy would never have been wasted, then all their heart-burnings would have brought forth a hundredfold good results.

Buddhism recognises the pessimism of the Brahmans which led to asceticism, fasting and renunciation of the world. Siddhartha was a Pessimist; but after he attained Nirvana, Buddha was in addition a true Optimist. The following are a few of the pessimistic teachings of Gautama. The Dasa Sila, which require the renunciation of animal food, of intoxicating liquor or inordinate eating, of the comforts of physical life, &c.; if these precepts are kept, the Optimist results will follow that virtue will be acquired, that the heart will be cleansed. True that our religion shows that all the world is sorrow; but it also says, "therefore grieve not." The difference on this point between the teachings of Buddhism and of Christianity may be exemplified by this instance. It is common human nature to acquire friendship. Christianity even encourages it, and praises the noble self-sacrifice of a "Jonathan and David, whose love surpassed the love of woman." What is the result of the kind of Optimism? "God" knows the more you cultivate this noble side of human nature, the more firmly you bind yourself by every hallowed tie, so much the more keenly will you feel it, and so much the more bitterly will you regret it; when, probably through no fault of his, through no fault of yours, but because of the impermanence of human feelings, the tie is broken, the friendship severed—and your life a blank. What consolation does Christianity give in the innumerable instances of similar griefs? Absolutely none whatever. It encourages the "wife to leave her father and her mother and cleave unto her husband, and they twain shall be one flesh" and—what hope when one dies? Where is all the love that has been fondly lavished on the dear

* The Theosophist, Vol. V, No. 55.

departed one? It is certain the love will not come back in this world. If you are to have a recompense in heaven, then fidelity to friend or to husband must compel you to seek no other friend, no other husband. But this too is contrary to human nature.

It is just when a man feels the keenest edge of grief, the most agonizing pang of sorrow, that he fully can realize the insufficiency of Christianity, and the cruel but optimistic balm of Pessimistic Buddhism. Cruel and relentless, because, as Huxley says, Nature knows no mercy, and she visits every infraction of her law with an inexorable nemesis. Optimistic balm, because Buddhism, being consistent with the laws of nature, and knowing that every attachment is illusive, directs and advises its followers to so govern their nature that sorrow cannot be felt. Keep friendship and love and sympathy, but if you cultivate them objectively, great will be the fall thereof, and sorrowful the waking from the happy vision. Stoic, superhumanly stoic, that doctrine may be, pessimist, intolerably pessimist that philosophy undoubtedly is, but far rather stoicism, far better pessimism, since our *Ultimate Thale* is Stoic Optimism.

A. E. BUULTJENS, B. A.

Reviews.

"A BUDDHIST CATECHISM." *

Through the kindness of a Bombay friend—and, later, the courtesy of Mr. Redway, I am in possession of two copies of Subhádra Bhikshu's plagiarised version of my "Buddhist Catechism," and am enabled to present to the book-trade and the public the proof of that person's literary offence. I do this, not because I selfishly care one jot for the unauthorized publication of another English version of my work, for, as I remarked in the April *Theosophist*, in my short article entitled "A Shady Business," I never copyrighted the booklet nor sought to make a penny's profit out of it; but because it is my duty to expose a disreputable transaction connected with the literary and publishing business. There is also the contingency to face that if the English, French and German editions of the plagiarism be copyrighted, title and all, the publishers of the editions of the real Catechism in those three languages may perhaps be mulcted in damages! This would also be equivalent to permitting the spread of Buddhism to be perverted into a private money-making scheme. To have my books plagiarized is no fresh experience with me, since it happened with a standard work I wrote on the 'Chinese and African Sugar Canes,' in 1857, which ran through seven editions, and was stolen almost bodily by an American *chevalier d'industrie* in literature. A spiteful Sinhalese monk also used portions of this very Catechism in a rival work which he vainly hoped would supersede mine, but which fell flat on the market. The thing that disgusts me in the present case is the boastful pretense that Subhádra Bhikshu's Catechism is put forth as "suited to the intelligent appreciation of educated populations," (*sic*) while mine was "intended for the instruction of Sinhalese children—scarcely suited to the highly educated European reader," when, if what he has cribbed be stricken out, there would be little enough left for anybody to meditate upon or profit by.

* "A Buddhist Catechism, an outline of the doctrine of the Buddha Gotama, &c." By SUBHADRA BHIKSHU. George Redway, London, 1889.

The first publication of my Catechism was made in the year 1881, at Colombo, simultaneously in the English and Sinhalese languages: in 1882, the second English edition (14th Thousand) appeared at the same place, with Messrs. Trübner and Co.'s imprint as the London agents. While in London recently, that firm settled with me for the sales of that edition. The plagiarized version—bearing the same title as mine—now appears in the latest Book-List of that eminent house! The title has, therefore, been my trade-mark nine years, and to appropriate it now as a brand to market the new article, is as honest as the common trick of using well-known labels upon counterfeit cloths or wines.

I compiled my Catechism after reading many books, and discussing Buddhism with all the more intelligent priests of Ceylon. The arrangement of the work is my own, the questions asked, and their sequence. It is a million to one that another person, even had he talked with the same people and read the same books, would not have hit upon the very same questions and put them in the same order. Subhādra Bhikshu, Hochwohlgebornen, does so throughout his Catechism, with exceptions here and there, wherein he has transferred questions from one part to another of the book; and others where he has interpolated additional questions, chiefly referring to the priesthood and its obligations,—questions of no general interest, but being simply padding.

To give the reader a fair idea of the character and extent of this literary offence, it would in all seriousness be necessary to print the whole of the two Catechisms side by side. This of course is out of the question, and I must content myself with a few quotations in parallel columns, which will make the case clear.

First, with regard to the questions and their order:—

OLCOTT'S VERSION (1881-82.)

- Q. 1. Of what religion are you?
 „ 2. What is a Buddhist?
 „ 3. Was Buddha a god?
 „ 4. Was he a man?
 „ 5. Was Buddha his name?
 „ 6. Its meaning?
 „ 7. What was Buddha's real name?
 „ 8. Who were his father and mother?
 „ 9. What people did this king reign over?

SUBHADRA BHIKSHU'S (1890.)

- Q. 1. Of what religion are you?
 „ 2. What is a Buddhist?
 „ 8. Is the Buddha a God who has revealed himself to mankind?
 „ 10. Then was he a man?
 „ 11. Is Buddha a proper name?
 „ 12. What is the meaning of the word Buddha?
 „ 13. What was Buddha's real name?
 „ 14. Who were his parents?
 „ 15. What people did King Sudhodana reign over?

As the Catechism proceeds, the Compiler apparently sees the necessity of covering up his plagiarisms a little more decently; and this he endeavours to do, sometimes by running several of my questions and answers into one, and sometimes by splitting one of them up into several. Here is an example:

OLCOTT.

- Q. 32. Whither did he go?
 A.—To the river Anoma, a long way from Kapilavastu.

SABHADRA BHIKSHU.

- Q. 31. Where did he first go to?
 To the river Anoma. There he cut off his beautiful long hair with his sword, and gave in charge to the faithful Ohanna his arms, his jewels, and his horse, to take them back to Kapilavasthu, and to tell the king and the princess what had become of him.....He then exchanged clothes with a passing beggar and proceeded to Rajagriha, the capital of the kingdom of Magadha.

33. Q. What did he then do ?

A. He sprang from his horse, cut off his beautiful hair with his sword, and giving his ornaments and horse to Channa, ordered him to take them back to his father, the king.

34. Q. What then ?

A. He went afoot towards Rājagriha, the capital city of Māgadhā.

35. Q. Why there ?

A. In the jungle of Uruvela were hermits—very wise men, whose pupil he afterwards became, in the hope of finding the knowledge of which he was in search.

36. Q. Of what religion were they ?

A. The Hindu religion : they were Brahmins.

37. Q. What did they teach ?

A. That by severe penances and torture of the body a man may acquire perfect wisdom.

38. Q. Did the Prince find this to be so ?

A. No, he learned their systems and practised all their penances, but he could not thus discover the reason for human sorrow.

39. Q. What did he do then ?

A. He went away into a forest near a place called Buddha Gaya, and spent several years in deep meditation and fasting.

33. Why did he go there ?

There were two Brahmins living there, Alara and Uddaka, both reputed to be very wise and holy men. He became their disciple under the name of Gotama.

33. What did they teach ?

They taught that the soul may be purified by prayer, sacrifices, and various other religious observances ; and may thus, by divine mercy, attain redemption.

34. Did Gotama find what he sought ?

No ; he learned all these Brahmins could teach him and joined in all their religious exercises without gaining the knowledge he sought ; and he became convinced that their teaching could not ensure him deliverance from suffering, death and birth-renewal.

35. What did he do after this failure ?

There were other Brahmins who taught that deliverance could be attained by a mere process of self-mortification. Gotama made up his mind to practise asceticism in its severest form, and for that purpose he retired into a jungle not far from Uruvela, where in utter solitude, he gave himself up to all kinds of penances and tortures, &c.

The above would, perhaps, be a sufficient example of the paraphrasing process of the holy mendicant, to satisfy the demands and win the praise of " educated populations ;" but it does not give a fair idea of his padding process. The following is an example, and I may say here that the rather trite reflections of which that padding is chiefly composed, are exactly what, in the composition of my Catechism, I carefully avoided, as being of the nature of adipose tissue—adding nothing to the strength of the frame work, but destroying its character of compactness.

OLCOTT.

SUBHADRA BHIKSHU.

109. Q. What effect had the discourse upon the five companions ?

A. The aged Kondanya was first to enter the path leading to Arahatsip ; afterwards the other four.

110. Q. Who were the next converts ?

49. Which of the five disciples first realized the supreme truth ?

The aged Kondanya. There opened within him the clear eye of truth and he attained the state of an Arahāt. The other four disciples soon followed him.

50. Did the Buddha gain any more disciples at Benares ?

A. A young rich layman named Yasa, and his father. By the end of five months the disciples numbered sixty persons.

Yes. The next convert was Yasa, a young nobleman. But the common people as well as the higher classes, listened to the words of the sublime teacher; for he made no distinction of caste or rank or position as the Brahmins do, but preached the doctrine of salvation to all those disposed to hear him, and his words were all powerful; searching the innermost heart. At the end of five months the number of his disciples amounted to sixty, not including any lay adherents. The Buddha then began to send forth the brethren in various directions.

111. Q. What did Buddha at that time do?

A. Called together his disciples and sent them in various and opposite directions to preach. He himself went to a town called Senani which was near Uruvela.

51. *What is meant by the sending forth of the brethren?*

The Buddha called them all together and bade them go out into the world, each separately by himself, and preach the doctrine of salvation.

53. *Did the Buddha remain alone at Benares?*

No; he returned to Uruvela, &c.

I do not wish to tire the reader by the rather tedious process of printing lengthy extracts from the two Catechisms side by side, since I think I have shown already the glaring nature of the literary misconduct of which I complain. It is true that two *bona fide* Catechisms would necessarily have much in common, for both would tell the same story, drawn from the same sources. But it seems clear that Subhadrā Bhikshu has not gone to the original sources of information as I did, but has taken his material and with slight alteration occasionally his very words from me. In several places in my Catechism I have summed up, as the result of my studies, the general features of my subject in an original manner, and in my own language; thus, it appears, saving the learned Herr Bhikshu the trouble of investigating Buddhism for himself, as he does me the honor to adopt my conclusions, without acknowledgement. For instance:—

OLCOTT.

128. Q. What striking contrasts are there between Buddhism and what may be properly called religions?

A. Among others, these. It teaches the highest goodness without a God; a continued existence without what goes by the name of 'soul'; a happiness without an objective heaven; a method of salvation without a vicarious Saviour; a redemption by oneself as the Redeemer, and without rites, prayers, penances, priests or intercessory saints; and, a *summum bonum* attainable in this life and in this world.

SUBHADRA BHIKSHU.

149. *Wherein does Buddhism essentially differ from other religions?*

Buddhism teaches the reign of perfect goodness and wisdom without a personal God, continuance of individuality without an immortal soul, eternal happiness without a local heaven, the way of salvation without a vicarious Saviour, redemption worked out by each one himself without any prayers, sacrifices or penances, without the ministry of ordained priests, without the intercession of saints, without Divine mercy. Finally, it teaches that supreme perfection is attainable even in this life and in this earth.

Perhaps, however, the most striking instance of our compiler's flattering habit of taking my Catechism as the basis of his philosophy is the following:—

OLCOTT.

100. Q. If you were to try to represent the whole spirit of Buddha's doctrine in one word, which word would you choose?

SUBHADRA BHIKSHU.

112. In what single word can the whole doctrine be summed up?

A. JUSTICE.

In the word "Justice." The law of absolute, inviolable Justice holds sway in the whole realm of animate and inanimate nature, &c.

Now the idea of summing up the spirit of Buddhism in one word is original with myself, as is the word used to sum it up. In all my reading I have never come across any similar attempt, and if Subhādra Bhikshu did *not* take the idea from my Catechism, where did he get it?

In conclusion, I may state that I requested Mr. Redway to furnish me with some explanation of the publication of this Catechism by him, after knowing that the title was mine and the contents in great part taken from my Catechism, and have received a pleasantly worded letter from him endorsed "Not for publication,"—which I do not at all wonder at! It will not be a breach of confidence, however, under the circumstances, to state the gist of Mr. Redway's reply to my grave accusation of literary misconduct in which, in my humble opinion, the Publisher and Translator are only less implicated than the Author. In substance Mr. Redway acknowledges that he was aware of the crib (he could hardly deny that, as I pointed it out to him myself), but after consultation with the Translator, had determined to issue the work as he had contracted to do, since there was no *illegality* in doing so (owing to the fact that I had no copyright). If I mistake Mr. Redway's meaning, I shall be happy, with his permission, to publish his letter in *extenso*, for I do not deny that, while the sympathy of every scholar and author will be with me, the law courts may be ready to protect my plagiarist.

H. S. OLCOTT.

THE HAND-LINES OF FATE.*

If writers of books upon special phases of what is generalised under the word Occultism would try to show their place within the lines of positive science, there would be fewer gibes and insults for them to suffer. We cannot blame any educated person for discrediting all stories about occult facts and phenomena which are given out in dogmatic terms, without even the attempt to show how they may be explained naturally by applying and, perhaps, extending familiar aspects of natural law. I have been noticing, these forty years past, the futile attempts to prove to a skeptical public the phenomena of mediumship by vaunting the personal credibility of witnesses. These facts are of a class so beyond all average experience that, in the ratio of the hearer's academical education and scientific training, his instinct compels him to believe the blameless witnesses simply hallucinated. But if the narrative made it clear that all reasonable precautions against deception had actually been taken, and that the phenomena might be brought within the action of a recognized law, then might far less stress be laid upon the personal veracity of the witnesses, for the facts would speak for themselves. For example, all the wonders and as yet undeveloped potentialities of electricity trace back to the spark that Franklin drew from the thunder-cloud by his silken kite, his wetted string, and his iron door-key. And so it is that thousands of books on Spiritualism are but rubbish, and for the scientific value of the mediumistic marvels one must study the works of Hare, Crookes, Wallace, Zöllner and two or three others. The same criticism exactly applies to every other branch of Occult Science—Palmistry, Mesmerism (or Hypnotism), Astrology, Odic phenomena, Psychometry, the various phases of what are called Black and White Magic, the eight *Siddhis* of the Yogi and the Fakir.

* Palmistry and its Practical Uses." By LOUISE CORRON. London, 1890, Redway.

the innocuous self-torture of the Dervishes, Aïssonas, Lamas, Christian and other ecstasies, Clairvoyance, Divinations of sorts and kinds, Thought-transference, practical *Maya*-making (the power of provoking illusive perceptions in bystanders, *e. g.*, the Indian and African jugglers are *Maya*-makers, as shown in their famous tape-climbing trick, which is a pure psychic illusion), etc. etc. etc. Each of these are natural or they are nothing—for 'miracle' is nothing—a nothing littered by superstition and which begets a horrid progeny.

The above generalisation is provoked by an explanatory passage in the book under notice, wherein Mrs. Cotton succinctly explains the theoretical basis of Palmistry. This basis is the theory of the identity of physical man and Nature in substance, and of the astral human body and the alleged astral—or psychic—bodies of the earth and her companion celestial orbs. "Their changes"—*i. e.*, the changes in the condition of the astral bodies of the planets and stars—"react (through the astral body, upon the human body, altering its proportions, condition and appearance. They especially affect the face and the hands. It is possible to note and register such results and signs from time to time." To which changes her work is meant to be, if an elementary at least a practical guide.

Here is at any rate a theory, part of which is scientifically true—the identical composition of our physical bodies and the environing visible world. As to the fact of an astral body, or "double," there may be dispute, but still we have a mass of evidence in its favour, and each day increases the sum-total. As to the intimate connection between this alleged "double," and a corresponding principle in the stellar orbs, science still keeps the question *sub judice*, if, indeed, it can be said to have any opinion whatever upon it, but still it is an hypothesis framed in terms of scientific meaning, and no one knows what surprises such men as Crookes, Wallace or Flammarion may have the pleasure of giving us before they die—*absit omen*! Finally, as to Mrs. Cotton's last proposition, its validity can be tested by keeping close records of the changes occurring in the lines of our hands and noting any coincidence of events, good or bad, which affect our health, fortunes, and happiness. The ground is thus cleared of superstitious rubbish, and Palmistry becomes a question of philosophy and fact. Now let us see what are the alleged signs by which the palm-reader reads one's past history and foretells one's future.

Our author avers that—

"From about the age of seven years, all human beings exhibit in their physical nature signs which enable us to discover their character, capabilities, suitable career, health, and all that appertains to disease and accident, the leading events of life, occurrences which affect position, influence, wealth, and indeed nearly all that concerns them,—past, present and future."

A large order! By looking at certain creases in the hand-skin, certain points of thickness, length, breadth and shape of the hand and of its joints, one skilled in the art can tell what befell us at certain times, and what will befall hereafter? Yes, the palm-reader replies, and forthwith proceeds to the proof. And gives it too; even to recalling the memory of accidents and other things which happened in one's childhood, but had been long forgotten, and of the pleasant and unpleasant vicissitudes of the later years of action,—love, health, success and defeat! That dear and honorable man, W. Stainton Moses, M. A. (Oxon), Editor of *Light*, gives an account, in his paper for March 1, last past, of an interview he had had with Mrs. Cotton. Her book had come before him for review, and it suddenly occurred to his common-sense brain that the best way to test Mrs. Cotton's theories was to go to her as a stranger,

and see whether she could give him anything satisfactory by reading his hands. The result he thus describes:—

"She was so good as to do so, and I am prepared at once to admit that her success was most remarkable. I never knew that I carried about with me such a record of character. It was to me a revelation. As we had never met before, it must be that the delineation of character from my hand was what it professed to be, a reading of what Nature had written down as the resultant of the acts and habits of my daily life. It seems to me that the recording angel provides a number of records against us all: for some of my friends prophesy over me astrologically: some read my record in my hands: some treat me phrenologically: some pry into my face and indicate that I am physiognomically good, bad, or indifferent. Parts, I suppose, of one gigantic whole, and so correlated with God's Universe in all its ramifications."

I, also, had an interview with Mrs. Cotton and tested her professional skill. And as my satisfaction and astonishment at her success equal that of Mr. Stainton-Moses, and as I could not describe the issue better than he does, I shall quote what he further says:—

"I asked Mrs. Cotton to be so good as to reply to a few questions, and she readily acceded. For about a dozen years she has paid attention to this subject. An inclination, a bent, led her to make it the study of her life; in effect, the practical business of life. She is "occult" generally; a Theosophist, a student of Graphology, and founded in all she does on Astrology as the ruling and central principle on which she relies. It cannot be, in her philosophy, that any unit is detached from the system of which it forms a part. The relation of the Microcosm to the Macrocosm is absolute. We cannot, if we would, separate ourselves from our surroundings, and we write our history day by day in an indelible record. There is no need of any day-book or ledger. The story of each human life is automatically recorded. That is perhaps a view of "judgment" which might profitably be considered by some religionists. They might think with advantage how absolutely such a view of facts disposes of some theories that have found a place in men's fancies. They might possibly arrive at the conclusion that no one can answer for his brother, or bear his burden, or do more than help him, as all of us can, with tenderness and love and pity."

Mr. Stainton-Moses asked her whether there entered into her delineations anything of Clairvoyance. She was not sure:

"She could not say that she was aware of it, but I found her rather disposed to recognise such a possibility. It is none the less true that she proceeds by rigid rules, and gives no rein to fancy. She "reads" the hand according to fixed rule; such and such "mounts," lines, and configurations mean so much. They are interpreted according to canons laid down by Cheiroso-phists, and there they are. You may take them or leave them. But, as my experience goes, you will find them substantially true: perhaps more true than most other alleged truths that you run against in your life. Whether the spirit enters into the diagnosis or not—and of course it does, for it is the self, the real, true intelligence—is not a question that is worth discussion. Mrs. Cotton finds, as might be expected, that she reads the hands of some who consult her more easily and successfully than those of others. That is to be anticipated, and tends to the belief that psychical gifts are in operation. But, be this as it may, the hand is read according to fixed rules."

Here is a point of the first importance as regards Palmistry—do the actual lines, "mounts," and configurations in reality tell as plainly as so many words printed in a book, what has been the past and what should be the future of a person? I myself think it extremely doubtful. Is it not true that the same hand-lines and other signs are differently read by Asiatic and Western hand-readers? Then, since it is also true that both Easterns and Westerns do often give one a very correct account of one's life experiences, my inference is that the reader reads the Astral Light, not the palm, and with his psychical sense, not the physical eye. To test which theory, and throw some light upon this interesting subject—so ably and clearly expounded by Mrs. L. Cotton, F. T. S., in her book, I have arranged for an article, or articles, in the

others, by the famous Brahman author and astrologer, Mr. N. Chidambaram Iyer, B. A., F. T. S., in which, basing himself upon the most ancient Aryan writings, he will show what significance the Eastern sages give to these mooted lines and other fateful hand-stampings of Karma. The first of Mrs. Cotton's essays will appear next month.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

BEFORE I proceed to unfold my budget of news for this month, I must correct two of my statements anent home news—one of which appears in the letter you publish this month—where I see I gave you the name of one of the new Lodges as "The Exmouth," whereas I should have said, "The West of England" Lodge. My other correction is of an equally slight nature; I told you in the letter which appeared in your May issue, that the new Brixton Lodge was opened on an earlier date than was actually the case. The fact being that the opening was *fixed* for the date I named, but postponed; and was *actually* opened—by G. B. S. Mead—last Friday, April 18th.

I seem to have a good deal of home gossip for you this time, and will begin therewith at once.

I expect you will have heard, already, how terribly ill our dear H. P. Blavatsky has been during the last few weeks. The nervous depression that was so troubling her when I last wrote increased rapidly, and culminated about three weeks ago in an attack of dreadful prostration, which completely laid her up—unable to work, even, for some days; however, she was *much* better when I saw her, a few days ago, and regaining her usual energy and spirits, for which we cannot be too thankful.

You may have noticed, in the April *Lucifer*, a paragraph (in "Theosophical Activities") stating that an anonymous "Orientalist"—who, by the way, professes to be the agent of the "Buddhist Propagation Society"—had, during a recent lecture, indulged in wild abuse of the T. S. and its Founders, and had been so effectively answered by J. T. Campbell, F. T. S., that a lecture hall was thereupon offered the latter, free of charge, to deliver a lecture in *favour* of Theosophy. Our brother has now decided to accept this offer, and will lecture next Sunday week, May 4th, in reply to the attack.

We are all looking forward to Herbert Burrows' lecture at Finsbury on the 25th. He has a great field open before him among the habitués of South Place Chapel, as I hear from a friend who attends Dr. Stanton Coit's lectures; for this gentleman lands his hearers somewhat *too* high and dry, and gives them no free play for those natural so-called—"emotional faculties," which must have *some* sort of pabulum, or they will starve to death, in the atmosphere of a dry and barren intellectualism. Mr. Burrows was so well received in Sheffield last month, that our hopes run high that many adhesions to the T. S. may be the result of next Friday's lecture.

Talking of lectures, Mrs. Annie Besant is doing good work with hers to the Christo-Theosophical Society, on "the Inadequacy of Materialism," and to the East End Spiritualists, on "Spiritualism from the Theosophical standpoint."—Our "Activities," you see, are at present in a most flourishing condition; and under this head I can fairly place the labours, of another hard working and earnest "fellow," viz., Mrs. Cooper Oakley; who, in spite of her "activity" on an altogether different "plane" at

90, New Bond Street—yet finds time to interest herself in all women's questions of the day; and to inaugurate and successfully carry out schemes for the amelioration of the condition of the working and shop-women of our great metropolis. Her latest work has been to practically bring into the possession of the T. S. some most important property in the centre of London. This is no other than one of the two "Dorothys;" of course I need hardly go into particulars about them, or tell you how the "Dorothy" Restaurant in Oxford Street—originally started (together with the "Chambers") by Mrs. Cooper-Oakley, is now turned into a company—you doubtless know all about it. What I want specially to point out to you, just now, is the fact that the "Dorothy" Chambers, in Mortimer Street, have been entirely taken over within the last week, by three "Esotericists,"—viz., Mrs. Cooper-Oakley, her sister Miss Cooper, and the Countess Wachtmeister, who was asked by Mrs. Oakley to take the place of the two former partners (members of the T. S.), who have just left England for an indefinite time; and who were, consequently, obliged to retire, not only from active co-operation in the management, but entirely so from the partnership. The importance of this new acquisition for the E. S. can hardly be over-estimated; for the large room, used only during the day time and holding nearly 300 people, will now be available for our evening meetings and for lectures, &c. Any profits are to go to the funds of the T. S., and there is to be established a book-stall on the premises, for the sale of Theosophic literature—indeed the manager has become an F. T. S. this week I believe; so the whole concern will now be "run" by Theosophists! May we not confidently hope that this is only the fore-runner of many such practical and helpful schemes; and that the T. S. may thus be the means of starting similar movements in other directions? Much has been accomplished in the East End of London; what we need now, is to bring our energies to work, Westward. That this pressing need is recognised by the T. S. is evidenced by the work just inaugurated by our sisters in Mortimer Street; and which will be carried out on Theosophic lines. I must not forget to say that a vegetarian course (or courses) is to be added to the menu at the Dorothy Restaurant, in Oxford Street, the food being well cooked with good butter. All Indians coming to England will find this a great boon, and are invited to give it a trial.

That Theosophic work is growing rapidly in the East End will be evident to you, when I say that Mr. Chapman (a most earnest F. T. S. working in that part of London) has opened, at his own expense, a hall and library in the East End, to be managed by Herbert Burrows and himself. Lectures will be given, and classes held; and one of the Lansdowne Road Staff has offered his gratuitous services there, for free tuition in French, German and Classics.

We are at last going to take up the Tract mailing scheme in England—which has been worked so splendidly in America—and Mrs. Gordon (wife of Col. Gordon) who starts it, is forming a Committee of four ladies, who meet this week to discuss ways and means.

Hypnotism seems to be "in the air"—articles in magazine; notices and accounts of experiments, leaders in the daily papers, and what not, meet one at every turn. It seems evident that it is now a recognised fact. The *Daily Telegraph* contained, recently, two leading articles—published within a week of each other—dealing with the subject from a medical point of view, based on some dental operations which had been successfully performed; the patients being under the influence of hypnotism instead of the usual anæsthetic; and although it is still possible to find people, who would certainly be insulted if you called them unintelligent, who look upon the whole of the phenomena connected

occult sciences now receives public recognition in a leading "daily;" and it points a curious moral to find the experiments of Mesmer, Braid, and others—even the " Fakirs of India," and the "Quietest Monks of the Greek Convent of Mount Athos," referred to as verifiable history, and accepted in all good faith. Then the *Nineteenth Century* (magazine) prints a most interesting article from the pen of Hamilton Aide, entitled "Was I Hypnotised?" In it he gives an account of a meeting of learned and sceptical men, of various nationalities, to investigate the phenomena manifested through the mediumship of the spiritualist Home. Mr. Hamilton Aide lays particular stress on the fact that the large scantily furnished French salon—where the séance was held—contained massive, old-fashioned, undraped furniture, and was *brilliantly lighted*. There is nothing at all worthy of special note in the manifestations which took place at this particular meeting; the point to lay stress upon in this connection is, that the time seems at last to have arrived when leading Reviews (devoted to grave subjects), and men of learning and reputation, are willing to give, in sober earnestness, a simple statement of phenomena which, to the eternal reproach of scientific investigation, have so long been left to supply charlatans with a means of feeding the wonder and emptying the pockets of an ignorant public.

The *Pull Mall Budget* tells of Dr. Bernheim, of Nancy, who (at Paris) is just now "eclipsing the marvels of Dr. Charcot, of Paris, by compelling patients to act on 'suggestion' without any hypnotising performance at all;" and the German *Medical Gazette*, in a recent issue states that a student at Helsingborg lately sued a physician there, "for having hypnotised him against his will;" and relates that at the hearing of the case the various witnesses for the plaintiff behaved in so extraordinary a manner that "the court became quite bewildered," and the utmost confusion prevailed, "until it became apparent that the witnesses were being hypnotised by one of the counsel engaged in the case, *who made them say whatever he liked*."—A very fair example, this, of the evils sure to result from a promiscuous use of the two-edged sword of hypnotism.

Scribner's Magazine has an exceedingly well written and comprehensive article, called "The Hidden Self," by W. James, in which he gives an account of, and briefly reviews, "a record of observations made at Havre on certain hysterical somnambulists, by M. Pierre Janet, Professor of Philosophy in the Lycée of that town, and published in a volume of five hundred pages, entitled "De l'Automatisme Psychologique." Paris, Alcan) which, serving as the author's thesis for the Doctorate of Science in Paris, made quite a commotion in the world to which such things pertain." Mr. James begins the article as follows: "'The great field for new discoveries,' said a scientific friend to me the other day, 'is always the Unclassified Residuum'"—and, he continues (a little further on) "no part of the unclassified residuum has usually been treated with a more contemptuous scientific disregard than the mass of phenomena generally called *mystical*;" in which words we have the key-note of the line taken throughout this very able article, by Mr. James. The experiments recorded in the volume which he reviews, are of a similar nature, and conducted much on the same lines as those recorded by Binet and Féré, of the Salpêtrière School; and although both M. Janet and M. Binet worked independently, they came to similar conclusions, as the result of their experiments. Commenting upon these, Mr. James says, "It must be admitted, therefore, that, in certain persons at least, the total possible consciousness may be split into parts which co-exist, but mutually ignore each other and share the objects of knowledge between them, and—more remarkable still—are complementary. Give an object to one of the consciousnesses, and by that fact you remove it from the other or

others. Barring a certain common fund of information, like the command of language, &c., what the upper self knows, the under self is ignorant of, and *vice versa*." And again, "How far this splitting-up of the mind into separate consciousnesses may obtain in each one of us is a problem"—and he gives it as his opinion that, the most practical results of all these investigations must surely be their possible application to the relief of human misery. Mr. James further says he does not agree with one at least of M. Janet's conclusions—"who will have it, that the secondary self is always a symptom of hysteria...for there are trances which obey another type. I know a non-hysterical woman who, in her trances, knows facts which altogether transcend her possible normal consciousness, facts about lives of people whom she never saw or heard of before. I am well aware of all the liabilities to which this statement exposes me, and I make it deliberately, having practically no doubt whatever of its truth. My own impression is that the trance-condition is an immensely complex and fluctuating thing, into the understanding of which we have hardly begun to penetrate, and concerning which any very sweeping generalization is sure to be premature;" and so on—concluding thus, "It seems to me a very great step to have ascertained that the secondary self, or selves, coexist with the primary one, the trance-personalities with the normal one during the waking state. But just what these secondary selves may be, and what are their remoter relations and conditions of existence, are questions to which the answer is anything but clear."

The *New Review* publishes this month the first part of a most weird and original allegory by Olive Schreiner, well known to us all, through her "Story of an African Farm" as "the one woman of genius whom South Africa has yet produced," as Mr. Stead says; who also in his *Review of Reviews* calls this particular article of which I speak, "a Socialist parable," and I do not think he is very far wrong. Miss Schreiner herself gives it the title of "The Sunlight Ray across my Bed," which does not in the least suggest the somewhat terrible character of its subject matter. Part I. is entitled simply "Hell." In a dream God takes her there, and we are not long before we discover that this "Hell" is nothing else than our earth in its present state of social misery and disorder; than this surely nothing can be more truly occult. "The picture of the banqueting-house" (I quote from Stead's review of the article), in which the revellers laugh and feast on wine that is not wine but human blood, is full of terrible vigour; and the vision of the ruins of other banqueting houses upon which the wind blew, and they were not, is as vivid and powerful as the utterances of one of the old Hebrew seers." Take too the following, as an example of words which seem to have in them an inherent mysteriousness, and suggestive symbolism:—

"I was very weary. I looked across the grey sands: I shaded my eyes with my hand. The pink evening light was lying over everything. Far off away upon the sand, I saw two figures standing. With wings upfolded high above their heads, and stern faces set, neither man nor beast, they looked across the desert sand, watching, watching, watching. I did not ask God what they were, or who had set them there. I was too weary.

"And still, yet further in the evening light, I looked with my shaded eyes.

"Where the sands were thick and heavy, I saw a solitary pillar standing: the top had fallen, and the sand had buried it. On the broken pillar sat a grey owl of the desert, with folded wings, and slowly crept the desert fox trailing his brush, and the evening light cast its shadow on the sand."

"I shaded my eyes. Further, yet further, I saw the sand gathered into heaps as though it covered something, until it faded from my sight."

"I cried to God, 'Oh, I am so weary.'

"God said, 'You have not seen half Hell.'

"I said, 'I cannot see more, I am afraid.....Oh, I cannot bear Hell!'

"God said, 'Where will you go?'

"I said, 'To earth from which I came; it was better there'.
 "And God laughed at me; and I wondered why He laughed."

I think nothing more significant has ever been penned than this undoubted suggestion that Hell is neither more nor less than our earth. Whether the talented writer is at all aware of the coincident teachings of occultism, is another matter.

A new periodical has just come out in Paris, called *La Revue des Sciences Psychologiques*, "published," says the *Standard* newspaper, "with the object of converting to Buddhism, or to be more exact, to Esotericism all such people as are dissatisfied with Christianity." Says the *Revue* itself, ".....indeed, all those to whom the European religions did not suffice have turned towards the East. That is the origin of Esotericism, corresponding with the Theosophism of India. The Western Theosophists have only existed fifteen years, and they already possess numerous adepts (sic) in all parts of the world.....its aim (that of the Paris "Esoteric Society," founded, says the *Revue*, in 1885) is universal fraternity, the study of Oriental literature and religions, the search after the unexplained laws of Nature, and the development of the latent powers of man." If these are not the three declared "Objects" of the Theosophical Society, I do not know what is! In the *Review of Reviews* I find a capital account of "M. Eugene Simon's 'French City,' of which a very charming introduction appeared in the first number of the *Nouvelle Revue* for February, and which "promises to be little less than an arraignment of Western and Eastern civilisation at the bar of the modern demand for the greatest happiness of the greatest number. The hero of this new 'Citizen of the World' is a serious Chinaman, Fan-ta-gen, who has caused the Celestial Empire to ring with the fame of his treatise upon Happiness," the final definition of which runs as follows: *To comprise in oneself humanity, all beings, all nature, to go forward in union with humanity and entire nature towards the conquest of an uninterrupted progress, which shall be always greater and never finished; to do this and to be conscious of it—this is true happiness, if not perfect happiness. In those terms happiness is not only the law, it is the end, the only rule of everything which lives.*" The italics are mine, and serve to emphasise words in which M. Simon is surely inspired, and that by the same spirit which shines forth in "The Voice of the Silence," and the "Secret Doctrine." Truth can be but one, and we meet with it here, in the noble words I have quoted, from M. Simon. Elsewhere he speaks, through the mouth of Fan-ta-gen, who, wandering through the streets of a great town (in the West), sees a sight which serves as the point of departure of many reflections. It is a little girl and her blind grandmother begging. "Men and women passed by indifferent, as though the spectacle were familiar to them. My attention returned to the two poor creatures, and then only I understood that they were 'alone' in the world. The blood seemed to leave my heart, tears mounted to my eyes. I hardly could restrain myself from falling on my knees to ask their pardon in the name of that humanity to which they and I belonged. At the same moment my mind was illumined by our aphorism,—none can be happy so long as there is one unhappy." I could quote at much greater length, but fear I have already written more than you may be able to find room for. There will, however, be another instalment of the "French City" in next month's *Nouvelle Revue*, for as Fan-ta-gen proceeds on his self-imposed mission through our Western centres of civilisation, he will from month to month report the result!

A. L. C.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1890.

HEAD QUARTERS.

OFFICIAL NOTICES.

I.

1. Mr. S. E. Gopalacharlu, F. T. S., son of the late Pandit N. Bhashyacharia, and recently Head Clerk and Accountant, Forest Dept., Kurnool District, Government of Madras, is hereby appointed Accountant of the Theosophical Society, to date from the 7th May, instant.

2. Until further orders he will act as Recording Secretary and Treasurer of the Society, *vice* Mr. T. Vijia Raghava Charlu, resigned.

3. All correspondence relating to the business of Head-quarters with Sections and Branches should be addressed to him; and until further notice all bank drafts and postal money orders *for the use of the Society* be made payable to my order.

4. The services of Mr. T. Vijia Raghava Charlu will henceforth be exclusively given to the business of the *Theosophist* and Book depôt, of which he has accepted permanently the office of Manager. Correspondence relating to every branch of this business is to be made exclusively to him, and all cash remittances on magazine or book account be made payable to his order.

It is particularly requested that henceforth there will be no more mixing up of the business of the Society and the *Theosophist* by correspondents, which hitherto has caused both confusion and delay.

H. S. OLCOTT, P. T. S.

ADYAR, 21st May 1890.

II.

1. At the urgent request of the Indian Sections, the meeting of the General Council, which was called for the 27th of May at Head-quarters, is hereby postponed, on account of the extreme heat and consequent danger of travel, until the 26th of December at noon. No earlier date having, after consultation, been found practicable.

2. The Recording Secretary will, meanwhile, have printed and distributed to the General Secretaries of all the Sections, the various proposed amendments to the Rules and By-Laws, so that the Sections may have the opportunity to compare the different suggestions and reconsider their own.

H. S. OLCOTT, P. T. S.

ADYAR, 21st May 1890.

III.

1. Pending the final decision of the General Council, regarding fees and dues, I hereby direct that the following rule shall be observed. Each Section is at liberty to alter within its own jurisdiction the amount of entrance fee and annual due, (hitherto fixed by the Rules of the Theosophical Society at one pound and two shillings respectively, and payable to the Treasurer of the Theosophical Society at Adyar); and each Section as an autonomous part of the Theosophical Society shall collect said fees and dues as determined by them, in the name and on the authority of the Theosophical Society, and apply the same for the Society's work as the Sectional governing body shall from time to time determine.

2. The Indian Sections, as represented in the Conference of Fellows at Bombay in December last, having unanimously recommended that the entrance fee and annual due shall be restored to Rs. 10 and 1 respectively, the recommendation is hereby approved; and I direct that these shall be the amounts collected under this rule in India from this date for all applications for fellowship made, after 7th of June next and until final action be taken.

by the General Council. And the further recommendation of the Bombay meeting, that of these said amounts one half shall be kept by the General Secretary of the Section collecting it for the uses of that Section, and the other half be remitted to the Society's Treasurer at Adyar, for the Headquarters expenses, is also hereby approved and will take effect from the 7th June.

ADYAR, 21st May 1890.

H. S. OLCOTT, P. T. S.

IV.

At the unanimous request of the leading Branches in the Ceylon Section, Dr. J. Bowles Daly, LL.D., F. T. S., is hereby detailed for duty in that Island as General Secretary of the Ceylon Section, and as such will represent the President-Founder and, in the absence of the latter from the Island, exercise the various executive powers and fulfil the duties reserved to the President-Founder under the Constitution and By-Laws of the Ceylon Section.

This Order to have effect from the date of Dr. Daly's arrival at Colombo.

H. S. OLCOTT, P. T. S.

ADYAR, 25th May 1890.

V.

M. R. Ry. C. Kotayya Chetty Garu, F. T. S., Pensioned Dy. Inspector of Schools, having volunteered his valuable services to the Theosophical Society, is hereby announced as a member of the Executive Staff, in the capacity of Inspector of Branches.

Inspector Kotayya will begin his work by visiting and instructing the South Indian Branches.

H. S. OLCOTT, P. T. S.

ADYAR, 23rd May 1890.

MADAME BLAVATSKY.

Latest advices from Mr. Mead about H. P. B.'s health are of a disquieting nature. She was so ill as to be unable to even write her editorial leader for the May *Lucifer*. Her devoted and most able physician Dr. Z. Mennell, sends me word that it will be impossible, without danger to life, for her to come here in December, as she and I had fully arranged that she should. She is just now passing—he tells me—through a grave crisis, upon the issue of which hangs life or death. Every grateful Asiatic heart will fervently pray the scale may turn in the right direction. There is no other "H. P. B."

THE "THEOSOPHIST" OFFICES

Have been removed from the Main Building at Headquarters to the West Bungalow, which was repaired and neatly fitted up for the purpose at private cost. This leaves the old office free for the exclusive use of the Recording Secretary, Theosophical Society, and prevents all confusion between the two departments of Headquarters work.

FRATERNAL ADDRESSES.

In anticipation of the meeting of the General Council at Adyar on May 27th (now postponed until December 26th), charming addresses have poured into Headquarters from all parts of the world, expressive of fraternal feeling and Theosophical enthusiasm, both from the Sections and from single Branches. These addresses, intended to be read at the said meeting, are characterized by a marked hopefulness for the future of Theosophy and of the Theosophical Society, and by a sentiment of veneration for this ancient land of India, the home of philosophic religion and the nursery of Sages. The Addresses will be laid before the Council and Convention when they meet.

ACKNOWLEDGMENTS.

The Assistant Treasurer begs to acknowledge the sum of \$5, being a donation to the Headquarters Fund from the Bandhu T. S., Santa Cruz, California, U.

S. A., made through Mr. W. Q. Judge, General Secretary, American Section T. S. Also the following donations and subscriptions :—

LIBRARY FUND.

R. Sooria Row Naidu, Esq., Masulipatam	...	Rs. 15	0	0
Mr. C. Sambiah Chettyar, Mylapore	...	„	5	0
(Subscription for April.)				
Dr. H. Pratt, Leamington, England	...	£10.		
(Annual Subscription.)	•			

HEAD-QUARTERS FUND.

Mr. W. C. Temple, New York	...	...	Rs. 13	8	4
Mr. Sheriar D. Patel, Poona	...	...	„	10	0
W. Q. Judge, Esq. (Diploma and Charter fees)	...	„	239	7	8

S. E. GOPALACHARLU,

ADYAR, 20th May 1890.

Treasurer, Theosophical Society. pro-tem.

BRITISH SECTION LODGES.

Name.	President.	Secretary.
Cambridge	... G. F. Rogers	... R. W. Heaton
Dublin	... H. M. Magee	... Claude F. Wright
Liverpool	... S. G. P. Coryn	... Jno. Hill
Scottish	... [Private]	...
West of England...	... Mrs. Passingham	...
Newcastle	... F. Bandon Oding	... Wm. Burn
Blavatsky	... Annie Besant	... F. L. Gardner
Brixton	...	...

Lodges are also in formation at Birmingham and Tenby, ...

Hon. Treasurer, British Section, F. L. GARDNER,

General Secretary, W. R. OLD.

7, Duke St., Adelphi, London. W. C.

Addresses and particulars of the Lodges can be had on application to the General Secretary.

HOW IT SPREADS.

I heartily enjoyed the excellent lecture given by Mrs. Besant on the 'Sphinx of Theosophy' at Portman Rooms, Baker-street, last week. The lecturer, after having been introduced by the chairman, Mr. Richard Stapley, proceeded to propound the theories of Theosophy. I never heard Mrs. Besant so eloquently address an audience as on this occasion. From the first words she spoke to her peroration the audience listened, one might say, almost breathlessly, to a doctrine that had hitherto been considered by the majority of them to be nothing better than an elaborate form of humbug or superstition. The lecturer lucidly explained to her listeners that the aim of Theosophy was to form a universal brotherhood "to help man on through life's thorny paths," and to do all the good to one's fellows that one could do.

If this is Theosophy, then I am going to be a Theosophist. There is too much selfishness and bigotry in the world, and anything that serves "to lighten life's labour" should be eagerly embraced, not only by the student of human nature, but by the philanthropist, and the seeker after the higher happiness.—*London Society.*

LITERARY ACTIVITY IN BOMBAY.

Mr. Tookaram Tatya writes from Bombay under date 14th May as follows :—

"The Big Veda Bhashya, by Sayannacharya, is now ready for sale. It contains 8 Ashtakas and the supplements, containing Pani in Unadi, and Fit Sutras, the Big Vidhana and the Parishita. The work is excellently done by the aid of the best of the Pandits to be secured this day. The price fixed is Rs. 50 per copy. It is four or five times lower than the price of the English edition of Dr. Max Müller, which I can say is not so good."

In a few days I will have ready the 2nd edition (much improved) of the Rig Veda Samhita and the 1st edition of the Aitareya Brahmana of the Rig Veda.

We have been publishing works of great Sadhus in Marathi and Hindi. The new English translation of the Yoga Sutras and its Bhashya by Bhoja, and also of the Hatta Pradipika, will shortly be out, also the English translation of the 12 Upanishads with Sankarhashya."

We bespeak for Mr. Tookaram's books all the personal influence and helpful services that every friend of the Society can exercise.

SAD LOSSES.

Pandit Gopi Nath, President of the Lahore Branch of the Theosophical Society, and General Secretary of the North East of India Section of the Theosophical Society, writes to the Recording Secretary, under date April 27, as follows:—

"I have to express our Society's extreme regret at the death of three members during the last few months, namely:

Babu Kanai Lal Pal.

Lela Sewa Ram, B. A. (*Barrister-at-Law*.)

Mr. Garu Datt, M. A."

We, at Head-quarters, add our sincere regret for these unfortunate losses to those expressed by our worthy brothers of the Lahore Theosophical Society.

"POURQUOI JE DEVIJS THEOSOPHE."

Madame Camille Lemaitre, Member of the Freethought Society of Saint Florentin and Fellow of the Theosophical Society, has brought out an excellent translation under the above title of Mrs. Besant's "Why I became a Theosophist?" We understand that this valuable pamphlet is having a great success in France as elsewhere. It is eminently calculated to influence those who, like Mrs. Besant herself, are of a naturally religious mind, but who, disgusted with the absurdities of exoteric religion, have managed with a great deal of effort to reason themselves out of all recognition of a universe now hidden from our senses and consciousness. In Theosophy Mrs. Besant seems to have found a peace of mind which neither religion, with its "you must believe!" nor irreligion, with its "you must not believe!" could afford her; for Theosophy is so catholic and so tolerant, that it permits each of its devotees to build his temple after his own design, so long as the main rules of Theosophic architecture are observed.

THE "BHAGAVAT" IN TELEGU.

The second edition of the Telegu version of the Bagavat Gita was long since exhausted, but Mr. C. Ramiah Garu, the author, promises Col. Olcott to immediately bring out a third edition of 2,000 copies. There is frequent call for the book, and it is to be hoped that Mr. Ramiah will not forget his promise amid the untiring duties of his office at Kallastry.

REQUIEM TO C. F. P.

We all must part! This is a world of change:
Nothing endures; but caught on Life's great Wheel,
Old worlds evane, and stars both new and strange
Ascend the heaven of time for good or ill!
Though forms may fade and pass like garments new,
To feed the moth of Time and fall at length to dust,
What reck's it if our hearts be good and true,
Our ways sincere, our minds both wise and just?
Light out of darkness ordereth all things well;
Ignorance is dying with its sting of stings;
Truth will alone endure, though Heaven and Hell
Pass out of memory with all man-made things!

S—

JAPAN.

The news from Japan continues cheering. It is to be deplored that no capable man is available to send there as our representative to help our Japanese brethren to organize the splendid work they have undertaken. It

Western correspondents and agents. They should have consulted Parliamentary Blue Books before putting the care of their national religious interests into the hands of strangers.

KEELY'S NEW MIRACLE.

Mr. Keely has, it seems, "long since quit working at the motor," but a few days ago he gave a wonderful exhibition at New York before Professor Leidy, President of the Philadelphia Academy of Natural Sciences, and three or four others. Mr. Keely's show was an exhibition of an alleged new force, the sympathetic vibration, about which more or less has already been written. The "sympathetic transmitter" is thus described in the *Philadelphia Inquirer* by a witness of the experiments:—

There was a cupboard about thirty inches high, on which stood a cylinder of what looked like bronze, fitted with a concentric series of upright tubes, one half inch in diameter, also of the same metal, surrounded at its base with a series of graduated horizontal rods, solid and evidently of some resonant metal, and capped by a bell-shaped metal cup, in which appeared to be several tuning forks about four inches long, set parallel to each other. The cupboard door was open. Inside it appeared a curious-looking harp and a glass ball, to which Keely put his ear every now and then to see whether he had hit the proper 'sympathetic chord' on the resonant rods and on the harp-like instrument.

In front of the cylinder above mentioned was a brass spindle, which was set in motion by a cord wound around it and suddenly pulled. The cylinder was connected by silver and platinum wire to a copper weight on which was placed a metal dish, and in the dish a magnetic needle. When the spindle had been set spinning, says the reporter:—

Mr. Keely began striking the strings of the harp, and tentatively seeking with the other hand a responsive chord among the resonant rods on top of the cupboard. When what he called "B flat" was touched on both rod and harp-string, the magnetic needle gave a shiver, distinctly visible to everybody, and began slowly to revolve from left to right. In a half minute it was going so fast as to be almost invisible. Keely didn't go near to it, but sat by the cupboard with his hands in his pockets. The spindle revolved all the while, and the echoes of the note came from the cupboard.

Mr. Keely said that the force already generated was sufficient to keep the needle revolving at the rate of 120 revolutions a second for fourteen weeks.

When the observers had done admiring this production of motive force out of nothing, Mr. Keely took two glass jars filled with water. In one he put a hollow copper globe loaded with nails, weighing altogether five pounds and six ounces, and in the other three brass balls of somewhat less weight. Wire connections were made from the brass tops of these glass jars to the cylinder on his motive apparatus. The spindle was whirled again and Keely again sounded the harp and the resonant bars. From this point the report continues:—

"What are you doing now?" asked Dr. Leidy.

"I am trying," said Keely, "to get the mass chord of that copper sphere full of nails." The search for the mass chord continued on the "harp" and the resonant rods. A deep, clear note resounded from both at the same time, and at the instant it broke on the ear the heavy copper globe quivered as it lay at the bottom of the water, rolled over, and reluctantly, as it were, abandoning the ties by which gravity held it to the bottom of the jar, floated, at first slowly and then more swiftly and steadily, to the top of the jar, against which it impinged with an audible concussion. Dr. Leidy was asked this question:

"Doctor, is it true that this unknown force, or what is here maintained as such, has actually before our eyes overcome the force of gravity with which we are all familiar?" And the answer, slowly, deliberately, was: "I see no escape from that conclusion."

In a similar manner the three brass balls were made to rise to the surface and then descend half way and remain stationary at that point. There was more of the same sort, including the transmission of the force by a

When it was all over Dr. Leidy seems to have given the alleged discovery a rather startling endorsement. Here is the concluding sentence (quoting him) of the *Inquirer's* letter :—

"You may announce to the world, on my authority, that John E. W. Keely has discovered a new and wonderful force."

It can however do no harm to remember that years ago Keely had machines running for exhibition by the force of his motor, that no practical application of it has ever been made, and that he himself now says that he has long quit working at it.—*Hartford Courant*.

THE KARMA OF ANIMALS.

Brother K. P. Mukherjee of Berhampore writes :—

"In answer to the question whether animals are subject to the Law of Karma; I reply :—

This is the question now-a-days asked by many a thoughtful member of our Society. The question is raised by the fact that we see around us almost daily a number of dumb creatures suffering from various causes, and we cannot reasonably suppose that all this sufferings on their part are unmerited, and have, in consequence, to be recompensed in Devachan (in case they have their Devachan, which is doubtful). It may be so when their sufferings are caused by man, but such cannot be the case when they suffer from accident or other physical causes.

Well then, if it be granted that these poor beasts do suffer, and that it cannot in every instance be unmerited, they are then virtually subject to the Law of Karma. But how can Karma act when the beasts are wholly irresponsible (as they apparently are) for what they do? Their sufferings must therefore be on account of their Karma in some previous births—this is a logical necessity.

In the "Secret Doctrine," Vol. I, pages 174 to 183, you will find the whole Monadic Host of our Chain divided into three great classes, of which the third, "the laggards," will not reach the human stage during this round, "by reason of kosmic impediments," save one exception—the "dumb races" or apes—"whose monads will be liberated and pass into the astral human forms (or the highest elementals) of the Sixth and the Seventh Races, and then into the lowest human forms in the fifth Round."

It will be seen from the above that the apes and other beasts are but future men and are subject to the Law of Karma. This is, I think, in perfect accord with the teachings of our Shastras.

But are all animals so? Certainly not; and I do not think the nervous systems of all animals are sufficiently developed to enable us to conclude that they can feel pain just as we or the beasts do."

ओं THE THEOSOPHIST.

VOL. XI. No. 130.—JULY 1890.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

RATIONALIZED MYSTICISM.

PREFATORY REMARKS.

My object in asking Mr. Fawcett to prepare the series of weekly Lectures,* of which his present article is the Preface, is this : I, myself, and all other educated Theosophists have found ourselves eternally confronted by the obstacle of the uncompromising skepticism of the learned class as to the reality of any solid basis under our archaic philosophy. As an example, I cite Prof. Max Müller's views, personally expressed to me in 1888, at Oxford, and duly recorded in these pages at the time. Without belief in the Rishis, Arhats or Mahatmas or their alleged extraordinary powers, they simply refuse to accept a single assumption which rests upon the authority of any Scriptures or Teachers, ancient or modern. They resent as an affront to their "intelligence" our claims for a reverent examination of writings whose Authors we allege to have been more capable than ordinary men to sound the depths of the sea of knowledge. Their one answer is : "When you present your views under the same conditions as Spencer and Kant offer us, viz., the permission to criticize and test them by the strict rules of Logic and the most searching analysis of human Reason, we will listen to you. But, it must be mutually agreed that the word 'authority' and the name 'Inspired Teacher' shall not be even mentioned between us. Your mystical philosophy must stand or fall upon its own merits, and share the fate which has been experienced by every other school of metaphysics since the dawn of history." As a reasonable man I cannot gainsay the strength of this position. If we wish to win the allegiance of the best minds of our generation, we must approach them as "best minds" have to be approached. If they have no developed psychical insight, and are thus debarred from seeing into the heart of spiritual truth, as more gifted ones can ; if their minds are strictly logical and moved only by logic, then what nonsense in us to prate to them of books and personages to us sacred and sufficient ! We must ask one of their *own* class to assume the task of working out the logical basis of our mysticism, and of showing the flaws and weaknesses of all antagonistic schools of thought. Such an ally is hard

*To begin on Saturday, July 19th, at our Head-quarters, and be continued weekly until finished. They will be summarized for the pages of this Magazine from month to month.

to find, but, I think, he is found in our new colleague, Mr. Fawcett; at least, I hope so. The work he has undertaken is most audacious. It is no less than the criticism of all modern philosophical systems, from Kant to Von Hartmann; not a mere cursory glance at each, but an analysis of each one's fundamental propositions. To do this, he has had to go through the teachings of eighteen masters of metaphysic, giving each his proportional share of attention. Some, who know that Mr. Fawcett is but twenty-four years old, may think him rash to criticize his elders, and myself injudicious in abetting him. But one need only recall the ages at which our greatest philosophers began to convulse modern thought, to see the weakness of such an argument. Kant's first great essay ("The True Measure of Living Forces") was written in 1747, when he was twenty-two; Fichte's "Review of all Revelations" appeared (anonymously) when he was thirty, and his "Idea of a general Theory of Knowledge"—by which he took rank immediately "among the most original of living philosophers,"—two years later; in Schelling's nineteenth year was published his metaphysical essay on the "Possibility of a Form of Philosophy," and his Jena lectures, expounding his complete system, were delivered when he was but Mr. Fawcett's age, twenty-four. Schopenhauer began teaching in his twenty-sixth year, and in his thirty-first he won his laurel crown with his *Die Welt als Wille und Vorstellung*. Before Hegel had at his thirtieth year, he had drawn up the outline of his system of philosophy; Comte wrote his "System of Positive Politics" at twenty-two; and when John Stuart Mill was twenty-one he was elected to edit Bentham's "Rationale of Juridical Evidence." So the argument of youth as put forward against Mr. Fawcett is valueless. He, like the pre-theosophical philosophers whom he will criticise, must abide by the result of his intellectual labor. What we, workers in the Theosophical movement, must all fervently hope is that, henceforth those of us who know that the Mahatmas exist, and that the ancient Shastras embody the complete circle of science and philosophy, will be able to invite our logician contemporaries to come over and stand upon our platform, as upon an immovable rock, or confess themselves incapable or unwilling to learn the truth.

H. S. O.

IN view of my forthcoming Adyar lectures, which represent the fruition of six years' close thought and the nucleus of a new System of Philosophy, I have been requested by Col. Olcott to make a few prefatory remarks anent the particular standpoint these said lectures are designed to champion. And, although I should be extremely averse to anything of the pressing nature of a personal explanation, I readily comply, because I hold that I shall be speaking not for myself alone, but for that large and growing section of our fellows which is beginning to realize the necessity of independent thinking in matters mystical. In adopting, however, a complete independence both of attitude, method and speculative results, I do not wish for a moment to offer any protest against those who rate authority above logic. It is not every mind which can resolutely set before itself 'truth for its own sake,' and then proceed to strive cheerlessly against the tornado of sceptical misgivings, or possibly eke out its spiritual life in the desert of a metaphysical agnosticism. A stern and coldly impartial element must dominate the seeker who throws authority to the winds to welcome the most rational system he can formulate for himself, or piece together after rigid analysis from others. As Spencer says, all unwilling change of convictions implies a laceration of the feelings. Innovators, whether in the world politic, literary or scientific, have had good cause to recognise this fact. There are, indeed, national hereditaries fixed and

embodied in the nervous connections of the brain itself, as the study of the physical basis of mind goes directly to show. It is not, therefore, with the consolations of those timid mystics who have received their Theosophy *en bloc* from alleged experts that rationalism need interfere.

Personalities of this type apart, there are some of us who regard the chief mission of this Society as the popularization of metaphysic, and the fostering of a coherent, continuous and widespread interest in the possibilities with which the universe may be pregnant for the conscious ego. This group of inquirers, among whom I class myself, rejects the notion of all foreign authority whatever, and favours the attempt to solve the world-problem on the lines of inductive research—of inference from known facts to their possible ground in the as yet unknown world of Noumena. "Hitherto," they say, "we have been spoon-fed by hypothetical spiritual mentors, the range of whose actual grasp of reality is for us a mere matter of inference. And, although we should not hesitate to recognise the suggestiveness and ability of some of these teachings, we cannot but acknowledge a sense of their very considerable reliance on as yet logically unproven 'first principles.' We are often in the position of the philosophers noted by Von Hartmann, who uprear striking systems and subsequently find the foundations inadequate to long support the superstructure. While most anxious for the encouragement of that general spiritual thinking which Carlyle so pleaded for, and which to us constitutes the most important function of the T. S., we demand free and full scope to criticise, analyse and amend, so far as our ability may enable us to do so. We find that there remains a vast chasm yet to be bridged between mysticism and the best modern philosophic thought. This absence of necessary junctions must be made good. We find also that there are some serious breaches in the citadel of the so-called "Esoteric Doctrine" which render its defence highly arduous. Among these, for instance, is the occultist Anthropology with its shadowy 'origin of species,' which to some of us converts to Evolutionist biology has a dream-like aspect quite out of touch with the logic of facts. These and numerous other points demand treatment, and that too on lines of uncompromising respect for truth, irrespective of existing dogma." That is the sum and substance of what I am informed is the growing feeling in India and (as I have ample reason to know) among many English sympathisers with Theosophy also.

Now there are three main divisions of thought in which what is commonly known as the Esoteric Doctrine may be weighed in the balance and found wanting. These may be given as follows :

(1) The absence of any attempt to show cause for the sweeping ontological data assumed at the outset—an ignoring, in fact, of the most fundamental and indeed exhaustive problem of philosophy, "Theory of Knowledge or Experience," while appropriating results really depending on its solution. (2) The seeming irreconcilability of the existing presentation of the doctrine of Karma, with the facts not only of evolutionist biology and sociology, but of those

afforded by casual observation of nature. Chief among these are the phenomena of the struggle for existence and those yielded by the psychology of pleasure and pain. Other and more remote metaphysical issues loom however behind these. And (3) the 'esoteric' sketch—for more with its many gaps, omissions and absence of particular details, it cannot be termed—of physical evolution. This sketch, together with its accompanying mystical theory of the origin of intellect, is to many of our minds quite untenable and a serious bar to the general acceptance of the remaining affiliated teachings by our great modern thinkers. It may be said that the allegiance of these men is not wanted. Be it so. But unfortunately these men alone bequeath their views to posterity and make—so to speak, the intellectual atmosphere for the rising generations of future philosophers. It is their sympathy alone which will set the final hall-mark on the validity of our gospels. The ideas of the review-nurtured gossips, of dilettante solvers of the problem of being, and of the whole herd of the "mostly fools" aggregate, whether freethinkers, religionists or indifferentists, die with them. Their applause is a mere incident in a 'tamasha,' which, however, numerically impressive, ends with the exodus of its celebrants.

Not long ago I was talking with an Oxford scholar of great metaphysical prowess on things 'Theosophic', when he touched on the (No. 1) division I have mentioned above. The substance of his remarks, which alone the magic wand of memory can now evoke, was as follows:—"Theosophy"—the name, owing to its 'odour' in the history of philosophy, he did not like—"has no claim to the designation of what is properly understood by philosophy. Any such claim, if entertained, would result in its classification with the dogmatic schools of thought. I mean by dogmatic, of course, the effete methods of inquiry pursued by the Cartesian, Leibnitsean, and other groups of scholars anterior to Kant. These men deliberately begged their questions. They assumed off-hand that the clear conception in the mind corresponded to an external reality 'outside' it;—in short, that objective truth was attainable by mere abstract thinking. This assumption, now recognized as illegitimate and a '*petitio principii*,' bred all those conflicting theories which Kant reduced to powder. It was as bad in its way as the deductive speculation of the mediæval schoolmen, who wasted centuries in trying to squeeze new truths out of syllogisms, forgetting that deduction is impossible without a previous induction or assumed major premiss. It recalls the fate of all those later philosophies based on 'intuitions superior to intellect,' regarding which it suffices to say that they conflict among themselves. Well, schoolmen and Cartesians etc. apart, you mystics are mere dogmatists. You assume everything, even those 'first principles' which twenty centuries of philosophers have not ventured to lay down as certain. You posit a benevolently-working cosmos, a justice-based law of Karma, a universal design, all of which involve the conception of Deity, personal or impersonal. 'Justice' especially is a hard nut to crack, for psychology shows it to be a relative, fluctuating notion, having one root in resentment and only evolved during the progress of the

semi-barbarous races into civilisation! How does an assumed Deity or impersonal 'Reason' adjust a law or laws in accordance with this sort of sentiment? Again, you assume a 'matter' or objective basis of evolution, in fact an independent external world. An immense assumption again! To this 'matter' you tether a guiding 'Fohat,' which (despite all your assertions as to the unity of force and matter) is *ex hypothesi* independent of that which it controls! Are you really in touch with modern thought at all, do you grasp what the difficulties at stake really are? Then first tackle the problem of the *Origin of Experience*, on which every issue of metaphysic alike hinges, from idealism to materialism, from polytheism to atheism, from cosmology to ontology. But to do this you must relinquish the sensational novelette element for a while, in order to study the great German thinkers and the masterly analyses of today." Into these reflections of my friend, now dim with antiquity, possibly several of my own opinions have all unwittingly strayed.

Closely bound up with the above necessity is the importance of laying an inductive basis for mysticism in connection with the history of philosophic thought—more especially of that portion which takes its rise in Bacon and Descartes, or modern philosophy proper. As Belfort Bax very appropriately observes, any modern work seeking to effect a revolution in public thought would court the penalty of obscurity if it neglected the historical lead-up to its position. But with what sorry rage of the history of philosophy, with what stray ribbons torn from modern thought, current "Theosophy" is bedizened, it needs no critic to point out. The need of the moment, therefore, is a rehabilitation of a *Spiritual Mysticism* on an inductive basis, conformable in method to the practice of Spencer and Von Hartman, reconcilable with, or rather supplementary of, Science, and allottable to its natural position in the line of philosophic thought. It is to contribute the widow's mite to such a serious work that I have undertaken the task of giving these lectures, the first step, I hope, towards a more general independence of thought and effort among our members. Inscribed on the banners of this Society is absolute freedom of opinion, and it would perhaps have been as well if that principle had been more resolutely carried out in former years than was actually the case. It now remains to carry out to its full extent this said principle, always nominally endorsed by the Founders. It is not hard to shew that a little evolution of its own has characterised the making public of the "original teaching" itself, and it is not at all utopian to hope that a considerable advance on this latter may eventually result from our combined labours. The lectures justifying the appearance of this paper are mere feelers in a direction which more competent mystics will one day exploit with greater success. Any other mode of interpreting their aim will be futile and erroneous. Should they, as I trust, contain discoveries in philosophy and psychology of value to modern thought, that aspect of their contents must be judged on its own merits. For the present I have simply to state their dual object—(a) to revive independence

of thinking, neglect of which means a self-inflicted injury, and (b) the tentative *laying of the rational or inductive basis of mysticism*. I say 'mysticism,' but mysticism if rationalised becomes in actual truth a spiritual *philosophy* or metaphysic. Those who honestly place the authority of any occultist or group of occultists above that of reason, *i. e.*, inductive research, deductively interpreted and verified, have a right to our respect if they want it. We, on our side, have a right to our method. We do not believe that because Kant was a superb thinker, Kant's theory of space is necessarily true, nor because Tyndall is a brilliant physicist, Tyndall's particular views on any given mode of vibration are consequently valid. Similarly, those who accept the belief in occultist inspirers of the T. S.—and of the reality of such inspirers I must avow my unreserved conviction—may not acquiesce in a great deal of the theoretical views of these inspirers or of those of their visible agent. *Voilà tout !*

Touching the subject of modern materialism and agnosticism, against which our tilt has mainly to be directed, it may not be amiss to say a few additional words. The first important point we have to note is the relative unimportance of the materialistic theory of the universe in the estimate of the leading thinkers of England and the Continent. A great deal of wild vapouring has been penned by theosophic writers on this topic, which serves, I suppose, as an easily hit target for missiles. It is not too much to say that not a single existing thinker of the first rank will have anything to say to that crude and essentially unphilosophic system. Materialism—the doctrine that "matter in motion," or "Matter *plus* Force," constitutes the ultimate reality of things—is a discredited and dying belief. It was scotched by Kant, killed by the German thinkers, and finally laid out for decent interment by Herbert Spencer. At the same time it must not be forgotten that materialism did yeoman service in its day—it battled with an unwholesome, ignorant and superstitious theology, it reduced the complex chaos of physical phenomena to law, it originated the impetus which has resulted in that magnificent fabric,—magnificent beyond any of the former recorded efforts of the human reason, outside metaphysic,—Modern Science. Idealism, on the other hand, has proved barren of practical results, a point worthy of note. Materialism, anyhow a *necessary phase in the evolution of the world-thought, without which the realisation of its antithesis would have been a mere sham*, has thus been the parent of those splendid researches so popularly epitomised for the many in the well known "International Scientific Series." A glance at the latter category of works, a subsequent visit to the library at the British Museum, a survey of the economic and industrial advance during the past half century, will afford an indication of the extent of the boon.

But if Materialism as an ontology—its psychology I waive—is rotten, if all the leading thinkers repudiate its clumsy solutions, Agnosticism occupies a very different position. Coupled, as it is, with a superb integration of the results of physical and psychological sciences, it has yielded us in the hands of Herbert Spencer

a truly impressive spectacle. Canting nonsense about agnostic "ignorance," and so forth, is usually discounted at its worth, but it is perhaps as well to observe that if the half-fledged individual who customarily rails in this strain is confronted with the typical agnostic *in propria persona*, the figure he cuts is deplorable. I have known many brilliant thinkers of this class, and have invariably had to admire their honesty, integrity and breadth of culture. If their speculations do usually centre around a "one world at a time" nucleus, these are certainly unique interpretations of that world regarded in its physical aspect, supplemented by what further knowledge existing inductive psychology can give us. Perhaps, as Evolution must ultimately roll us all on to higher tracks, it may be arguable that complete knowledge of the present mental furniture and environment of man is the most pressing and logical ideal to be realised. Many who are not Comtists in other respects incline to this view. I do not, simply because as a metaphysician I hold that, in order to fully understand our present terrestrial environments, &c., it is first necessary to read a metaphysic into the said environments. To demonstrate the inductive basis of such a metaphysic, to exhibit its orderly process of unfolding, is the aim which I have set before myself, and which many will doubtless adopt and carry to its legitimate goal. The difficulties in the way of treatment are, of course, very considerable, and may render the process of development a tardy and in some respects a disappointing one. Disappointing, because we may have cause to find that Nature when questioned does not always sanction all those views which an emotional bias may have tempted us previously to read into her. Still, there is reason to think that the temple is on the hilltop, but we must first manage to clamber up the ascent ere we can stand under its sheltering roof. The temple in question is a living metaphysic, the ascent the toilsome path of inductive research. And obviously if we succeed in establishing an *inductively valid basis for mysticism*, we shall do far more to combat present-day Agnosticism and win the allegiance of thinkers worth having, than by launching ephemeral Papal bulls against the scientific bias. The days, indeed, are past when systems could be reared on "intuitions" and furnished by "spirituality." They closed with the advent of the post-Baconian era, and it is futile to attempt to revive them. Even German transcendentalism recognized the importance of the new step. "From Kant," writes Professor Adamson, "Fichte had learned the lesson which he never forgot, that *a-priori constructions of Nature are philosophically worthless*. To him, therefore, the exercises of Schelling's 'genial imagination' appeared to be absolute Mysticism, mere conceits of chance."* It may be here mentioned that Schelling's "intellectual intuition" led him, in the opinion of most critics, entirely astray.

Thus even though we may be personally alive to the value of real intuition, we have also to recognize the treachery of the common or garden methods of "intuitive research." The verdict of a true "reason" cannot clash with that of a healthy intuition, but

* Fichte, p. 74.

the difficulty is to diagnose the latter with accuracy. That caution is supremely necessary is shown by the example of those ignorant persons who term many of the non-verbal rapid inferences of daily life "intuitions." Women especially, whose conclusions are generally of the character of such hurried guesses, are often accredited with these.

To sum up, then : The major problem of the *permanent* basis of theosophic teaching must be considered by its truest friends as though there were no such things as authoritative teachers or teachings in existence. Upon its intrinsic merits, pure and simple, it will either be passed on to the next generation as a torch of light, or be left to burn itself out in our own brief time. As the Olympian runner stripped himself naked for the race, so let us put aside all personal attachments and preferences in taking up the hard duty of the logician and analyst. If we succeed in laying a logical foundation for Mysticism, we shall have made stronger, if not impregnable, the position of those who have hitherto accepted and advocated the consolations of occult theory upon mere authority. Though a working member of the Executive Staff, I wish, in pursuance of my particular share in this effort, to write as though I had never heard that such a Society as ours was in existence or had ever published a book. It is by dint of like efforts on the part of others that a rationalist and philosophic mysticism can finally emerge from the womb of "intuitively" justified beliefs.

E. DOUGLAS FAWCETT.

THE SNAKE-CHARMERS' SONG.

FROM Mr. K. Narayanswami Aiyar, F. T. S., of Kumbakonam, I have received some very interesting particulars about the mesmeric methods adopted by the Indian serpent-charmers. Because the fangs have been removed from the mouths of the performing snakes, which have danced to the sound of the Indian flute (*modikai*) for their amusement, many Europeans jump to the conclusion that there is no charming at all in the affair. But how were these lethal reptiles caught in the first instance, and how do these wandering charmers draw them for you out of their holes in and around your bungalows? That part of the business the European does not look into : he would think it an affront to self-respect to "assist" at rites and practices begotten of gross paganist superstition ! The apparent clue to the serpent-charmer's secret I shall now try to give, with the help afforded by the friend above named.

The snake is charmed by reciting mantrams : so much is certain. A mantra (pronounced muntra) is a verse which, when chanted in a certain prescribed rhythm, for a certain number of times, by a person of what we should call a certain mesmeric temperament, and under prescribed conditions of time,

place and surroundings—effects certain vibratory changes in the akâs (ether). These vibrations develop a mesmeric force that flows into the body of the reciter, modifies his psychic aura, and, as the Hindus put it, enwraps or envelopes him round about. He has now become psychically the master of that phase of elemental force which is related to the evolution of the ophidian species, hence their controller and compeller, to the degree of his success in accomplishing this process within the fixed rules. Whether the Western mind, at the present stage of advancement in “occult” research, be or be not prepared to accept the Indian theory, at least it must be conceded that, provided the effects described are true, the hypothesis is thinkable. Chladni and Tyndall have not exhausted the wonders of vibratory phenomenon on the physical plane, yet they have recorded enough to make the prudent mind shrink from denying dogmatically any theory which attempts to bring unusual phenomena within the scope of that physical law. When we see vibratory waves forming complex geometrical patterns in sand on a glass plate, causing sensitive flames to dance to the jingling of a bunch of keys or the crumpling of a sheet of paper, composing beautiful images on a smooth surface to the notes of a singing voice, lustre glasses smashing to the notes of a musical instrument, arousing in the minds of men and animals emotions of the most varied character, one may well give ear to the Indian heirs of an ancient *Mantra Shastra*, or science of chant-potencies and test their claims in the judicial spirit.

There is an old Tamil work called “Pambotti Siddha Padal,” from which my friend Narayanswami draws his facts. It contains 129 verses of four lines each. The preface states that the verses were first recited by a disciple (*sishya* or *chela*) under the following circumstances:—The Guru, a siddha (one who has developed in himself all the siddhis, or psychical powers, higher and lower) having entranced his body and left it in the hollow of a banyan tree in charge of his disciples, migrated in the “double” to the body of a king who had just died, in order to animate it. His disciples, finding that their Guru did not return when expected, and tracing him up clairvoyantly, went in the guise of snake-charmers to the Court of the king when he was holding his Divan in the palace, and recited the verses contained in the book.

A similar legend is told in the Biography of Sri Sankara Charya, founder of the Advaita School of Philosophy; probably it is borrowed from that. The recitation was made by the disciples as snake-charmers in order that others might not identify them and thus draw suspicion upon their master, the seeming rajah, while they disclose themselves to him and warn him of their inability to guard his body any longer. Stanza 83 of this book clearly shews such was their object. The first two lines run thus: “Oh, thou serpent, which was in the trunk of the banyan tree, thou hast now entered that of Arsa” (having a double meaning, viz., the king’s body, or the Arsa tree—the *Ficus religiosa*). The word “serpent” used here as well as in the burden of the song, applies also to a wise person.

There are two other objects that may be gathered from this

book. These stanzas when sung to a serpent after charming it, which will be explained later on—make it to dance most gracefully to its cadence. There is a snake-charmer in Kumbakonam who is always employed for the discovery of a serpent in the house, although the appearance of the reptile is considered by the Hindus to auger inauspicious fortune, and called therefor in Tamil “household serpent.” The Kumbakonam charmer catches it with no other protection for his bare hand than his mantra and at once makes it to play, with fangs unextracted, before any audience that may gather in the open street, while he is singing these very songs. Once, having caught one in a street adjacent to Mr. Narayanswami’s, he brought it to him and made it play before him to the chanting of these songs. More instances of the same sort can be multiplied, but this will suffice for the present purpose as an illustration.

The third object is to instruct people how to control the serpents by mantras and how to purify themselves. Stanzas 35 to 39 relate particularly to mantras. To assist the reader it may not be out of place to state here that, for the due efficacy of mantras, the three things are necessary, (1) the drawing of a certain figure, or magical square; (2) the insertion in it of certain *Bija Aksharas* (“seed” letters) which have a symbolical meaning. The signs must be written in their prescribed places in the figure; (3) the recitation of a certain “long mantra,” including in it the *mula muntra* (for instance, a small word, which alone the charmer need repeat, when, after the capture of a serpent, he finds it disposed to disobey him). This (long) mantra the charmer must repeat many thousands of times in the course of his preliminary training, and even after he has learned his art and developed his psychical powers, when he wants to reinforce himself. For this he chooses a day, of solar and lunar eclipse, which are said to be the periods when, owing to the peculiar magnetic condition of the *Akas*, the mantras have their best effects. To put it in the words of “*Chandogya Upanishad*,” the charmer becomes—as above remarked—*clad* with those mantras, or, in other words, the charmer’s whole body become suffused with the magnetic aura evolved by the accurate recitation of those mantras.

As to the *rationale* of the six results effected by the mantras, a few words later on.

Given the above three essentials, the procedure must also be known. In the verses of the old book in question, as before remarked, the figure, the rationale for the several *bija aksharas*, and the method of procedure are given. The figure to be drawn is a four-sided one, and eight letters have to be enclosed in the eight “houses,” as they are called, which are small circles formed in the eight directions: north, north-west, &c., and one chief or master symbol in the middle of the figure, viz., at the intersection of the lines. The figure is quadrangular. Why? Because *Prithivi* (Earth) is represented in the astral plane by a four sided figure, and the 9 serpents, said to be the active forces on that plane, are to be focussed in the parts of the figure wherein the *bija aksharas* are inserted.

The book, instead of revealing these letters themselves, merely explains the reasons for the insertion of the letters. It says that they correspond to the 9 "serpents" that are said to have existed at first, according to Puranas, and from which all others seem to have been descended. They are Vasuki, Mahapadma, Dhaksha, Padma, Ananta, Gullika, Karkotaka, Sankapāla, and lastly Adishesha, which should be, as the book says, planted (inserted) in the centre, and which is represented in the Hindu books as being in the Pātāla (nether worlds), bearing up all the worlds.

Having pronounced the mantras many thousands of times according to certain rules, the beginner is asked to take into his right hand ashes (*vibhuti*), which become imbued with the magnetic aura of the mantras in his body, after which he is to sprinkle them over the figure so as to cover all the letters and symbols inclosed in it. Then, the book says, he *becomes* a snake-charmer and need not be afraid of handling the most violent snake and making it play. Thus we find the *rationale* to be that when once these serpents which are forces on the astral plane, and which by evolution of the astral ideal into matter gave birth to the serpents in this physical world—are mastered by the reciter of the mantras, all serpents on this physical plane lie at his mercy. This theory, if accepted, accounts for the obedience of the serpents when taken in connection with the idea of the body of the developed charmer becoming suffused with the magnetic aura evoked by the awakened potency of the mantra.

As for the meaning of *bija aksharas* that are enclosed in the figures, a person acquainted with the art offered to initiate Mr. Narayansawmi into the mantra, but he declined, as that would not improve his spiritual progress and take too much valuable time. From that person, however, he learnt two *bija aksharas* in order that he might have some conception of them. He finds that they do not and could not in the least correspond to any letter of any alphabet. One of them was like an inverted letter u (n), another was a line winding in many coils. His presumption is that these letters or signs represent on the astral plane either lines of motion of those ophidian forces, or those forces themselves.

The first question to suggest itself is, Why the Siddhas, or higher personages, do not give out the whole process and mantras, or at least the more ordinary persons who employ them for charming? To an instructed Hindu the answer is obvious. Theosophists have been giving it from the beginning: occult scientific knowledge cannot be safely entrusted to an untrained and unfit person. Do not even the Hypnotists now clamour this? The Siddhis, by giving out the secrets to all promiscuously, would only be jeopardising the welfare of the community, and the evils resulting be far greater than the good they might do. Therefore, this rule to give them out only to those who are adopted hereditarily to it, and who will not abuse those powers.

Mr. Narayansawmi relates to me an illustrative incident which occurred some years ago in a place near his own, and the facts of which were within his knowledge. A snake-charmer, travelling the high road, saw a serpent cross the track and pass off to the

right hand. He repeated his mystical word, cried "Come?" and the serpent stopped as if yielding to an irresistible power, and came back to the charmer. The man caressed it and bade it go. Again he called it back, and it came, received his kiss, and separated when ordered. A third time it was recalled, but now only after the charmer had repeated the word of power, and it seemed uneasy. The man forced it to kiss him, but in a rage it picked his lip with its deadly fang, and the man's art could not save his life. A proper punishment for the misuse of occult power. Such or similar catastrophes? may always be anticipated when money is received or other personal gratification enjoyed from the exercise of the receiver's art. There is, it seems, an implied agreement between the charmer and the serpent kingdom that neither shall causelessly molest the other. This man was punished because he wasted his power in fooling with the snake and then became antipathetic to it as an ordinary human being. Moreover, I am told that two classes of serpents are recognized, the foes of man and the neutral, who may even be very much attracted by and actually friendly to certain persons. The one in the above story belonged to the former category.

It must be said here that there are other mantras which are said to give a power over not only the whole brute kingdom but also over mankind, in the degree of their temperamental susceptibility. The results produced are six in number, viz., fascination, suspension of all action in him, making the person charmed love the charmer, death, and so on. The mantra is composed of five letters, which have to be combined in different ways to produce the six results aimed at. Of course, some only of the requisites are given out, while the others by combining them, with which only results can be achieved, are not given in the book. For these, the disciple must apply to the Guru.

Let us now turn to the second portion of the third object. As remarked, the whole may be read as one series of practical instructions to a neophyte entering the higher paths of occultism. It breathes a very liberal and non-sectarian spirit. It steers clear of all the shoals of petty religious controversies which are even now raging in India, which many, among them Mr. Narayanswami, think the main reason of her political degradation. Throughout the whole book runs a constant appeal to the Higher-Self (Atma); with here and there some occult truths interspersed.

The book opens with an ascription to God as light or as a void that cannot be formulated in terms, without descending to the conception of a personal Deity. Then comes an address to the Guru, to whom all the disciple's possessions, viz., life, property, and body—are entrusted; and who is able to show to his disciple even the highest of man's component principles. Then there is a discourse on the merits of Siddhas and Serpents. The latter exist in all planes, from the lowest state to the highest, being, for example, worn on the body by Vishnu, Siva, &c., i. e., the types of the highest natural potencies, and found even down to *pātāla*—(lowest region, or may we say, the basic plane?) where, as ele-

mental embodiments, they are represented to possess such enormous powers as to be masters of all learning, even to the transforming of a straw into a stone, a male into a female, a sun into a moon, (illusively ?) and *vice versâ*. Then the book treats of the question of the disciple's abstinence from desires of property and women. All our property and even the properties of our body, it is said, are left behind us at the moment of death; and initiation is but a *preliminary death* of the animal man.

As for sexual desire, the provocation of which comes into the mind through the several portals of the body—eye, ear, &c. &c.—the disciple, who aims at differentiating himself from the average of his species, is encouraged to abstract his mind from the tempting sights and memories that harass the feelings. To aid him he should figure to himself the impermanency of physical charms and the permanency of spiritual experience. Lust conquered, egoism must also be quite overcome, and the companionship eschewed of those who cling to it. The disciples are asked to live in this world with such contact only with it as the spheroid of water on the lotus has with the leaf. They should control passion, desires, anger, and mind-wandering. They should free themselves from all bondage of the world though they have relatives, &c., as the insect called *gryllus*, though emerging out of the ground, mounts above its surface; and they should meditate upon the Higher Self.

It also teaches that mere pilgrimages will not work out salvation, and that idol-worship is instituted for the benefit of the ignorant only; also that caste distinction, *pūja* (worship of tutelary gods), circumambulation of the world, &c., are only for the worldly-minded. It unsparingly denounces the theory of the materialists (whom the author calls fools) that the universe arose spontaneously. It says that the *jīva* (animal man) which rejoices at first in marriages, &c., will only have to weep later on tears of bitter sorrow. It ends by saying that the disciple should try to soon reach the stage of entering (with the consciousness), the *sushumna*—central nerve—and of seeing their own self as it is, when they will be able to achieve marvels of every sort. The theory involved is that by directing the consciousness into *sushumna* from *Ida* and *Pingala*—other nerve-channels connected with breathing and physical consciousness—one gets into the trance condition.

A final word or so now about snake-charmers. Four classes of these are enumerated, viz., those who get their power through heredity, through mantras, through will, and through *prāṇayama*. Of the first class little or nothing is heard in this country, though it is true that the art is practised by succeeding generations. In Ceylon the dying father passes his charm on to his son or to some other chosen successor. As regards India I have had as yet no opportunity of gathering trustworthy information. Possibly this present article may illicit it. The charmers of the second class are those whom one so often meets in this country. There is a low class of men in Southern India called *Pambottis* (snake-charmers) who visit every village and carry on their profession for livelihood.

These are said, I believe, to follow the profession hereditarily, but I do not understand that they can carry on the business without in each case preparing their systems by the recitation of mantras. These men also cure snake-bites by mantras; and anent this, I have heard a very curious theory advanced: that is, that, by the mesmeric power at his command and his control over the aura, the charmer reconverts the poison in the patient's vein into a subtle element and forces that to return to the serpent which had ejected it.

There are others who do not charm the snakes, but merely by mantras counteract the poison when a person is bitten. These persons belong to the higher class of Hindu society. Their process differs from that of snake-charmers. They draw a different figure, and in a horizontal line on which are placed the nine *bija aksharas* side by side; below that is another line of the same kind, but with the *bija aksharas* reversed. Like the snake-charmer, they recite the long mantra during the time of eclipse and fortify themselves with the *mantric* aura. When a patient comes to them they draw on the earth two lines with the nine *bija aksharas* as above stated. The patient is then asked to step across the line. Should he be enabled to do so, another person takes him on his back and crosses the mystical lines. This reminds one of a familiar feat in mesmerism, described by Du Potel and Regazzani and repeated by a host of modern experimentalists, myself among the rest. It is affirmed to me as a fact that patients are cured in the above manner, unless, of course, they have been brought to the charmer so late as to be beyond the reach of mortal help. I have heard of other processes, such as the giving of water, ashes or dust, to the patient, either directly or through a messenger, after the vehicle selected has been preliminarily imbued with the mystical mesmeric aura. Does it not strike one that the phenomena of healing by Apostles Peter and Paul (Acts xix. 12 v.) were much of the same sort?

The third and fourth classes enumerated in the book are not snake-charmers by profession. They are able to control serpents by the power of their will. In "Yoga-tatwa Upanishad" this is called *Buchári Siddhi*, i. e., the ability to control animals by the virtue of the developed will-power. After the Yogi attains a certain stage, when he is able to restrain his breath for a certain space of time, this faculty comes to him. It is said that one Kumára Guru Tambiran, the founder of the Adhinom (monastery) of Thiruppanandal, in the Tanjore District, had these powers. He was able to control all animals, and on account of these powers, thinking him to be a great person (Mahatma), many poured "riches after riches" into his coffers. The Adhinom Monastery, which was not in a good condition before, became opulent and is now flourishing.

The book referred to is sold at a very low price in the bazaar; but people do not think it worth looking into, because it is so very cheap. So are the other occult books in Tamil literature, which are not cared for by the people at large.

At my request Mr. Narayanswami has selected a specimen of the stanzas and it is transliterated here and interpreted.

*Uthakullyilai mannai eduthei,
Uthirapunalilai undi serthai,
Vaithakuya vanar pannum pandam.
Vara vottukkum akathenru adupámbai.*

Its meaning is—

“Having taken the earth from out the foul pit,
Having made as mass of it in the water of blood,
The present Brahma made this vessel (viz., body).
Play thou serpent : it (vessel) is not even fit for a sherd.”

As a specimen of mysticism a translation of one verse is here given :

“There are four pillars in four streets ;
There is a golden pillar in the middle street ;
Around that golden pillar which is shining,
Play thou serpent, twining a flower garland.”

H. S. O.

VARAHA-UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by the Kumbakonam T. S.)

(Continued from page 500.)

III.

THE one principle cannot at any time become different ones. As I am the infinite there is no one else but myself. Whatever is seen and whatever is heard is no other than Brahm. I am that Brahm, which is the eternal, the immaculate, the free, the one, the undivided bliss, the non-dual, the Truth, the wisdom and the endless. I am of the nature of bliss—I am of undivided wisdom—I am beyond the Supreme—I am the resplendent absolute consciousness. As the clouds do not touch the akas, so the miseries attendant on mundane existence do not affect me. Know all to be happiness through the annihilation of sorrow and all to be of the nature of Sat (Be-ness) through the annihilation of Asat (non-Be-ness). It is only the nature of Chith (consciousness) that pervades this visible universe. Therefore my form is undivided. To an exalted Yogi there is not birth or death or going (to other spheres) and returning (to earth). To him there is not (the ordinary) consciousness—there is not the universe with its stain or purity ; but the universe shines to him as Absolute Consciousness. Always be practising silence that I am (viz., you yourself are) Parabrahm, which is Truth,

(1) Of the two causes of the Universe, spirit is the Nimitta (instrumental) cause, while matter is the Upadana (material) cause. This material cause is again subdivided into three : viz., Aramba (initial), Parinama (changed) and Vivaita (illusory). The 1st material cause can be exemplified by cotton or woollen threads being the initial material cause of cloth or dresses which are woven from out of those threads without changing the threads—the 2nd by milk being the changed cause of curds since a change takes place in the milk which becomes a curd—the 3rd by a serpent being the illusory cause of a rope, for herein through illusion we mistake the rope for a serpent.

Absolute Consciousness, which is undivided and non-dual, which is not an object of Cognition (to the senses), which is stainless, which is pure, which is secondless, and which is beneficent. It (Brahm) is not subject to birth and death, happiness and misery. It is not subject to caste, law, family and gotra (clan).

Devote yourself to me that am the Chith (consciousness), which is the Vivarthà-Upadhana (viz., illusory material cause) of the universe. Always practise silence that I am (viz., you are) the Brahm, that is the full, the secondless, the undivided consciousness, which has neither connection with, nor any differences existing in the universe, and which partakes of the essence of the non-dual, the Supreme, Sat (Be-ness) and Chith (consciousness). That which always is and that which preserves the same nature during the three periods (past, present and future), since it is unaffected by anything is my form of Sath which always is. Even that state of happiness which is eternal without Upadhis (vehicles), and which is superior to all the happiness derivable from Sushupti (dreamless sleeping state) is of my bliss only. As by the rays of the sun immense darkness is soon destroyed, so the cause of the manifold re-births (*i. e.*, darkness or ignorance) is destroyed by Hari (Vishnu), viz., the lustre of the sun and not by any others. Through the contemplation and worship of my (Hari's) feet, every person is delivered from his ignorance. The means of destroying death and birth is no other than through the contemplation of my feet. As a lover of wealth flatters a wealthy man, so if with a true heart a person praises the Lord of the universe, who will not be delivered from bondage?

As in the presence of the sun the world begins to perform its actions, so in my presence all the worlds are animated to action. As to the mother-o'-pearl, the illusory conception of silver is falsely attributed, so to me is falsely attributed through Maya (delusion) this universe, which is composed of Mahat (cosmic ideation) and which is of the nature of Maya (the undifferentiated matter). I am not with those differences that are (observable) in the body of Chandalas (low-caste men), the body of cows, &c., the fixed ones, the bodies of Brahmins and others. As to a person, even after being relieved from the giddiness (or insanity) producing the misconception of the several directions, the same misconception of the directions continues (for some time), just so is to me shining the universe being destroyed by Vignana (divine wisdom). But really the universe is not. I am neither body nor Indreas (organs of sense and action)—nor Pranas (ten vital airs)—nor Manas (mind, producing uncertainty)—nor Buddha (mind, producing certain knowledge)—nor Ahankara (I-am-ness, or producing the Conception 'I')—nor (Chitha, mind, producing fitting thought)—nor Maya (the original

(1) Manas, Buddhi, Ahankara and Chitha are the terms which are loosely translated into mind. These four are the different aspects of consciousness, having certain functions and certain centres in the body, which centres when overcome by a Yogi free him from the obstacles incidental to the four functions. Their functions are respectively uncertainty, intuition, egoism and fluctuation of thought through the laws of association. Their centres are respectively between the two eyebrows, throat, heart and navel. As degrees of progress are attained in the spiritual path, the manas, which is generally in all men between the two eyebrows, descends lower down to the places above named and makes its permanent habitation there performing the higher and higher functions.

matter, producing all delusion)—nor the universe including Akas and others. Neither am I the actor—the enjoyer—nor he who causes the enjoyment. I am Brahm that is absolute consciousness, be-ness and bliss—who is Janardhana (Vishnu). As through the fluctuation of water the sun (reflected therein) is moved, so Atma obtains this mundane existence through its connection with Ahankara. This mundane existence has as its root *Chitta*. This (*Chitta*) should be rooted away by dint of repeated effort. How is it you so fondly exult in the greatness of *Chitta*? Really surprising! Where are all the wealth of all the kings? Where are the Brahmas? Where are all the worlds? All the old ones are gone. Many fresh evolutions have occurred. Many crores of Brahmas have passed away. Many a king has flitted away like a particle of dust. Even to a wise man the love of body may arise through Asura (demoniacal) nature. If Asura (nature) should arise in a wise man, his knowledge of truth becomes fruitless. Should the desires generated in us be burnt by the fire of discriminative (divine) wisdom, how can they germinate again? Just as a very intelligent person delights in the finding out the shortcomings of another, so if one finds out his own faults (and corrects them), who will not be relieved from bondage? Oh! Lord of Munis (Higher personages)! Only he who has not *Atmagyana* (wisdom of Atma or self), and who is not an emancipated person, long after *Siddhis* (psychic powers). He attains such *Siddhis* through compound medicine¹ (or wealth), *Mantras* (or mystical expressions—incantations), religious works, time and *skill*. In the eyes of an *Atmagyani* (knower of Atma) these *Siddhis* are of no importance. One who has become an *Atmagyani*, one who has concentrated his sight solely on Atma, and one who is pleased with Atma (higher self) through (his) Atma (or lower self) never follow the dictates of *Avidya* (Non-science). Whatever exists in this world *Atmagyanis* know to be of the nature of *Avidya*. How then will an *Atmagyani* who has relinquished *Avidya* be immersed in (or affected by) it. Though compound medicine, *Mantras*, religious works, time and *skill* (or mystical expressions) lead to the development of *Siddhis*, yet they will not conduce to the attaining of the seat of *Paramatma* (higher self). How then can one who is an *Atmagyani* and who has annihilated his *Manas* (uncertain mind) be said to long after *Siddhis*, while all the actions of his desires are contralled?

IV.

On another occasion *Nidhaka* asked Lord *Ribhu* to enlighten him as to the characteristics of *Jivan-mukti*. To which *Ribhu* replied in the affirmative, and said the following :

In the seven stages (of development of wisdom) there are four kinds of *Jivan-muktas*² (those that attain *Jivan-mukti*). Of these the first stage³ is *Subecha* (longing for truth); the second is *Vicharana* (enquiry); the third is *Thanumanasi* (diminution of the functions

(1). The mystic Hindu Tamil books teem with works on medicine through which the higher *Siddhis* can be developed.

(2). *Jivanmukti* is emancipation. *Jivanmuktas* are those that attain emancipation.

(3). This and other words are explained in full later on in the text.

of Chitta); the fourth is Satwapatthi (the attainment of Satwa); the fifth is Asamsakti (non-attachment); the sixth is Patharthabhavana (the attitude towards objects); and the seventh is Thureeya (the final stage). This stage (collectively which is of the form of Pranava Om) is of the form of (or is divided into) Akara (A), Ukara (U), Makara (M), and Ardhamatra. Akara and others are of four kinds on account of the difference of Sthula (gross), Sukshma (subtle), Bija (seed or causal), and Sakshi (witness). The Avasthas (states) are of the body four—waking, dreaming, dreamless sleeping and Turya (the fourth). He who is in (or the entity that identifies itself with) the waking state in the gross Amsa (essence or part) of Akara is named Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Turyan (a person in the fourth state).

He who is in the dreaming state (or the entity which identified itself with the dreaming state) in the gross essence of Ukara is Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureeyan.

He who is in the Sushupti state in the gross essence of Makara is Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureeyan.

He who is in the Tureeya state in the gross essence of Ardhamatra is termed Turiya-Viswan; in the subtle essence he is termed Taijasan; in the Bija essence he is termed Pragnyan; and in the Sakshi essence he is termed Tureeya-Tureeyan.

The Tureeya essence of Akara embraces the first, 2nd and 3rd stages (of the seven). The Tureeya essence of Ukara embraces the fourth stage. The Tureeya essence of Makara embraces the fifth stage. The Tureeya essence of Ardhamatras is the 6th stage. Beyond this is the 7th stage.

One who passes through (or is in the first) 3 stages is called *Mumukshu*; one who passes through the 4th stage is called a Brahmanavith; one who passes through the 5th stage is called a Brahmanavithvaran; one who passes through the 6th stage is called a Brahmanavithvareyan; and one who passes through the 7th stage is called a Brahmanavithvarishtan. With reference to this there are Slokas (Stanzas in Vedas). They are;

“Subecha is said to be the first stage of wisdom; Vicharanai the 2nd; Thanumanasi the third, Satwapatthi the fourth. Then comes Asamsakti as the 5th, Patharthabhavana as the 6th and Tureeya as the seventh.”

The desire that arises in one through sheer indifference that he will be seen by Shastras and wise men (*viz.*, that he will read the

(1). The following table will give some idea:

In Sthula (gross) universe or body:	Akara, waking entity (Jagrata) is:	Ukara, sleeping: entity:	Makara, Sushupti:	Last, Tureeya.
	Viswan	Viswan	Viswan	Tureeya Viswan.
Sukshma (subtle)	Taijasan	Taijasan	Taijasan	Taijasan.
Bija (causal)	Pragnyan	Pragnyan	Pragnyan	Pragnyan.
Sakshi (witness)	Turyan	Tureeyan	Tureeyan	Tureeyan.

The last four are the Jivan-muktas above referred to who attain the several stages of wisdom mentioned in the text.

Shastras and associate with wise men thus clearing off his ignorance) after saying to himself "shall I be always ignorant" (after knowing that he is ignorant) is termed by the wise as *Subecha*. The moving in the company of wise men and Shastras and the following of the right path preceding the practice of indifference is termed *Vickaranai*. That stage wherein the hankering after sensual objects is diminished through the first and second stages is said to be *Thanumanasi*. That stage wherein having become indifferent to all sensual objects through the exercise in the (above) 3 stages, the purified Chitta rests on Atma which is of the nature of Sat (Being) is called *Satwaththi*—The light (or splendour) of *Satwaguna* that is firmly rooted (in one) without any desire for the fruits of actions through the practice in the (above) 4 stages is termed *Asamsakti*. That stage wherein through the practice in the (above) 5 stages one having found delight in Atma (higher-self), has no conception of the internals or externals (though before him) and engages in actions only when impelled to do so by others is termed *Patharthabhavana*, the sixth stage. That stage wherein after exceedingly long practice in the (above) 6 stages one is immoveably fixed in the contemplation of Atma without the changes (existing in the universe) is the seventh stage called *Tureeya*. The three stages beginning with *Subecha* are said to be attended with differences and similarities. (Because) the universe one sees in the waking state he knows (what it is) really through his *Buddhi* (mind producing certain knowledge). When the *Buddhi* is firmly fixed in the non-dual one and the conception of duality is lost, then he sees this universe as a dream through his connection with the 4th stage. As the autumnal clouds being dispersed vanish, so this universe perishes. Oh! *Nidhaka*! Assure yourself of the fact that such a person has only *Satwa* remaining. Then having attained to the 5th stage called *Sushuptipada* (dreamless sleeping seat) he remains simply in the non-dual state being freed from the various special essences. Having always intro-vision though participating in external actions, those that are engaged in the practice of this (6th stage) are seen like one sleeping when fatigued (*viz.*, being freed from all affinities).—(Lastly) the 7th stage which is ancient (or the original one) and which is also called *Gudasupthi* is gradually attained.—Then one remains in that secondless state without fear and with his consciousness almost annihilated where there is neither *Sat* nor *Asat*, *Ahankara* (I-am-ness) nor *Non-ahankara*. Like an empty pot in the *Akas* there is void both within him and without like a full vessel in the midst of an ocean he is full both within and without. Do not become either the knower or the known.—May you become that reality which remains after all changes (or existences) are given up. Having discarded (all distinctions of) the seer, the sight and the visual with their affinities, meditate solely upon Atma which shines as the most important of all.

He is said to be *Jivan mukta* (emancipated person) who though participating in the material concerns of the world, does not see the universe (to exist) like the invisible *Akas*. He is said to be a *Jivanmukta*, the light of whose mind never sets or rises in misery or happiness, and who does not seek to change what happens to

him (*viz.*, either to diminish his misery or increase his happiness). He is said to be a Jivanmukta who in his Sushupti (dreamless slumbering state) is awake, who never knows the waking state, and whose wisdom is free from the affinities (of objects of sense). He is said to be a Jivanmukta whose heart is pure like Akas though acting in consonance to desires, hatred and fear. He is said to be a Jivanmukta who has not the conception of his being the actor whether he performs actions or not, and whose Buddhi is not attached to material objects. He is said to be a Jivanmukta of whom people are not afraid, who is not afraid of people and who has given up joy, anger and fear. He is said to be a Jivanmukta, who though participating in all worldly concerns, is indifferent to them as he would be to those of others, and who is without any imperfection. Oh Muni! he is called a Jivanmukta who, having eradicated all desires of his Chitta is fully satisfied with me who am the Atma of all. He is said to be a Jivanmukta who takes his rest with an unshaken mind in that all-pure abode which is absolute consciousness free from all the modifications of Chitta. He is said to be a Jivanmukta in whose Chitta do not dawn (the distinctions of) the universe, I, he, thou and others that are visible and unreal. Through the paths chalked out by the Guru and Shastras enter soon Sat—the Brahm that is fixed, great, full and without object—and be firmly seated there. Siva alone is Guru—Siva alone is Vedas—Siva alone is Lord—Siva alone is I, Siva alone is all. There is none other than Siva. The undaunted Brahmin having known Him (Siva) should attain wisdom. One need not repeat many Sabdhas (lit. "sounds," hence Mantras), as it (such repetition) brings on only pain to the mouth.

(The Rishi) Suka¹ is a mukta (an emancipated person). (The Rishi) Vamadeva is a mukta. There are no others who have attained emancipation than through these (*viz.*, the two paths of these two Rishis). Those brave men who follow the path of Suka in this world become muktas (emancipated ones) immediately after (the body wears away); while those who always follow the path of Vamadeva in this world are subject again and again to rebirths and attain emancipation by degrees through the yoga patts, Sankhya (wisdom) and Karmas having the predominance of Satwa (gunna). Thus there are two paths laid down by the Divine one. The Suka path² is called the bird's path, while the Vamadeva path is called the ant's path. Those persons that have cognized the true nature of their Atma through the mandatory and prohibitory (rules of the Vedas), the enquiry into (the true meaning of) Mahavakyams (the sacred sentences of Vedas), the Samadhi of Sankhya-Yoga or Asampragnyata Samadhi,³ and that have thereby purified themselves attain salvation through the Suka path. Having through Hata-Yoga⁴ practice, *viz.*, the pain caused by Yama, postures, &c., become

(1). Suka is a Rishi, the son of Vyasa (the author of Mahabarata) and the narrator of Bagavata Purana. Vamadeva is also a Rishi.

(2). Bird's path—like birds which fly at once to the place they intend to go; Ant's path—like ants which move slowly.

(3). It is that of intense self-absorption when one loses his consciousness of individuality.

(4). Hata Yoga—as that stated in Patanjali's Yoga Philosophy.

liable to the often recurring obstacles caused by Anima¹ and other (siddhis), and having not obtained good results one is born again in a good family and practices Yoga through his previous (karmic) affinities. Then having practised Yoga during many lives he, through such practice, attains salvation (*viz.*), the supreme seat of Vishnu going through the Vamadeva path. Thus then there are two paths that lead to the attainment of Brahm and that are beneficent. The one lead to instantaneous salvation, and the other to gradual salvation.

To one that sees (all) as Brahm where is illusion? Where is sorrow? Whoever comes under the eyes of those whose Buddhi having found its goal of self-cognition is solely occupied with the truth (of Brahm), is released from all heinous sins.—All beings inhabiting heaven and earth that fall under the eye-sight of Brahmaviths are at once emancipated from the sins committed during many crores of births.

(To be continued.)

(1). Anima, &c.,—These are the psychical powers attained by man in his upward progress.

CHEIROSOPHY.

MOST persons usually laugh at, or condemn, Cheirosophy (better known perhaps as Palmistry) nevertheless it is a science of great antiquity, and men of profound learning in the earlier ages of the world made a study of it.

Its origin seems lost in obscurity; possibly it may have taken its rise from the doctrines of the Kabbala and other earliest known writings, or more probably it was about coeval with astrology. The Old and New Testaments contain numerous allusions to palmistry,* as well as physiognomy. Nearly all Eastern nations were acquainted with it, apparently thousands of years ago. It was supposed to have been first introduced into Greece by Pythagoras and travellers who got their knowledge from the Magi. The Romans were well versed in it. Artemidorus wrote thereon in the second century. There seems but little record of its writings or doings for some centuries after. Hartlieb published a work in 1448, Cocles in 1504;† followed by many others in most of the European languages. Later on, Balzac, D'Arpentigny, and, above all, Desbarrolles, have aided in bringing Cheirosophy to an almost perfected science.

The Magi believed that the planets, seven in number then, exercised influences over each individual at the time of birth and afterwards, thereby communicating the "astral fluid" and making the lines and marks in the hands, so that, as each of the planets was in the ascendant once during the twenty-four hours, the hands

* See Bible Texts at end of "Palmistry and its Practical Uses," &c., by Louise Cotton. London; 1890.

† Cocles is said to have been the victim of the murder which he predicted in another person's hand. He told a man that he would commit "a detestable murder;"—the same day he was struck on the head with an axe by this man, and was killed.

of a person born under the junction of two or more planets would partake of the signs and characteristics attributed to each, but whichever was dominant at the time of birth would be the one to exercise the most influence.

Thus we find that astrology and the mysteries of the human body were always closely connected, and the earlier races of this earth firmly believed also that the fate of every person in existence not only depended on the planetary system at the time of birth, but that the same is likewise stamped and marked out in the face and hands. Modern experience still further proves that the face and hands rarely, if ever, contradict each other in the delineation of their signs and meanings. It is also a remarkable fact, and one worthy of greater notice, that infants, on their first approach into the world, open their right hand; while at death persons close the hands, nearly always over the thumbs.

In all ages the symbols connected with the hands are numerous and interesting. In prayer the hands are folded or raised:—the hands of kings and rulers have been kissed in token of submission:—it has been the custom to raise a hand when taking an oath:—legal documents are signed with the formula “as witness my hand:”—&c.

The physical relations between the hands and the brain are well described in a *Bridgewater Treatise*, by Sir Charles Bell, London, 1832, and many other medical authorities. It is well known that there are more nerves in the hand than in any other part of the body, and in the palm they are more numerous than at any other point of the hand. The palms also contain a greater number of corpuscles, which are arranged in regular rows and are considered to be a cause of the lines in the hands.

Cheirosophy is, therefore, the science of knowing the natural inclinations and passions of the human race by the hands alone. Nature has, in some wonderful and mysterious manner, engraved on the hands certain lines and marks, by the careful study of which many dangers and misfortunes of life might be avoided. We say *might*, because we have much in our own power. For instance, a hand may indicate that the owner possesses the most depraved and vicious instincts; but knowing such to be the case, if *will* and *reason* be strong, he can turn his bad propensities into a healthier channel and overcome his natural inclinations to a great extent.

A science which has been firmly believed in and practised by men of great learning ought not to be lightly treated or ridiculed by those who have never inquired into it nor made it a subject of study. No doubt vagrants and gipsies have brought palmistry into disrepute by pretended knowledge, which is often mere guess work and used for the purpose of obtaining money and valuables from servant-girls and others, but it is not fair to condemn a science because rogues have made it a handle for extortion.

As a scientific or classical name for Palmistry, probably the best is *Cheirosophy*, which is derived from two Greek words meaning “hand” and “wisdom.” The science may be conveniently divid-

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